VOLUME IX, PART 1 — Codices Britannici, Pars Prior: Codices Oxonienses (1951)

Descripsit Stephanus Weinstock

211 pages | Bodleian Library, Oxford (Codices Oxonienses 1–36)

Vol. IX (Oxford and British/Cambridge, 1951–53) is distinguished by the dense cross-referencing work of Weinstock, who systematically links every chapter in Barocc. 91 and Cod. 65 to parallel manuscripts across the whole series — making these volumes invaluable as concordances. The four datable horoscopes from Cod. 65 computed by Otto Neugebauer (pp. 176–179) are a rare example of modern astronomical verification applied to manuscript dating.

Vol. X (Athens, 1924) is the most unusual volume in the series. Delatte frankly acknowledges the manuscripts are mostly late (17th–19th century) and in vernacular Greek, but argues persuasively that they document an unbroken popular tradition from antiquity. The enormous Appendix — occupying three-quarters of the volume — is essentially a collection of popular Greek science and divination: zodiac-sign character predictions, planetary hour-rulers, dietary calendars, thunder-omens, and blood-letting guides still in use in Greek villages in Delatte's own time.

Preface (pp. v–viii)

Weinstock (Oxford, May 1951) thanks Edgar Lobel (palaeography), Eric Dodds (who examined pp. 106–111), and the series editors Cumont, Aemilia Boer, and Armand Delatte for reading and correcting proofs.

PART I: CATALOGUE (pp. 1–102)

Thirty-six Oxford manuscripts, principally from the Bodleian Library collections (Barocci, Burney, Misc., Laud, Auct., and others).

pp. 1–2 — Cods. 1–2 (Barocc. 17 and Barocc. 27)

- **Cod. 1 = Barocc. 17** (parchment ff. 1–109, 13th c.; paper ff. 110–122, 15th c.): lunar day-book fragment (*Hosa kai tina peri oneirōn apo tōn Selēnēs hēmerōn sēmeiomena*)
- **Cod. 2 = Barocc. 27** (paper, 14th c., ff. 334): unlucky days of the year revealed by God to Ezra the priest; conjuration for a thief or runaway (*exorkismos*)

pp. 2–4 — Cods. 3–4 (Barocc. 70 and Barocc. 76)

- **Cod. 3 = Barocc. 70** (paper, 15th c.): Ptolemy, *Tetrabiblos* (Books I–IV); Proclus, *Hypotypōsis* on risings and settings; Galen on the health of the year; **Petosîris to King Nechepso** (*Prognostikon to Nechepso*) — the famous letter-prologue of the Hellenistic astrologer-king tradition; the unlucky days of the month; lunar phase prognosis for illness; on the entry and exit of the Sun in the zodiac signs
- **Cod. 4 = Barocc. 76** (paper, 15th c., ff. 437): on the 12 zodiac signs (with Christian commentary opposing astrology); basic astronomical elements

pp. 4–36 — Cod. 5 = Barocc. 91 (paper, 15th c., ff. 189 — the most important Oxford manuscript)

This codex contains the **Abu Ma'shar *Mysteries** (Ta de enestōn tēide tēi apotelesmatikēi bibliōi tōn mystēriōn tou Apomassar*) — the same tradition as Angelicus 29 in Vol. V/1 — with index of chapters a' through 314'. Of special scholarly importance is the dense series of cross-references Weinstock provides to the Florentine, Roman, Venetian, Viennese, and Hispanic manuscripts, establishing Barocc. 91 as a major witness to the Abu Ma'shar transmission. Key contents:

- On cosmological predictions: chronocratores, eclipses, abundance and scarcity
- Lots of wheat, barley, lentils, rice (agricultural mundane astrology)
- Chapters on comets and their effects; on the Dog Star rising
- **Method of the Khārijites** (Islamic world-historical chronology): the great conjunctions and changes of religion
- On the structure of the entire cosmos (*peri tēs tou pantos systaseōs*)

- **Paul of Alexandria**, *Eisagōgē* (Introduction to apotelesmatic astrology) — ff. 76–83v
- Extensive interrogational chapters organized by house and topic, cross-referenced throughout with Vindob. 10, Cod. Venet. 7, and Paris codices

pp. 36–75 — Cods. 6–16 (Barocc. 133, 163, 170, 173, 193, 197, 213; Misc. 149, 185; Laud. 29; Auct. T.4.9)

Eleven further Bodleian manuscripts, varying in importance. Notable items:

- **Cod. 8 = Barocc. 170** (15th–16th c.): one of the richest codices in the volume. Contains:
  - **Cosmological predictions from pairings of the planets** (*Kosmika apotelesmatata tōn phōstērōn syzygōs*): systematic rules for all 28 binary planetary combinations — political and natural predictions (war, plague, famine, abundance) — cross-referenced with Cumont's edition, Catal. IV, pp. 83–87
  - Universal predictions from the Moon's aspects and the Ascendant
  - On letters sent and received; on travel and return from abroad; on illness and death; on fugitives (*Peri drapetōn*) — a paraphrase of Dorotheus's chapter on runaways, closely related to Heeg's edition in Catal. V/3
  - **Masha'allah** (*Masala*): *Peri chronōn kai thanatou* (on the times of life and death) — from the book of the twelve houses (*dia tou bibliou tōn dōdeka topōn tou Masala*); on the succession of rulers; on when things will be good or bad (attributed to Masala — same material as Vindob. 10 and Cod. Venet. 6)
  - On the Moon's aspects with other planets (attributed to Antiochus of Athens)
  - Medical astrology: on illness prognosis from the Moon; melothesia (zodiac sign rulership over body parts) — parallel to Porphyry's *Introduction*, chapter 45
  - On the nature of the five planets (extracted from Symeon Seth)
- **Cod. 12 = Barocc. 213** (15th c.): Abu Ma'shar material, interrogational chapters, electional texts

- **Cod. 14 = Misc. 185** (15th–16th c.): Hephaestion of Thebes, excerpts; **Theophilus of Edessa** on elections

pp. 75–102 — Cods. 17–36 (various Bodleian collections)

Further Oxford manuscripts, most briefly described. Notable items:

- **Cod. 16 = Auct. T.4.9** (paper, 14th–15th c., 551 pages — the largest Oxford manuscript): A massive compilation running to 551 pages, described in detail over pp. 78–102. Contents include over 300 numbered interrogational chapters, extensively cross-referenced with Venetian, Viennese, Roman, Florentine, and Parisian manuscripts. Key material:
    - **Masha'allah**, extended excerpts from the twelve-house book: on life and death; succession of rulers; when things are good or bad — the fullest version in any manuscript
    - On the aspects of the Moon with each planet (from Antiochus of Athens)
    - On imprisonment; on travel abroad; on marriage; on buying and selling; on digging wells and finding water; on sending letters; on thought-finding (*peri tou eurein to enthymētheis*)
    - Universal and mundane predictions from planetary configurations
    - Extensive medical astrology chapters
- **Cods. 17–27** (Barocc., Laud., Canon.): brief manuscripts with astronomical tables, medical computus, lunar calendars, Dorotheus fragments, Ptolemy texts, Paul of Alexandria

CATALOGUS CODICUM ASTROLOGORUM GRAECORUM

CODICES BRITANNICOS

DESCRIPSIT

STEPHANUS WEINSTOCK

PARS PRIOR

CODICES OXONIENSES

SUMPTIBUS R. ACADEMIAE BELGICAE
(EX LEGATO CUMONT)

TOMI IX PARS I

BRUXELLIS
IN AEDIBUS ACADEMIAE
1951

CATALOGUE OF THE GREEK ASTROLOGICAL CODICES

BRITISH CODICES

DESCRIBED BY

STEPHANUS WEINSTOCK

PART ONE

OXFORD CODICES

PUBLISHED AT THE EXPENSE OF THE ROYAL BELGIAN ACADEMY

(FROM THE CUMONT BEQUEST)

VOLUME TEN, PART I

BRUSSELS

AT THE PRESS OF THE ACADEMY

1951

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PRAEFATIO

Codices Oxonienses a. 1899 primus inspexit Guilelmus Kroll, olim professor Wratislaviensis, praeceptor meus carissimus. Vicennio post eius notis usus Georgius D. Brooks Oxoniensis codices 5, 16, 26 descripsit, sed c. annum 1923 praematura morte e vita et studiis ereptus est. Altero vicennio post operam resumpsi et a. 1946 partem priorem (p. 1-97) imprimendam curavi. Dum Appendicem praeparo, Franciscus Cumont, Catalogi Codicum Astrologorum Graecorum auctor venerandus, studiorum meorum patronus benevolentissimus, die 19 mensis Augusti a. 1947 mortuus est. Ipse tamen textus e codice 16 excerpendos selegit, ceteros et vidit et comprobavit; comprobavit etiam excerpta Pselliana, p. 101-128, quamvis nihil ad siderum scientiam contribuerent. Volumen postea auctoritate Academiae Regiae Bruxellensis ad finem perductum et iubente Armando Delatte, praeside Fundationis Cumontianae, impressum est. Neque fautores Britannici defuerunt. In quibus primo loco laudandus est Hugo Last Oxoniensis, tunc professor, nunc principalis Collegii Aenei Nasi, qui cum pietate erga Cumontium, tum humanitate erga me commotus causam orbam suscepit et Haroldo I. Bell, Equiti Aurato, praesidi Academiae Britannicae, commendavit. Quibus intercedentibus summa cum munificentia me adiuverunt Academia Britannica, Concilium pecuniis Cravenianis in Universitate Oxoniensi administrandis, Custodes Balliolenses pecuniae memoriae Beniamini Jowett dedicatae. Praeter hos gratissimo animo commemorandi sunt praefecti Bibliothecae Bodleianae, qui qua sunt liberalitate accessus mihi ad codices permiserunt; praefecti Bibliothecarum Angelicae, Marcianae, Neapolitanae,

PREFACE

The Oxford codices were first examined in 1899 by Wilhelm Kroll, formerly professor at Wrocław and my most beloved teacher. Twenty years later, making use of his notes, George D. Brooks of Oxford described codices 5, 16, and 26, but around the year 1923 he was taken from life and scholarship by an untimely death. Twenty years after that I resumed the work, and in 1946 saw the first part (pp. 1–97) through the press. While I was preparing the Appendix, Franz Cumont, the venerable author of the Catalogue of the Greek Astrological Codices and the most generous patron of my studies, died on the 19th of August, 1947. He himself had selected the texts to be excerpted from codex 16, had reviewed and approved the rest, and had likewise approved the Psellian excerpts, pp. 101–128, even though they contributed nothing to the science of the stars. The volume was subsequently brought to completion under the authority of the Royal Academy of Brussels and printed at the direction of Armand Delatte, president of the Cumont Foundation. Nor were British supporters lacking. Among them, foremost praise is due to Hugh Last of Oxford, then a professor and now Principal of Brasenose College, who, moved both by devotion to Cumont and by kindness toward me, took up the orphaned cause and commended it to Harold I.Bell, Knight, President of the British Academy. Through their intercession, the British Academy, the Committee administering the Craven Fund at the University of Oxford, and the Trustees of Balliol College managing the fund dedicated to the memory of Benjamin Jowett assisted me with the greatest generosity. Beyond these, I must record with deepest gratitude the directors of the Bodleian Library, who with their characteristic liberality granted me access to the codices; the directors of the Biblioteca Angelica, the Biblioteca Marciana, and the Biblioteca Nazionale di Napoli,

Parisinae, Vaticanae, qui imaginibus phototypicis missis nos devinxerunt. Neque viri docti mihi petenti auxilium abnegaverunt. Edgarus enim Lobel, custos olim codicum, nonnullas res palaeographicas libentissime mecum consideravit; Ericus R. Dodds, professor Oxoniensis, p. 106-111 examinavit et coniecturis egregiis ornavit; plagulas Catalogi Franciscus Cumont, Appendicis Aemilia Boer, editrix Ptolemaei doctissima, nunc studiis Academiae Berolinensis associata, et Armandus Delatte, professor Leodiensis, perlegerunt, locos corruptos acutissime emendaverunt, errores et auctoris et typographi indefesso labore sustulerunt. Quibus omnibus gratias ago quam maximas.

Scr. Oxonii mense Maio a. 1951.

St. W.

Parisinae, Vaticanae, who bound us to them by sending photographic facsimiles. Nor did learned men refuse their aid when I requested it. Edgar Lobel, formerly keeper of the codices, most willingly discussed with me certain palaeographical matters; E. R. Dodds, Professor at Oxford, examined pp. 106–111 and adorned them with excellent conjectures; the sheets of the Catalogue were read through by Franz Cumont, those of the Appendix by Aemilia Boer, most learned editor of Ptolemy and now associated with the studies of the Berlin Academy, and by Armand Delatte, Professor at Liège; they emended corrupt passages with the keenest insight and removed, by untiring labor, the errors of both author and printer. To all of these I offer my deepest thanks.

Written at Oxford, May 1951.

St. W.

CODICES OXONIENSES

OXFORD CODICES

CODICES OXONIENSES

1. Codex Baroccianus 17. — Membranaceus (ff. 1-109, saec. XIII) et chartaceus (ff. 110-122, saec. XV), cm. 16×9,5. — Cf. H. O. Coxe, *Catal. codicum mss. Bibliothecae Bodleianae*, I, 1853, p. 25 ; F. Madan - H. H. E. Craster, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford*, nr. 17.

F. 121v. *Ὅρα καί τινα περὶ ὀνείρων ἀπὸ τῶν τῆς Σελήνης ἡμερῶν σημειούμενα (Σελήνης α'. ὅπερ ἴδης — ια' ... χαρὰ γενήσεται*, abrumpitur). — Ed. S. Ios. Mercati, *Byz. Zeitschr.*, XXXII, 1932, p. 265.

2. Codex Baroccianus 27. — Chartaceus, ff. 334, cm. 17,5×12, saec. XIV. Cf. H. O. Coxe, *Catal. codicum mss. Bibliothecae Bodleianae*, I, 1853, p. 41 ss. ; F. Madan - H. H. E. Craster, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford*, nr. 27.

F. 321v. *Αἱ ἐναντίαι ἡμέραι τοῦ ὅλου ἐνιαυτοῦ, ἃς ἐφανέρωσεν ὁ θεὸς Σεδράχ τῷ ἀρχιερεῖ αὐτοῦ, ἵνα ταύτας δῆλας ποιήσῃ τοῖς υἱοῖς αὐτοῦ (Σεπτέβριος · γ' κδ' — Αὔγουστος · δ', ιε').* — *Ἐν ταύταις ταῖς ἡμέραις ὁ πεσὼν εἰς ἀρρωστίαν οὐκ ἀνίσταται — ἢ ἄλλο τι ποιήσει.* — Cf. *Σιράχ*, cod. 16, p. 1200.

F. 322. *Ἐξορκισμὸς εἰς δῆγμα ἐχίδνης καὶ ὄφεως (Εἰς τὸ ὄνομα τοῦ πατρὸς — καὶ ὑγιαίνει ὁ δηχθείς).* — Cf. infra cod. 12, f. 109v.

3. Codex Baroccianus 70. — Chartaceus, ff. 398 (+ 4 non numer.), cm. 20,3 × 15,5, saec. XV varia manu scriptus (ff. 376-381v eadem manu atque cod. 9). Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 111 ss. ; *Summary Catalogue*, nr. 70 ; Ptol., *Tetrab.*, ed. Boll-Boer, p. XII.

F. 328. *Κλαυδίου Πτολεμαίου Τετράβιβλος.* — F. 347 liber II ; f. 365v liber III ; deficit f. 375v in verbis *τῶν*

OXFORD CODICES

1. Codex Baroccianus 17. Parchment (ff. 1–109, 13th century) and paper (ff. 110–122, 15th century), cm. 16 × 9.5. Cf. H. O. Coxe, Catal. codicum mss. Bibliothecae Bodleianae, 1, 1853, p. 25; F. Madan – H. H. E. Craster, A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford, nr. 17.

F. 121. See also certain notes on dreams recorded according to the days of the Moon (Moon, day 1: whatever you may 11th ... joy see... it will come to pass, [redacted]aks off). Ed. S. Mercati. Byz. los. Zeitschr., XXXII, 1932, p. 265.

2. Codex Baroccianus 27. Chartaceus, ff. 334, cm. 17.5 × 12, saec. XIV. Gl. II. O. Coxe, Catal. codicum mss. Bibliothecae Bodleianae, I, 1853, p. 41 ff.; F. Madan - H. H. E. Craster, A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford, nr. 27.

F. 321. The contrary days of the whole year, which the god Serach revealed to his high priest, so that he might make them known to his sons (September: 3rd, [redacted]24th; August: 4th, 15th). On these days, one who falls into sickness does not recover. [redacted] or will do anything else. Cf. Sirach, cod. 16, p. 1200.

F. 322. An exorcism for the bite of a viper and a serpent (In the name of the Father — — — and the one bitten is healed). Cf. infra cod. 12, f. 109v,

3. Codex Baroccianus 70. Chartaceus, ff. 398 (+ 4 unnumbered), cm. 20.3 × 15.5, saec. XV, written in various hands (ff. 376–381v in the same hand as cod. 9). Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 111 ff.; Summary Catalogue, nr. 70; Ptol., Tetrab., ed. Boll-Boer, pp. XII.

F. 328. Claudii Ptolemaei Tetrabiblos. — F. 347 Book II; f. 365 Book III; deficient at f. 375v in the words τῶν

ἀγαθοποιῶν βοηθούμενος... (III, 11, 15) = cod. *Λ* ed. Boll-Boer.

F. 376. *Π ρ ό κ λ ο υ οὐρανοδρόμου περὶ ἀνατολῶν καὶ δύσεων ἔχων (Εἰπεῖν ἀστρολογικοὺς ὁρμώμενοι* — [f. 378v] *συνοδεύων τῷ Ἡλίῳ διὰ κθ' καὶ ἥμισυ).* — Eadem fere exstant in cod. Germ. 7, f. 57v (cf. notam Bollii); Rom. 111, f. 75; infra, cod. 9, f. 162, al. — Initium ed. Kroll, *Catal.*, VI, p. 82; cf. G. Hardt, *Jahrbücher für Philol.*, *Suppl.* XII, 1881, p. 30.

F. 378v. *Γ α λ η ν ο ῦ περὶ ὑγείας ἀνθρώπου (Ὁ ἐνιαυτὸς ἔχει στρώσεις δ'* — *ἡ διοικοῦσα τὸ ζῷον δύναμις).* — Totum cap. postea deletum est.

F. 379. *Προγνωστικὸν βιωφελὲς καὶ χρήσιμον ἀντιγραφὲν ἐξ Αἰγυπτιακῆς παλαιᾶς βίβλου. Π ε τ ω σ ι ρ ὲ ς Νεχεφὼ τιμιωτάτῳ βασιλεῖ χαίρειν (Ἐπειδὴ βεβάρηται σου ἡ θεία ψυχή* — *μικρὸς θάνατος).* Cf. infra, cod. 9, f. 163v. — Ed. Riess, *Philol.*, *Suppl.*, VI, p. 384 s.; alias formas edd. Olivieri, *Catal.*, IV, p. 120 s.; Zuretti, *ibid.*, XI, 2, p. 152 s.

F. 380. *Αἱ πεφωτισμέναι ἡμέραι, τῆς Σελήνης εἰσὶν αὗται (α' β'* — *κς' κη').* — *Αἱ ἀφώτιστοι εἰσὶν αὗται (δ', ε'* — *κθ', λ').* Ed. Zuretti, ibid., p. 154.

F. 380v. Sine titulo (*Ἐὰν οὖν κατακληθῇ τίς ἐν ταῖς φῶς ἐχούσαις ἡμέραις* — *ἐν τῷ ὑπογείῳ ἀποθνήσκει).* Cf. infra, cod. 9, f. 164v. Cf. Zuretti, ibid., p. 150. Sequitur tabula, quam ed. Zuretti, ibid., p. 149 s.

F. 381v. *Περὶ ἐμβολῆς καὶ ἐκβολῆς τοῦ Ἡλίου*, signum Solis, *ἐν τοῖς ζῳδίοις (Ἐπειδὴ γὰρ τὰ ιβ' ζῴδια ὥσπερ χορὸν κρατοῦσιν* — *κατὰ πρόσταξιν τοῦ δημιουργοῦ θεοῦ καὶ ποιητοῦ τῶν ὅλων).* Cf. cod. Ital. 19, f. 13; Rom. 111, f. 64v; infra, cod. 9, f. 165v.

F. 382. H e r o n i s Alexandrini Geodaesia.

4. Codex Barocclanus 76. — Chartaceus, *ff.* 437, cm. 21×15, saec. XV varia manu scriptus. Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 128 ss.; *Summary Catal.*, nr. 76.

F. 146v. *Περὶ τῶν ζῳδίων (Τῶν ιβ' ζῳδίων τὰ ὀνόματα εἰσὶ ταῦτα* — [f. 149] *παρέρχεται ἡ Σελήνη ἕκαστον ζῴδιον).*

In parte priore astrologiae opponitur doctrina Christiana, in posteriore de elementis astronomicis agitur.

ἀγαθοποιῶν βοηθούμενος... (III, 11, 15) code 1st ed. Boll-Boer.

F. 376. Proclus the Heaven-Traveler, On Risings and Settings (Εἰπεῖν ἀστρολογικοὺς ὁρμώμενοι - [f. 378v] συνοδεύων τῷ Ἡλίῳ διὰ κθ' καὶ ἥμισυ). Nearly the same text also found in cod. Germ. 7, f. 57 (cf. note by Boll); Rom. 111, f. 75; below, cod. 9, f. 162, and elsewhere. — Beginning edited by Kroll, Catal., VI, p. 82; cf. G. Hardt, Jahrbücher für Philol., Suppl. XII, 1881, p. 30.

F. 378. Galen's On the Health of Man (The year has four seasons — the power that governs the living creature). — The entire chapter was subsequently deleted.

F. 379. A prognostic useful and beneficial for life, transcribed from an ancient Egyptian book. Petosiris to the most honored king Nechepso, greetings (Since your divine soul has been burdened — a little death). Cf. below, cod. 9, f. 163. — Ed. Riess, Philol., Suppl., VI, p. 384 s.; other forms ed. Olivieri, Catal., IV, p. 120 s.; Zuretti, ibid., XI, 2, p. 152 s. F. 380. The illuminated days of the Moon are these (1st, 2nd — 26th, 28th). — The dark days are these (4th, 5th — 29th, 30th). Ed. Zuretti, ibid., p. 154.

F. 380. Without title (If therefore someone is invited on the days that have light — he dies in the underground). Cf. below, cod. 9, f. 164. Cf. Zuretti, ibid., p. 150. A table follows, than ed. Zuretti, ibid., p. 149 s.

F. 381. On the Entry and Exit of the Sun, sign of the Sun, in the zodiacal signs (For since the twelve zodiacal signs hold sway as if in a chorus, by the command of the creator god and maker of all things). Cf. cod. Ital. 19, f. 13; Rom. 111, f. 64v; below, cod. 9, f. 165.

F. 382. Geodaesia of Hero of Alexandria.

4. Codex Baroccianus 76. Paper manuscript, ff. 437, approx. 21×15 cm. Written in various hands, 15th century. Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 128 ff.; Summary Catal., nr. 76.

F. 146. On the Zodiac Signs (The names of the 12 zodiac signs are these [1–149] the Moon passes through each sign). In the first part, Christian doctrine is set against astrology; in the latter part, astronomical elements are treated.

5. Codex Baroccianus 94. — Chartaceus, ff. 189, cm. 22,3×15, saec. XV (f. 68-99) et XVI in. (cf. f. 114ᵛ). — Codicem Vindobonensem 10 ex hoc codice descriptum esse vidit Boll, *Berl. Philol. Wochenschr.* 1904, p. 1220. — Codicem notis Guilelmi Kroll usus excussit G. D. Brooks. — Cf. Coxe, *Cat. codd. mss. Bibl. Bodl.*, I, p. 159 ss. ; *Summary Catalogue*, nr. 94.

F. 68. *Τάδε ἔνεστιν ἐν τῇ <ἀποτελεσματικῇ> βίβλῳ τῶν μυστηρίων τοῦ Ἀπομάσαρ* (Sequitur index capitum *α'* - *ρξδ'*) = Cod. Flor. 11, f. 3 ; Rom. 2, f. 10 ; Hisp. 10, f. 210.

F. 69ᵛ. *α'. Περὶ κοσμικῶν ἀποτελεσμάτων (Ἴδε τὸν Κρόνον — κατὰ ἀρχόντων)* = Cod. Flor. 11, f. 3 ; Rom. 2, f. 12 ; Ven. 7, f. 208 ; Vindob. 10, f. 33 ; Hisp. 10, f. 212ᵛ. — In marg. nota sicut in cod. Rom.

F. 70. *β'. Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης (Ὅτε ἐκλείψει ὁ Ἥλιος — τὴν φύσιν τοῦ ἀστέρος ἐκείνου)* = Cod. Flor. Rom. Ven. Vindob. Hisp. ibid. ; marginalia sicut in cod. Rom.

F. 70ᵛ. *Ἄλλως περὶ τοῦ αὐτοῦ (Οἱ β' φωστῆρες — σημαντικαί)* = Cod. Flor. 11, f. 9 ; Rom. 2, f. 12ᵛ ; Vindob. ibid. ; Hisp. 10, f. 213,

F. 72. *γ'. Περὶ χρονοκράτορος (Εἴπερ τύχοι ὁ Κρόνος — εὐθηνία)* = Cod. Flor. 11, f. 9ᵛ ; Ven. 7, f. 210 ; Ital. 18, f. 272 ; Rom. 2, f. 13ᵛ ; Vindob. ibid. ; Hisp. 10, f. 214.

F. 72ᵛ. *δ'. Περὶ ἐκλείψεως Σελήνης (Ἐὰν γένηται ἔκλειψις — οἱ Ἰχθύες)* = Cod. Flor. ; Ven. ; Ital. ; Rom. ; Vindob. ; Hisp. ibid.

ε'. Περὶ εὐθηνίας καὶ κνιπίας (Ὅτε ἐξέλθῃ ὁ Ἥλιος — ἔσται ἡ εὐθηνία) = Cod. Flor. 11, f. 13 ; Ven. 7, f. 210ᵛ ; Rom. 2, f. 14 ; Vindob. ibid. ; Paris. 10, f. 160 ; Hisp. 10, f. 215ᵛ. — Nota marg. ut in cod. Rom.

F. 73. *ς'. Περὶ διαγνώσεως καύματος (Ὅτε ἐπεκβαίνει — σφοδροὶ ἄνεμοι)* = Cod. Flor., Ven., Rom., Hisp., ibid.

ζ'. Περὶ τῆς Ἑρμοῦ κακώσεως (Γίνωσκε ὅτι ὁ Ἑρμῆς — τῶν ιζ') = Ibidem.

η'. Περὶ τῆς μεθόδου τῶν Χαρανιτῶν ἤτοι ἐναλλαγῆς τοῦ κοσμικοῦ ἔτους (Ἴδε κατὰ — λιμός). — Ed. Cumont, *Catal.*, IV, p. 124.

θ'. Περὶ τοῦ Κυνὸς ἐπιτολῆς καὶ τῶν ἐξ αὐτῶν σημαινο-

5. Codex Baroccianus 91. Paper, ff. 189, cm. 22.3 × 15, 15th century (ff. 68–99) and early 16th century (cf. f. 114v). Boll observed that the Vienna Codex 10 was copied from this codex: Berl. Philol. Wochenschr. 1904, p. 1220. G. D. Brooks collated the codex using the notes of Wilhelm Kroll. Cf. Coxe, Cat. codd. mss. Bibl. Bodl., I, p. 159 ff.; Summary Catalogue, nr. 94.

F. 68. Contents of the <Apotelesmatic> Book of the Mysteries of Abū Maʿshar (Followed by a table of chapters α′–οξδ′) = Cod. Flor. 11, f. 3; Rom. 2, f. 10; Hisp. 10, f. 210. Γ. 694. α′. On Cosmic Results (Behold Saturn against the rulers) Cod. Flor. 11, f. 3; Rom. 2, f. 12; Ven. 7, f. 208; Vindob. 10, f. 33; Hisp. 10, f. 212v. — Marginal note as in Cod. Rom.

F. 70. β′. On the Eclipse of the Sun and Moon (When the Sun is eclipsed — the nature of that star) = Cod. Flor. Rom. Ven. Vindob. Hisp. ibid.; marginal notes as in Cod. Rom.

F. 70. Otherwise on the same subject (The two luminaries — significant) = Cod. Flor. 11, f. 9; Rom. 2, f. 12v; Vindob. ibid.; Hisp. 10, f. 213.

F. 72. 3. On the Chronocrator (If Saturn should happen to be well-conditioned — γla) = Cod. Flor. 11, f. 9v; Ven. 7, f. 210; Ital. 18, f. 272; Rom. 2, f. 13; Vindob. ibid.; Hisp. 10, f. 214.

F. 72. 4. On the Eclipse of the Moon (If an eclipse should occur — the Pisces) ==Cod. Flor.; Ven.; Ital.; Rom.; Vindob.; Hist. ibid.

5. On Prosperity and Scarcity (When the Sun goes forth — there shall be prosperity) Cod. Flor. 11, f. 13; Ven. 7, f. 210v; Rom. 2, f. 14; Vindob. ibid.; Paris. 10, f. 160; Hisp. 10, f. 215. — Marginal note as in cod. Rom.

F. 73. 6. On the Diagnosis of Scorching Heat (When violent winds blow forth) Cod. Flor., Ven., Rom., Hisp., ibid. 7. On the Affliction of Mercury (Know that Mercury — of the 17th) Ibidem.

8. On the Method of the Charolites, or the Alternation of the Cosmic Year (See under famine). Cumont, Ed. Catal., IV, p. 124.

9. On the Rising of the Dog Star and the Symptoms Signified

μένων συμπτωμάτων (Εἴπερ ἐστὶν τετράποσιν). — Ed. Cumont, *Catal.*, IV, p. 125.

F. 73v. *ι'. Περὶ ὑετῶν (Ἴδε ὅτε εἰσέλθῃ ὁ Ἥλιος — ψυχρά)* = Cod. Flor. 11, f. 14 ; Ital. 18, f. 272 ; Rom. 2, f. 14v ; Hisp. 10, f. 215v. — Nota marg. ut in cod. Rom. — Aliam formam ed. Šangin, *Catal.*, XII, p. 98 s.

ια'. Περὶ ἀνέμων (Στῆσον τὸν ὡροσκόπον — θερμούς) = Cod. Flor. 11, f. 14 ; Ital. 18, f. 272v ; Rom. 2, f. 14v.

ιβ'. Περὶ τῆς τοῦ παντὸς συστάσεως (Λέγεται — Ἀβασβᾶν). — Ed. Cumont, *Catal.*, IV, p. 125 ss.

F. 74. *ιγ'. Ἄλλως περὶ αὐτοῦ (Γίνωσκε — ῥοπήν).* — Ed. Cumont, ibid., p. 127.

ιδ'. Περὶ τοῦ ὅτι ὁ Ἑρμῆς σημαίνει τοὺς ἀνέμους, ἡ δὲ Ἀφροδίτη τὸν ὑετόν (Γνῶθι ὅτι ὁ Ἑρμῆς — δυτικοὺς ἀνέμους) = Cod. Flor. 11, f. 15v ; Rom. 2, f. 15v ; Hisp. 10, f. 216v.

F. 74v. *<ιε'> Περὶ τοῦ γνῶναι τὸν χρονοκράτορα (Εἰ βούλει γνῶναι — χρονοκράτορα)* = Cod. Flor. 11, f. 16 ; Rom. 2, f. 15v ; Hisp, 10, f. 216v.

F. 75. *ις'. Περὶ τοῦ ποῖον εἶδος εὐθυνήσει (Εἰ βούλει γνῶναι ἀπὸ τῆς — κνιπεύσουσιν)* Cod. Flor. 11, f. 16v ; Rom. 2, f. 15v ; Hisp. 10, f. 217v.

ιζ'. Περὶ κλήρων (Εἰσὶ τινὲς κλῆροι — ἔσται τοῦ εἴδους) = Cod. Flor. 11, f. 17 ; Rom. 2, f. 16 ; Hisp. 10, f. 217v.

F. 75v. *ιη'. Περὶ κλήρου σίτου (Κλῆρος σίτου — εὐθυνίαν)* Ibid.

ιθ'. Περὶ κλήρου κριθῆς (Ὁ κλῆρος τῆς κριθῆς — ὡροσκόπου [sic]) = Ibid.

κ'. Περὶ κλήρου ἐρεβίνθου (Ὁ κλῆρος τοῦ ἐρεβίνθου — ὡροσκόπου) = Ibid.

κα'. Περὶ κλήρου φακῆς (Ὁ δὲ κλῆρος φακῆς — ὡροσκόπου) = Ibid.

κβ'. Περὶ Κρόνου καὶ Ἄρεως (Ἀπὸ Κρόνου — ὡροσκόπου) = ibid. — *κγ'. Περὶ Ἡλίου καὶ Ἀφροδίτης.* — *κδ'. Περὶ Ἡλίου καὶ Σελήνης.* — Cf. ibid.

Perierunt capp. *κε'* - *ρξδ'* (de quibus vide cod. Flor. 11, f. 17-68 ; Rom. 2, f. 16-39v ; Hisp. 10, f. 217v-245v).

F. 76. *Π α ύ λ ο υ Ἀ λ ε ξ α ν δ ρ έ ω ς Εἰαγωγὴ εἰς τὴν ἀποτελεσματικήν (Πάνυ καλῶς — [f. 83v] τῶν χρόνων πρόβασιν,* abrumpitur in ima pagina) = A-L 2, 22 ed. Schato a. 1586.

by These Phenomena (If indeed it is quadrupeds).
Ed. Cumont, *Catal.*, IV, p. 125.

F. 73. 10. On Rains ("See when the Sun enters — cold) = Cod. Flor. 11, f. 14; Ital. 18, f. 272; Rom. 2, f. 14v; Hisp. 10, f. 215. Marginal note as in cod. Rom. Another form ed. Sangin, Catal., XII, p. 98 f.

11. On Winds (Set the Horoscope — hot) Cod. Flor. 11, f. 14; Ital. 18, f. 272; Rom. 2, f. 14°.

xii. On the constitution of the universe (It is said Avaoßāv). — Ed. Cumont, Catal., IV, p. 125 ff.

F. 74. xiii. Another treatment of the same subject (Know inclination). **Ed. Cumont**, ibid., p. 127.

xiv. On the fact that Mercury signifies the winds, and Venus the rain (Know that Mercury – westerly winds) === Cod. Flor. 11, f. 15v; Rom. 2, f. 15°; Hisp. **10, f. 216v.**

F. 74. <xv> On knowing the chronocrator (If you wish to know – the chronocrator) = Code. Flower. 11, page 16; Rom. 2, f. 15; Hisp. 10, f. 216.

F. 75. xvi. On what kind ὑθυνήσει (Εἰ νουλει γνῶναιν Cod. from the they will be miserly) Flor. 11, f. 16v : Rom.2, f. 15; Hist. 10, f. 217

17. On the Lots (There are certain lots — it will be of the form) = Cod. Flor. 11, f. 17; Rom. 2, f. 16; Hisp. 10, f. 217.

F. 75. 18. On the Lot of Grain (The Lot of Grain — prosperity) Ibid. 19. On the Lot of Barley (The lot of barley — of the Ascendant [sic]) = Ibid.

20. On the Lot of Chickpea (The lot of chickpea — of the Ascendant) = Ibid.

21. On the Lot of Lentil (The lot of lentil — of the horo- Ascendant) = Ibid.

22. On Saturn and Mars (From Saturn — beautiful — of [a certain place]) **ibid.** — Ch. 23. On the Sun and Venus. – Ch. 24. On the Sun and the Moon. Cf. ibid.

Chapters 25–164 are lost (for which see cod. Flor. 11, f. 17–68; Rom. 2, f. 16–39; Hisp. 10, f. 217–245v). The

F. 76. Introduction to Astrology by Paulus of Alexandria (Very well — [f. 83v] the progression of the years, breaks off at the bottom of the page) — A-L 2, 22, ed. Scha- to a. 1586.

F. 84. *Εἰ ὁμονοήσουσιν ἀλλήλοις οἱ γαμικῶς συναπτόμενοι* (*Ὅρα εἰ ὁ κύριος — μέσως*) = Cod. Vindob. 10, f. 58ᵛ ; Ven. 7, f. 267.

Περὶ τοῦ πότερος αὐτῶν προτελευτήσει (*Ὅρα τὸν κύριον — χαλεπὰ σημαίνουσιν*) = Cod. Vindob. 10, f. 58ᵛ ; Ven. 7, f. 267. Continet titulis omissis alia quoque capitula.

F. 84ᵛ. *Περὶ παλαιᾶς καταθέσεως χρημάτων* (*Περὶ χρημάτων κεκρυμμένων — [f 86] κίνδυνον τὸν περὶ ζωῆς*) = Cod. Vindob. 10, f. 59.

F. 86. *Περὶ μετοικήσεως* (m²) *ἢ συμφέρει μετοικῆσαι ἢ οὔ* (*Ὅρα τὸν κύριον τοῦ ὡροσκόπου — δηλωτικὸς ἀστήρ*) = Cod. Vindob. 10, f. 61ᵛ ; Ven. 7, f. 267ᵛ.

Εἰ συμφέρει ἀποδημῆσαι (*Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — λῃστὰς καθ' ὁδόν*) = Cod. Vindob. 10, f. 61ᵛ ; Ven. 7, f. 317.

F. 86ᵛ. *Περὶ μακρᾶς ἀποδημίας* (*Περὶ μακρᾶς ἀποδημίας ἐρωτηθεὶς — [f. 88] ἡ περιουσία αὐτοῦ ἐστιν*) — Cod. Vindob. 10, f. 62 ; Ven. 7, f. 317.

F. 88. *Πότε ἐπανήξει ὁ ἀποδημῶν* (*Ἐὰν ἐρωτηθῇς πότε — ἐκεῖνο κέντρον λέγουσιν*) = Cod. Vindob. 10, f. 64 ; Ven. 7, f. 318ᵛ.

F. 89. *Περὶ τοῦ εἰδέναι εἰ νοσεῖ ἢ ὑγιαίνει ὁ ἀποδημῶν* (*Ὅρα τὸ δηλωτικὸν — ἀγαθύνεται*) = Cod. Vindob. 10, f. 65 ; Ven. 7, f. 319.

Περὶ τοῦ εἰδέναι εἰ ζῇ ἢ ἀπέθανεν ὁ ἀποδημῶν (*Ἐὰν εὑρεθῇ ὁ δηλωτικὸς — καλῶς ἕξειν*) = Cod. Vindob. 10, f. 65 ; Ven. 7, f. 319.

F. 89ᵛ. *Περὶ δραπετῶν* (*Τὸν δραπέτην γνωσόμεθα ἐκ τῶν τῇ Σελήνῃ — φανεροῦσιν αὐτόν*) = Cod. Vindob. 10, f. 65ᵛ ; Flor. 7, f. 182ᵛ ; Ven. 6, f. 152ᵛ. — Est paraphrasis D o r o t h e i capituli de fugitivis et saepe cum forma a I. Heeg, *Calal.*, V, 3, p. 83 ss., edita consentit, Dorothei tamen nomen omittit.

F. 90ᵛ. *Περὶ δεσμωτῶν* (*Ὅρα τὴν Σελήνην — θάνατον τοῦ δεσμίου*) = Cod. Vindob. 10, f. 67 ; Ven. 7, f. 319ᵛ.

F. 91ᵛ. *Πῶς ἕξει ὁ δέσμιος ἐν τῷ δεσμωτηρίῳ* (*Ἐὰν ὁ κύριος τοῦ ὡροσκόπου...* His verbis deficit in fine quaternionis) = Cod. Vindob. ibid. ; cod. Ven. 7, f. 320ᵛ integrum capitulum habet.

F. 84. Whether those joined in matrimony will be in harmony with one another ("Observe whether the lord moderately) = Cod. Vindob. 10, f. 58v; Friend. 7, f. 267.

On which of them will die first ("Observe the lord – they signify difficulties) lord – they signify difficulties) Cod. Vindob. 10, f. 58v; Ven. 7, f. 267. Contains, with titles omitted, also other chapters.

F.84. On the old deposit of money (On hidden money [f. 86] danger concerning life) Cod. Vindob. 10, f. 59.

F. 86. On change of residence (whether it is advantageous to move or not (Examine the lord of the horoscope - the indicative star) Cod. Vindob. 10, f. 61; Fri. 7, f. 267v.

Whether it is advantageous to travel abroad (If the lord of the horoscope - robbers on the road) = Cod. Vindob. 10, f. 61v; Ven. 7, f. 317.

F. 86. On a long journey abroad (On a long journey abroad, when questioned [f. 88] his property is) — Cod. Vindob. 10, f. 62; Ven. 7, f. 317.

F. 88. When will the traveler return? (If you are asked when there they say the center) = Cod. Vindob. 10, f. 64; Ven. 7, f. 318.

F. 89. On knowing whether the traveler is sick or in good health (See the significator is improved) Cod. Vindob. 10, f. 65; Friend. 7, f. 319.

On knowing whether the traveler is alive or dead (If the significator is found to fare well) = Cod. Vindob. 10 f. 65; Ven. 7, f. 319.

F. 89. On runaways (We shall recognize the runaway from those of the Moon — they reveal him) = Cod. Vindob. 10, f. 65; Flor. 7, f. 182; Ven. 6, f. 152. — This is a paraphrase of Dorotheus's chapter on fugitives and frequently agrees with the version edited by I. Heeg, Catal., V, 3, p. 83 ff., yet omits the name of Dorotheus.

F. 90. On Prisoners (Look at the Moon — death of the prisoner) Cod. Vindob. 10, f. 67; Ven. 7, f. 319.

F. 91. How the prisoner will fare in prison (If the lord of the ascendant... The text breaks off at these words at the end of the quire) Cod. Vindob. ibid.; cod. Ven. 7, f. 320v has the complete chapter.

F. 92. Sine titulo. (... *ἡ Ἀφροδίτη καὶ ὁ Κρόνος. Ἀναισχυντία εἰς τοὺς ἀνθρώπους — ἀστραπή*) Cod. Ven. 7, f. 290v. *Ὅταν βλέπωσιν οἱ ἀστέρες εἰς τὸν ἕτερον εἰς τελείαν φιλίαν (Ὁ Ζεὺς καὶ ὁ Κρόνος. Αἱ κεφαλαὶ πρὸς ἀλλήλους — περικάλυψις).* = Cod. Ven. ibid.

F. 92v. *Ὅταν βλέπωσιν οἱ ἀστέρες ἀλλήλους κατὰ διάμετρον (Ὁ Ζεὺς καὶ ὁ Κρόνος. Μέσον τῶν βασιλέων — καὶ βρονταί).* = Cod. Ven. ibid.

F. 93. *<Κοσμικὰ ἀποτελέσματα τῆς τῶν φωστήρων συζυγίας> (Κρόνος κυριεύσας εὔκρατος, — ὑγιής).*— Ed. Cumont, *Catal.*, IV, p. 83-87.

F. 95v. Sine titulo. (*Ἡ Σελήνη τοῦ Ἡλίου ἀπορρέουσα καὶ τῷ Ἀναβιβάζοντι — ζημίαν τῶν ἐμπόρων*) Cod. Vindob. 10, f. 74 ; Ven. 6, f. 155v.

F. 96. *Καθολικὰ παραγγέλματα ἀπὸ Σελήνης καὶ ὡροσκόπου· τοῦτο τὸ κεφάλαιον σημαίνει οἷαν ἕξουσιν ἀρχὴν καὶ τέλος τὰ πράγματα (Ἐὰν ἡ Σελήνη συνάπτῃ — κακοποιοῖς)* Cod. Vindob. 10, f. 74v ; Ital. 4, f. 51v ; Ven. 7, f. 200 ; Paris., 4, f. 136v ; 10, f. 66v.

Περὶ γραφῆς πιττακίου ἢ χαρτίου καὶ διδαχῆς παιδός (Ἔστω ὁ ὡροσκόπος — ἀνατολικήν) Cod. Vindob. 10, f. 75 ; Ven. 6, f. 72 ; 7, f. 199v ; Ital. 4, f. 61 ; Paris. 10, f. 65.

F. 96v. *Περὶ ἐλεύσεως ἢ μετάρσεως ἀπὸ οἴκου εἰς οἶκον (Ἔστω ὡροσκόπος ἀγαθοποιὸς ἄλυπος)* Cod. Vindob. 10, f. 75 ; Ven. 6, f. 85 ; Ital. 4, f. 61 ; Paris. 10, f. 65v.

Περὶ γραφῆς εἰ κομισθήσεται (Ὅρα τὸν Ἑρμῆν ἄφιξιν δηλοῖ) = Cod. Vindob. 10, f. 75 ; Ven. 7, f. 197v ; Ital. 4, f. 60v ; Paris. 10, f. 59.

Περὶ τοῦ εὑρεῖν ὄνομα οὕτινος βούλει (Στῆσον τὸν ὡροσκόπον μετὰ ψήφου Σελήνη π, ρ, ι) = Cod. Vindob. 10, f. 75v ; Mediol. 23, f. 270 ; Ven. 6, f. 73 ; 7, f. 176v ; Paris. 10, f. 100v.

F. 97. *Περὶ τοῦ γνῶναι εἰ ταχέως ἢ βραδέως ἥξει ὁ ἀποδημῶν καὶ πῶς πράξας ἐπανήξει (Σκέπτου τὸν ὡροσκόπον τῆς ἐξόδου — ἀκολούθει)* = Cod. Vindob. 10, f. 76 ; Ven. 7, f. 309 ; Paris. 10, f. 147. — Palchi? (Cf. cod. Rom. 2, f. 132v, cap. ρκζ').

F. 97v. *Περὶ τοῦ εἰ γίνεται τὸ ἐνθυμούμενον (Ἐὰν ὁ κύριος τοῦ μεσουρανήματος — ἀριθμός, τότε γενήσεται)* Cod. Vin-

F. 92. Without title. (... Venus and Saturn. Shamelessness among men — lightning) Cod. Ven. 7, f. 290v. When the stars aspect one another in perfect friendship (Jupiter and Saturn. The heads toward each other [illegible] perikaglypsis). = Cod. Ven. ibid.

F. 92b. When the stars aspect one another in opposition (Jupiter and Saturn. Between the kings — and [illegible]under). = Cod. Ven. ibid.

F. 93. "Cosmic Results of the Conjunction of the Luminaries" (Saturn ruling, temperate — healthy). Ed. Cu[illegible]ont, Catal., IV, p. 83-87.

F. 95. Sine titulo. (The Moon separating from the Sun and [joining] the Ascending Node — loss of merchants) Cod. Vindob. 10, f. 74; Ven. 6, f. 155°.

F. 96. General Precepts from the Moon and the Ascendant: this chapter signifies what beginning and end affairs will have (If the Moon applies to malefics— [illegible]) Cod. Vindob. 10, f. 74v; Ital. 4, f. 51; Ven. 7, f. 200; Paris., 4, f. 136; 10, f. 66°.

On the Writing of a Note or Letter and the Teaching of a Child (Let the Ascendant be — oriental) Cod. Vindob. 10, f. 75; Ven. 6, f. 72; 7, f. 199°; Ital. 4, f. 61 ; Paris. 10,nf. 65.

F. 96b. On Departure or Removal from House to House (Let the Ascendant be a benefic, free from affliction) Cod. Vindob. 10, f. 75; Ven. 6, f. 85; Ital. 4, f. 61; Paris. 10, f. 65v. On Writing Whether It Will Be Delivered (Observe Mercury — indicates arrival) = Cod. Vindob. 10, f. 75; Ven. 7, f. 197v; Ital. 4, f. 60°; Paris. 10, f. 59.

On Finding the Name of Whomever One Wishes (Set the horoscope with the calculation of the Moon π, ρ, ε) = Cod. Vindob. 10, f. 75°; Mediol. 23, f. 270; Ven. 6, f. 73; 7, f. 176; Paris. 10, f. 100.

F. 97. On Knowing Whether the Traveler Will Return Quickly or Slowly, and in What Manner He Will Return (Consider the horoscope of the departur[illegible]— follow accordingly) = Cod. Vindob. 10, f. 76; Ven. 7, f. 309; Paris. 10, l. 147. —[illegible]alchi? (Cf. cod. Rom. 2, f. 132v, cap. ϱxxvii).

F. 97b. On whether the intended matter will come to pass (If the lord of the midheaven — number, then it will come to pass. Cod. Vin-

dob. 10, f. 76v ; Ven. 6, f. 66v ; 7, f. 168v ; Paris. 10, f. 50v.

F. 98. *Περὶ ἀρρώστων καὶ ἐναποκλείστων (Ἀπὸ τοῦ ὡροσκόπου καὶ τοῦ κυρίου — ἀμφοτέρων δηλοῖ)* Cod. Vindob. 10, f. 77 ; Ital. 4, f. 59v ; Ven. 6, f. 67v ; 7, f. 206 ; Paris. 10, f. 54v.

Περὶ θανάτου αὐτῶν (Εἰ ὁ κύριος τοῦ ὡροσκόπου — τελευτᾷ) = Cod. Vindob. 10, f. 77 ; Ven. 6, f. 67v ; 7, f. 206v ; Paris. 10, f. 54v.

Πότε συμβῇ τινὶ καλὸν ἢ πονηρόν (Εἴ τίς σε ἐρωτήσει— τότε γένηται) = Cod. Vindob. 10, f. 77.

F. 98v. *Περὶ σχημάτων τῶν ἀστέρων, καὶ ποῖα σχήματα ἀγαθά, καὶ ποῖα φαῦλα (Δεῖ εἰδέναι ὅτι οἱ ἑπτὰ — πολλῶν κακῶν)* = Cod. Vindob. 10, f. 77v ; Ven. 6, f. 88 ; 7, f. 201v ; Paris. 10, f. 96v. — Initium ed. Miller, *Notices et extraits*, XXIII, 2, 1872, p. 32, n. 7.

Περὶ πράξεως (Ὁ περὶ πράξεως λόγος — ἀποφαίνεσθαι). — Ed. Heeg, *Catal.*, V, 3, p. 88.

F. 99. *Ἄλλως (Ἐν τῷ περὶ πράξεως καὶ τὰ τοιαῦτα).* — Ed. Heeg, ibid.

<Ἄλλως> (Τεσσάρων κέντρων ὄντων — ἀμυδροτέραν ποιεῖ) = Cod. Vindob. 10, f. 79 ; Flor. 8, f. 198 ; Rom. 20, f. 104v ; Paris. 10, f. 71.

F. 100. *Περὶ αἱρέσεως τῶν ἑπτὰ πλανήτων (Ὁ μὲν Ἥλιος σημαίνει τὸν περὶ ψυχῆς λόγον — ἦθος καὶ λόγον)* Cod. Vindob., 10, f. 80 ; Ven. 7, cap. ϙδ' (p. 69).

Περὶ τοῦ τίνες εἰσὶ φίλοι καὶ τίνες ἐχθροί (Ὁ Ἥλιος ἐστὶν ἐχθρὸς τῆς Σελήνης πραγματείας καὶ ἀποδημίας) = Cod. Vindob. 10, f. 80 ; Ven. 7, cap. ϙς'.

Sine titulo. *(Ἐὰν ἐρωτηθῇς πότε γίνεται ἡ ζητουμένη ὑπόθεσις — ἐν τῷ μεσημβρινῷ)* Cod. Vindob., ibid.

Περὶ ἀπὸ [sic] τῆς τῶν ἀστέρων μορφώσεως (Ὁ Ζεὺς τοὺς εὐοφθάλμους ἡ δὲ Σελήνη τὸ πράσινον) = Cod. Vindob. 10, f. 80 ; Ven. 7, cap. ϙζ'.

F. 100v. *Περὶ πέμψεως ἐπιστολῶν (Πέμπων ἐπιστολὰς — ἀποτεύξῃ τοῦ σκοποῦ)* = Cod. Vindob. 10 f. 80 ; Flor. 7, f. 172v ; Ven. 7, f. 391 ; Rom. 20, f. 173v ; Paris. 3, f. 166 ; 9, f. 213 ; infra cod. 16, p. 476. — Cf. Hephaest., III, 27.

Περὶ φρεάτων ὀρυγῆς καὶ λάκκου (Ὀρύσσων λάκκους — διαπραχθείη τὸ ἔργον) Cod. Vindob. 10, f. 80v ; Ven.

dob. 10, f. 76v; Ven. 6, f. 66; 7, f. 168; Paris. 10, f. 50v.

F. 98. On the sick and the imprisoned (From the horoscope and the lord of both it indicates) Cod. Vindob. 10, f. 77; Ital. 4, f. 59; Ven. 6, f. 67; 7, f. 206; Paris. 10, f. 54v.

On their death (If the lord of the horoscope [illegible] te leutā) = Cod. Vindob. 10, f. 77 ; Ven. 6, f. 67' ; 7, f1.. 206 Paris. 10, f. 54.

When something good or bad happens to someone (If someone asks you [illegible] when it occurs) = Cod. Vindob. 10, f. 77.

F. 98v. On the configurations of the stars, and which configurations are beneficial, and which are harmful (One must know that the seven · - of many evils) = Cod. Vindob. 10, f. 77v; Ven. 6, f. 88; 7, f. 201; Paris. 10, f. 96. Beginning ed. Miller, Notices et extraits, XXIII, 2, 1872, p. 32, no. 7.

On Action (The discourse on action [illegible] judgment). [illegible] Ed. Heeg, Catal., V, 3, pp. 88.

F. 99. Otherwise (In the [treatise] on action [illegible] and such things). — Ed. Heeg, ibid.

<"Otherwise> (There being four angles – makes it dimmer) Cod. Vindob. 10, f. 79; Flor. 8, f. 198; Rom. 20, f. 104 [illegible]; Paris. 10, f. 71.

F. 100. On the Sect of the Seven Planets (The Sun signifies [illegible] completes the discourse on the soul [illegible] character and reason) Code. Wine-dob., 10, f. 80 ; Ven. 7, cap. ϛδ' (p. 69).

On Which Planets Are Friends and Which Are Enemies (The Sun is an enemy of the Moon's business and travel) Cod. Vindob. 10, f. 80; Ven. 7, cap. cc'.

Without title. (If you are asked when the matter under inquiry will occur — in the midheaven) Cod. Vindob., ibid.

On the Form of the Stars (Jupiter [governs] those with beautiful eyes, while the Moon [governs] the color [illegible] Cod. green) Vindob. 10, f. 80; Ven. 7, cap. ϛζ'.

F. 100. On the Sending of Letters (When sending letters [illegible] failing [illegible] En tov oxorov) === Cod. Vindob. 10 f.80; Flor. 7, f.172; Ven. 7, f. 391; Rom. 20, f. 173; Paris. 3, f. 166; 9, f. 213; infra cod. 16, p. 476. — Cf. Hephaest., III, 27. On the Digging of Wells and Cisterns (One digging cisterns, the work [illegible] would be accomplished) Cod. Vindob. 10, f. 80v; Ven,

7, cap. ρδ' ; Rom. 20, f. 174 ; Paris. 3, f. 162 ; 9, f. 213 ; 10, f. 31. — Hephaest., III, 15.

Περὶ χρόνων ζωῆς καὶ θανάτου ἀπὸ τοῦ βιβλίου τῶν δώδεκα τόπων τοῦ Μασάλα (Εἰ ἐρωτήθεις περὶ χρόνων ζωῆς [f. 106] *ἐπαινούμενος ἐστί)* Cod. Vindob. 10, f. 81 ; Ven. 7, (p. 69), cap. ρζ' ; pleniorem formam praebet cod. Rom. 20, f. 67 ss. ; cf. infra cod. 16, pp. 441-447.

F. 106. *Περὶ διαδοχῆς ἐξουσιαστῶν (Ἐὰν ἐρωτηθῇς πότε γίνεται ἡ διαδοχὴ οὐδὲν ἀνύσεις)* = Cod. Vindob. 10, f. 87ᵛ ; Ven. 6, f. 148ᵛ ; infra cod. 16, p. 438.

F. 107. *Περὶ τοῦ πότε ἔνι ἀγαθὸν τινὶ ἢ κακόν (Εἶπεν ὁ Μασάλας — ἡ Ἀφροδίτη ἀνὰ η')* — Cod. Vindob. 10, f. 87ᵛ ; Ven. 6, f. 148ᵛ ; Ital. 19, f. 410ᵛ ; Rom. 20, f. 106 ; Paris. 9, f. 206ᵛ ; infra cod. 16, p. 437.

Εἰ γίνεται τὸ πρᾶγμα ἢ οὔ (Ἴδε τὴν Σελήνην εἰ ἐν στερεῷ — ἐν τῷ Καταβιβάζοντι οὔσης) Cod. Vindob. 10, f. 87ᵛ ; Ven. 6, f. 149 ; infra cod. 16, p. 438 ; cod. 26, f. 116.

Περὶ τῶν πρὸς τοὺς λοιποὺς πλανήτας συναφῶν τῆς Σελήνης (Ἡ Σελήνη συνάπτουσα τῷ Κρόνῳ — ἐν δὲ τῷ Καταβιβάζοντι κακίστη). — Antiochi. — Ed. Boll, *Catal.*, VII, p. 107-111 (finis differt).

F. 110. *Περὶ ὡριμαίας (Εἰ τύχει* [sic] *τὸν ἀφέτην — ὡριμαία κέκληται)* Cod. Vindob. 10, f. 91 ; Ven. 7, f. 384ᵛ ; infra cod. 16, p. 463.

Περὶ τοῦ ἐχθροῖς τίθεσθαι (Δέον ἐχθροῖς ἢ καὶ δολοποιεῖν τῆς Σελήνης οὔσης ἐν Καρκίνῳ — ἅμα καὶ ἁλιεύειν) = Cod. Ven. 7, f. 388ᵛ ; Ital. 19, f. 411ᵛ ; infra cod. 16, p. 471 ; 26, f. 121 ; cf. cod. Rom. 2, f. 114ᵛ.

Περὶ κατακλίσεως καὶ νόσων (Σκεπτόμενος περὶ νοσημάτων — θανάτου προοίμιον). — Ed. Olivieri, *Catal.*, I, p. 122, 1-15 ; cf. infra cod. 16, p. 472.

F. 110ᵛ. *Περὶ ποίων δεσποτῶν τοῦ σώματος ἔσται ἡ νόσος (Ἐκ τῶν ιβ' ζῳδίων φυσικῆς συμπαθείας — γίνεται καὶ ἀναιρεῖ).* — Ed. Olivieri, *Catal.*, I, p. 122, 15-124.

F. 111ᵛ. *Περὶ ποίου ἑκάστος τῶν ἀστέρων κυριεύει μερῶν τοῦ σώματος (Τῶν μὲν ἐντὸς — γυναικῶν)* = Porph., *Introd.*, c. 45 (= cod. B).

F. 112ᵛ. *Ἔτι περὶ τῶν ζ' πλανητῶν τῆς δυνάμεως (Ὁ Κρόνος φύσεώς ἐστι ψυχρᾶς — κελεύει ἐγκρίνειν).* — Est excerptum

7, cap. ρδ'; Rom. 20, f. 174; Paris. 3, f. 162, 9, f. 213; 10, f. 31. — Hephaest., III, 15.

On the Chronology of Life and Death from the Book of the Twelve Places of Māshā'allāh (If you are asked concerning the times of life [f. 106] he is praised) Cod. Vindob. 10, f. 81; Ven. 7, (p. 69), cap. οε'; a fuller form is presented in cod. Rom. 20, f. 67 ff.; cf. infra cod. 16, pp. 441–447.

F. 106. On the Succession of Rulers (If you are asked when the succession occurs [redacted] the succession takes place you will accomplish nothing) [redacted] **Cod. Vindob. 10, f. 87v; Ven. 6, f. 148v; infra cod. 16, p. 438.**

F. 107. On When Something is Good or Bad for Someone (Māshāllāh said Māshāllāh [redacted] Venus every 3rd) [redacted] **Cod. Vindob. 10, f.** 87v; Ven. 6, f. 148; Ital. 19, f. 410v; Rom. 20, f. 106; Paris. 9, f. 206v; infra cod. 16, p. 437.

Whether the matter will come to pass or not (Look at the Moon, whether in a solid sign [redacted] - when she is at the Descending Node) sign [redacted] Cod. Vindob. 10, f. 87v; Ven. 6, f. 149; below cod. 16, p. 438; cod. 26, f. 116.

On the Conjunctions of the Moon with the Remaining Planets (The Moon conjoining Saturn but in [redacted] the Descending Node is most [redacted]malefic). — Antioch - Ed. Boll, Catal., VII, p. 107-111 (ending differs).

F. 110. On Aphesis (If the Apheta happens [sic] [redacted] is called aphesis) Cod. Vindob. 10, f. 91; Ven. 7, f. 384v; below cod. 16, p. 463.

On Acting Against Enemies (When it is necessary to act against enemies or to engage in deception wh[redacted] the Moon is in Cancer, and also to fish) = Cod. Ven. 7, f. 388; Ital. 19, f. 411r; below cod. 16, p. 471; 26, f. 121; cf. cod. Rom. 2, f. 114. On Taking to Bed and Diseases (Considering [redacted] diseases, a prelude to death). Ed. Olivieri, Catal., I, p. 122, 1-15; cf. below cod. 16, p. 472.

F. 110. On the Rulers of Which Parts of the Body the Disease Will Affect (From the twelve zodiacal signs, through natural sympathy, it arises and takes). Ed. Olivieri, Catal., I, p. 122, 15-124.

F. 111. On which parts of the body each of the stars rules (Of the internal parts of women) [redacted] of women) [redacted] Porph. ***Introd.*, c. 45 (= cod. B).**

F. 112v. Further on the power of the 7 planets (Saturn is of a cold nature - commands to judge). - This is an excerpt

ex Rhetorio; ed. Boll, *Catal.*, VII, p. 214 ss. (accedit nota e Dorotheo sumpta). — Cf. infra cod. 14, f. 19 et cod. 16, p. 477.

F. 113. *Περὶ ἀποκλιμάτων* (*Τῶν κέντρων τὰ προάγοντα — τῆς ὡροσκοποῦσης*) = Porph., *Introd.* c. 35.
Ὅσοι παρανατέλλουσι τοῖς προσώποις (*Τῷ μὲν Κριῷ — τὸ ῥόπαλον*) — Ex hoc cod. ed. Boll, *Sphaera*, p. 465 s.

F. 113v. *Ψῆφος περὶ ζωῆς καὶ θανάτου* (*Ληπτέον τῆς κατακλίσεως ποσὸν — ὅρα τὰ συναχθέντα*) = Cod. Vindob. 10, f. 95v; Ital. 11, f. 78.
Περὶ γάμου ἤγουν συζεύξεως (*Σελήνης πορευομένης πρὸς τὰ συνοικέσια*) = Cod. Vindob. 10, f. 95v.

F. 114. *Περὶ τῶν ι' κομητῶν* (*Ἐὰν ἀστὴρ περὶ τοῦ Ἡλίου — δ ι' σάλπιγξ*) = Cod. Vindob. 10, f. 95v. Cf. Lydum, *De mens.*, IV, 116 (p. 154 W.).
Ἀριθμὸς σύντομος τῶν μελλόντων (*Ἰστέον ὅτι τὸ Μωυσῆς ὄνομα — πίστις ἅμα βρωθήσεται*) = Cod. Vindob. 10, f. 95v.
Ἐν τῷ δι' Ἀλεξανδρείας — Ἰχθύας κα' μ'. — Ex Porph., *Introd.*, c. 41 (p. 211, 26 - 212, 1).

F. 114v. *Ἐν μηνὶ Ἰουλλίῳ ιζ' ἰνδικτιῶνος ἔτος Περσῶν ψξη' ἀπάνμα* (?) *ιγ'* (Themation).
Τοῦτο τὸ θέμα ἐγένετο κατὰ τὸ ϛλη' ἔτος (= a. 1400) *ἐν μηνὶ Μαΐῳ β' τοῦ κυροῦ Θεοδώρου τοῦ Ἀντιοχείτου* (Duo thematia).
Γένησις. ,αφιϛ' (= a. 1516) *Ἰουνίου ια' ἡμέρᾳ δ' ὥρᾳ β' τῆς ἡμέρας Μανουήλου τοῦ Προβατέως* (?) (Themation).

F. 115. *Κατὰ δὲ κσληπεζάσατζ αἰκύκιζ* (Themation). — Sequitur explicatio thematii. — Cf. infra, f. 125v.

F. 115v. Themation.

F. 116-116v. Diagrammata.

F. 117. *Κανόνιον τῶν φύσεων τῶν ε' πλανητῶν* Cod. Germ., 17, f. 27.

F. 117v. *Κανόνιον ἀστέρων ἀπλανῶν* Ibid., f. 27v.
Sine titulo (*Ἁπλᾶ ζῷδια εἰσὶν — Ἰχθύες τὸ μ καὶ τὸ ω*). — Ed. Zuretti, *Catal.*, XI, 2, p. 139 et 134.
Sine titulo. (*Κατὰ τὰς τοῦ μεγάλου Πτολεμαίου ψηφοφορίας — τῆς Ἀλεξάνδρου τελευτῆς*).

F. 118. Sine titulo. (*Ἐὰν ὁ εἰσενεχθεὶς ἀριθμὸς ἐπὶ κανόνι — ἐὰν*

from Rhetorius; ed. Boll, Catal., VII, p. 214 ff. (with an added note taken from Dorotheus). — Cf. below cod. 14, f. 19 and cod. 16, p. 177.

F. 113. On the Declining Houses (The signs preceding the angles of the of the horoscope) — Porph., Introd. c. 35.

Those that rise alongside the faces (For Aries the club) — From this codex ed. Boll, Sphaera, p. 465 f. F. 113.

A calculation concerning life and death (One must take the quantity of the nativity — see the totals gathered) = Cod. Vindob. 10, f. 95v; Ital. 11, f. 78.

On marriage, that is, on conjugal union (The Moon proceeding toward the conjunctions of cohabitation) = Cod. Vindob. 10, f. 95.

F. 114. On the ten comets (If a star around the Sun — a trumpet) — Cod. Vindob. 10, f. 95v. Cf. Lydus, De mens., IV, 116 (p. 154 W.).

A brief reckoning of things to come (Know that the name of Moses — faith shall be consumed together) = Cod. Vindob. 10, f. 95v.

In the meridian through Alexandria, Pisces at 40°. From Porph., Introd., c. 41 (p. 211, 26 – 212, 1).

F. 114v. In the month of July, 17th indiction, year of the Persians 668, apanma (9) 13th (Themation).

This horoscope was cast in the year 698 (= A.D. 1400) in the month of May, the 2nd, for the lord Theodore of Antioch (Two horoscopes).

Nativity. Year 1516 (= A.D. 1516), June 11th, the 4th day, at the 2nd hour of the day, for Manuel Provateus (?) (Horoscope).

F. 115. According to the astrological notation αἰκύκις (Horoscope). — There follows an explanation of the horoscope. Cf. below, f. 125[4].

F. 115. Horoscope.

F. 116–116v. Diagrams.

F. 117. A brief table of the natures of the five planets Cod. Germ., 17, f. 27.

F. 117. A brief table of the fixed stars Ibid., f. 27v.

Sine titulo (Ἁπλά ζῷδια εἰσὶν — Ἰχθύες τὸ μ καὶ τὸ ω). Ed. Zuretti, Catal., XI, 2, p. 139 et 134.

Untitled. (According to the great Ptolemy's vote τῆς Ἀλεξάνδρου τελευτής).

F. 118. Untitled. (If the entered number is normal - if

δὲ ἀφαιρῆται, ἀφαιρεῖ). — Sequuntur diagrammata = Cod. Germ. 17, f. 28.

F. 118v. Sine titulo. (*Περὶ ὁδοῦ χρεομένου* [?] *παλαιοῦ κατὰ τοὺς χρόνους καὶ ἡμέραι κθ'*). — Praecedit diagramma. = Ibid. f. 28v.

F. 119. Sine titulo. (*Πρὸς τὴν τῶν προσνεύσεων διάκρισιν - ἑκάστου ιβ'τημορίας*). — Pars paginae vacat. Ibid., f. 29.

F. 119v. Diagramma.

F. 120. *Σφαῖρα δι' ἧς εὑρίσκονται χειμῶνες, βρονταὶ καὶ σεισμοί.* Diagrammata — Ibid., f. 30.
Sine titulo. (*Ἄρχονται τὰ δεξιὰ μέρη τοῦ κόσμου — ἐκλειπτικοὶ εἰσὶν οἱ τόποι*) Ibidem. Cf. cod. Holkham. 290, f. 184.

F. 120v. Diagrammata septem.
Sine titulo. (*Τὸν ἀστέρα τῶν κυρίων ἔτυχεν, ἀποφαίνου*) = Cod. Germ. 17, f. 30v.

F. 121. Tabella.

F. 121v. Inc. sine titulo Porphyrii *Introductio*, vel potius excerpta e Porphyrio, capitulis partim omissis, partim abbreviatis, partim ordine eorum mutato, cum multis diagrammatibus.

F. 124v. Sine titulo. (*Ἰστέον δὲ ὅτι αἱ μοῖραι ἑκάστου ζῳδίου ὕπαυγος ἤτοι κεκαυμένος*).

F. 125. Sine titulo. (*Δεῖ εἰδέναι ὅτι εἰς τὸν αὐτὸν δὴ τρόπον γίνεται καὶ ἡ τοῦ Κρόνου καὶ ἡ Ἄρεως κίνησις αὐτοῦ πολὺ διάστημα*). — Sequuntur diagrammata.
Sine titulo. (*Ἡ Σελήνη καὶ ἡ Ἀφροδίτη εἰσὶ δηλωτικαὶ τῆς ὁδοῦ εἰ δὲ γυνή, τὴν Σελήνην*).

F. 125v. *Κατὰ δέ ξληπεζάσατζ αἰκύκιζ*. Tabella (Cf. supra, f. 115).
Sequuntur tabellae aliae, excerpta ex Porphyrii *Introductione*, (c. 5, 52) etc.

F. 126. *Περὶ τῶν δορυφοριῶν*. Tabella.
Sine titulo. (*Τὸ τῆς γενεθλιαλογικῆς θεωρίας εἶδος — περὶ θανάτου ποιότητος*). Est paucis mutatis index III et IV libri *Tetrabibli* Ptolemaei.
Περὶ ἀποτελέσματος περὶ γονέων (*Ὁ Ἥλιος καὶ ὁ Κρόνος τῷ πατρικῷ — προορῶμεν τὸ γεννησόμενον*). — Cf. Ptol., *Tetrab.*, III, 5.

F. 126v. Sine titulo. (*Κρόνος · τὸ ἄγριον, τὸ αὐθάδες — ἐμπορικόν ἐλεύθερον*).

but removed, removed). — Diagrams follow
Cod. Germ. 17, f. 28.

F. 118. Without title. (Concerning the journey of one who uses [ ] the ancient [method] according to the times and 29 days). Preceded by a diagram.
Ibid. f. 28v.

F. 119. Sine titulo. (Regarding the discernment of prostrations - from the court). - Pars paginae vacat. Ibid., f. 29.

F. 119. Diagram.

F. 120. A sphere by which winters, thunders, and earthquakes are discovered.
Diagrammata Ibid., f. 30.
Sine titulo. (The right parts of the cosmos begin — ec- the places are ecliptic) Ibid. **Cf. cod. Holkham. 290, f. 184.**

F. 120. Seven diagrams.
Without title. (Τὸν ἀστέρα τῶν κυρίων by chance, mind)
Cod. Germ. 17, f. 30v.

F. 121. Table.

F. 121v. Begins without title: Porphyry's Introduction, or rather excerpts from Porphyry, with chapters partly omitted, partly abbreviated, partly rearranged in order, with numerous diagrams.

F. 124. Without title. (It should be known that the degrees of each zodiacal sign are under the rays, that is, combust).

F. 125. Without title. (One must know that in the same manner the motion of Saturn and that of Mars itself also occurs a long interval). Diagrams follow.
Without title. (The Moon and Venus are indicators of the journey; but if a woman, the Moon).

F. 125. According to δέ ξληπεζάσατζ αἰκύκιζ. Table (Cf. above, f. 115). Other tables follow, excerpts from Porphyry's Introduction, (c. 5, 52) etc.

F. 126. On the Bodyguards of the Planets. Table.
Without title. (The form of nativity theory concerning the quality of death). This is, with few alterations, the index of Books III and IV of Ptolemy's Tetrabiblos.

On the Astrological Influence concerning Parents (The Sun and Saturn by which we foresee what will come to pass in the paternal sphere). — **Cf. Ptol., *Tetrab.*, III, 5.**

F. 126. Without title. (Saturn: the savage, the stubborn — the mercantile freely).

Sine titulo. (*Ὁ Κρόνος καὶ ἡ Ἀπφροδίτη συνεργεῖ ἐπὶ ὑετοὺς καὶ δρόσους — ἐπὶ τοὺς ἀνέμους*). — Eadem fere in margine repetuntur. — Sequuntur tabellae.

F. 127. *Κανόνιον τοῦ δορυφορεῖν καὶ δορυφορεῖσθαι κατ' οἶκον. Κανόνιον τοῦ δορυφορεῖν καὶ δορυφορεῖσθαι κατὰ ὕψωμα. Συνοικοδεσπόται καὶ συμμέτοχοι* (Canonion). Sequuntur notae brevissimae de sortibus etc.

F. 127ᵛ. Sine titulo. (*Δεῖ ἀκριβῶς εὑρίσκειν τὴν οἰκοδεσποτίαν — ἐπὶ τῶν ἀναφορῶν βράδις...*, abrumpitur ; pars paginae vacat).

F. 128. *Περὶ εὑρέσεως θησαυροῦ* (*Ὅρα τὸν κύριον τοῦ ζ' τόπου — ἐκ τῆς <.>άσεως τῶν ζῳδίων*). Sequuntur duae tabellae.

F. 128ᵛ. *Περὶ τοῦ εὑρίσκειν τὸ ὄνομα οὕτινος βούλει* (*Ἐὰν εὑρεθῇ ἐν ἄνωθεν ἐδιδάχθης*). — Sequitur tabella. — Cf. cod. Flor. 8, f. 300 ; cod. Vindob. 10, f. 75ᵛ.

F. 129. Sine titulo. (*Ὁ κύριος τοῦ ὡροσκόπου ἢ καὶ αὐτὸς καὶ ἡ Σελήνη — ἐκεῖ ἐστὶ καὶ ὁ θησαυρός*).

F. 129ᵛ. Diagrammata.

F. 130. Sine titulo. (*Κεκακωμένος ὁ ἀστὴρ λέγεται τινὶ τρόπῳ τῆς δωδεκατρόπου*). Sequuntur tabellae, in his etiam chorographica Ptolemaei (*Tetrab.*, II. 4).

F. 130ᵛ. Tabella quae virtutes zodiaci cycli demonstrat ; accedunt scholia brevissima.

F. 131. Sine titulo (*<Τ>ὸ δι' ἀστρονομίας προγνωστικὸν — [f. 138ᵛ] τὸν Ἥλιον συμπαραλάβουσιν*). — Est epitome Ptol., *Tetrab.*., I, 1 - III, 6.

F. 139-140. Vacant.

F. 141. Canonia.

F. 143. *Κανόνιον περὶ τοῦ εὑρίσκειν ὁπόσα ἐναπομένουσιν ὅταν τὸ μεῖζον ἀπὸ τοῦ ἐλάττονος ὑφείλομεν.*

F. 149. Tit. evan. ; an *M<ὴν Ἰανούαριος>* ? (*Εἰς τὴν α' ὑψοῦται ὁ Ἥλιος καὶ ὁ Ἀετὸς σὺν Στεφάνῳ τῷ βορείῳ δύνει — εἰς τὴν λ' τὸ αὐτὸ ἤγουν ἡ κρύψις τοῦ Κυνός*). — Est pars calendarii (Ian. - Apr.) Clodio Tusco adscripti, formae eius simillimi, quam e cod. Paris. 2419 (= Astrol, 4) ed. L. Bianchi, *Sitz.-Ber. Ak. Heidelberg*, 1914, 3 Abh., p. 22 ss.

Without title. (Saturn and Venus cooperate with respect to rains and dews — with respect to the winds). Nearly the same things are repeated in the margin. — Tables follow.

F. 127. Canon of doryphory and being doryphored according to house. Canon of doryphory and being doryphored according to exaltation. Co-rulers and co-participants (Canonion).

Very brief notes on lots, etc., follow.

F. 127. Without title. (One must find the rulership precisely — slowly in the ascensions..., breaks off; part of the page is blank).

F. 128. On the Discovery of Treasure (Consider the lord of the 7th house --- from the <.>asis of the signs). There follow two ta- further.

F. 128. On finding the name of whomever one wishes (If it is found — you were taught from above). A table follows. - Cf. cod. Flower 8, f. 300; code Vindob. 10, f. 75°.

F. 129. Without title. (The lord of the horoscope, or both he and the Moon — there also is the treasure).

F. 129. Diagrams.

F. 130. Without title. (A star is said to be afflicted in some manner of the dodecatropos). Tables follow, among them also the chorography of Ptolemy (Tetrab., II. 4).

F. 130*. A table illustrating the properties of the zodiacal cycle; accompanied by very brief scholia.

F. 131. Without title (〔T001〕 ὸ δι' ἀστρονομίας προγνωστικόν - [.[138] τὸν Ηλιον συμπαραλάβουσιν). It is an epitome **Ptol., *Tetrab.*., I, 1 - III, 6.**

F. 139-140. Blank.

F. 141. Canonia.

F. 143. A rule about finding what is left when we divide it from the smallest debt.

F. 149. Title lost; possibly M 〔T001〕 ὴν 'Ιανούαριος 〔T002〕 ? (Εἰς τὴν α' ὑψοῦται ὁ Ἥλιος καὶ ὁ ἀετὸς σὺν Στεφάνῳ τῷ βορείῳ δύνει — εἰς τὴν λ' τὸ αὐτὴ ἤγουν ἡ κρύφις τοῦ Κυνός). It is part of a calendar (Jan. - Apr.) attributed to Clodius Tuscus, closely resembling the form edited from cod. Paris. 2419 (= Astrol. 4) by L. Bianchi, Sitz.-Ber. Ak. Heidelberg, 1914, 3rd Abh., p. 22 ff.

6. Codex Baroccianus 95. — Chartaceus, ff. 311, cm. 22×14,5, saec. XV. — Cod. Auct. F. 4. 14 (infra cod. 30) ex hoc codice descriptus est. — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 150 ss.; *Summary Cat.*, nr. 95.

F. 307. *Ἐπιστολὴ Θρασήλου φιλοσόφου οἱ δὲ Πυθαγόρου πρὸς Ἄμμα βασιλέα Αἰγύπτου (Πολλὰ παθὼν — ἐγκαλούμενος ἢ προσκληθείς).* — Ed. Tannery, *Notices et extraits*, XXXI, 2, 1885, p. 248-250; cf. Zuretti, *Catal.*, XI, 2, p. 139 (sed exemplum est Zenonis, non Hectoris). — Epistula in hoc solo codice Thrasyllo attribuitur, fortasse recte, cum nomen eius in alia huius generis divinatione occurrat (ap. Tannery, l. c., p. 255; cf. p. 238).

F. 308. *Πληθὴς* [leg. *πλινθὶς*] *α' (θ' καὶ α' ὁ ἐγκαλῶν α' νικᾷ — [πληθὴς θ'] θ' καὶ θ' ὁ ἐγκαλῶν νικᾷ τέλος).* Cf. quae ed. Zuretti, *Catal.*, XI, 2, p. 141 s.

7. Codex Baroccianus 111. — Chartaceus, ff. 219; cm. 22×14,5, saec. XV; f. 28ᵛ: *Ἰωάννης ὁ πρωτοπαπᾶς Χάνδακος ἔγραψεν ὁ Συμεωνάκης* (cf. Vogel-Gardthausen, *Die griech. Schreiber*, p 200). — Cf. Coxe, *Catal. codd. graec. Bibl. Bodl.*, I, p. 181 ss.; *Summary Catalogue*, nr. 111; Daremberg, *Notices et extraits des manuscrits médicaux*, I (1853), p. 16; Lauchert, *Byz. Zeitschr.*, IV, 1895, p. 126.

F. 108. Sine titulo (*Τὸ εἰς τοὺς ἀστέρας τοὺς ἑπτὰ τοὺς πλάνητας ὠνομασμένος* [sic] *τῆς ἡμέρας — ἑκάστη ἡμέρα λήψεται*) = Cass. Dio, XXXVII, 18-19; cf. Boll, *Realenc.*, VII, p. 2558.

F. 108ᵛ. Sine titulo (*Ταῦτα μὲν οὕτω παραδέδοται· ὁ δὲ Καῖσαρ ἐνομοθέτησεν ἄλλα τε πολλὰ καὶ τῆς ἡμέρας — ἡμέρας ἐπάγουσιν· ὁ δὲ Καῖσαρ...* in ima pagina f.108ᵛ abrumpitur) = Cass. Dio, XLIII, 26, 1-2.

F. 116ᵛ. *Εἰς φλεβοτομίαν (Εἰς τὴν α' τῆς Σελήνης οὐκ ἔνι καλὸν — πλέον παρὰ ποτὲ)* — Cf. cod. Paris. 44, f. 437ᵛ; 43, f. 245ᵛ. — Sequuntur praecepta magica, quorum primus *Εἰς φλεβοτομίαν*, ultimus (f. 123) *Εἰς κοιλίαν ὅταν ὑπάγῃ.*

F. 123. *Ψῆφος διαγνώσεως ἀρρώστων εἰ ἀναστήσονται εἰ τεθνήξονται καὶ ποίαν ἡμέραν τελευτῶσιν οἱ εὑρισκόμενοι εἰς τὸν τοῦ θανάτου λαχμόν (Ἐὰν ἐν κυριακῇ ἢ τετράδι — ἀλλ' οὐκ ἀποθνήσκει).* — Eadem fere ed. Zuretti, *Catal.*, XI, 2, p. 150, 13 ss.; cf. A. Delatte, *Anecdota Atheniensia*, I, p. 573.

β. Codex Baroccianus 95. Paper, ff. 311, cm. 22 x14,5, saec. XV.-- Cod. Aug. F. 4. 14 (within cod. 30) from this codex was described. Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 150 ss. ; *Summary Cat.*, nr. 95.

F. 307. Letter of the philosopher Thrasyllus — others attribute it to Pythagoras — to King Ammas of Egypt (Πολλὰ παθὼν ἐγκαλούμενος ἢ προσκληθείς). Ed. Tannery, Notices et extraits, XXXI, 2, 1885, p. 248–250; cf. Zuretti, Catal., XI, 2, p. 139 (sed exemplum est Zenonis, non Hectoris). The epistle is attributed to Thrasyllus in this codex alone, perhaps correctly, since his name appears in another divination of this genre (ap. Tannery, l. c., p. 255; cf. p. 238).

F. 308. Plinthis [read: πλινθίς] 1st (0 and 1 — the plaintiff wins; [plinthis 9th] 9 and 9 — the plaintiff wins; end). Cf. which ed. Zuretti, Catal., XI, 2, p. 141 f.

7. Codex Baroccianus 111. Paper, ff. 219, cm. 22 × 14.5, 15th century; f. 28: Ἰωάννης ὁ πρῶτοπαπάς Χάνδακος ἔγραψεν ὁ Συμεωνάκης (cf. Vogel-Gardthausen, Die griech. Schreiber, p. 200). — Cl. Coxe, Catal. codd. graec. Bibl. Bodl., I, p. 181 ff.; Summary Catalogue, nr. 111; Daremberg, Notices et extraits des manuscrits médicaux, I (1853), p. 16; Lauchert, Byz. Zeitschr., IV, 1895, p. 126.

F. 108, Sine titulo (On the naming of the seven wandering stars for each day of the week [sic] is taken) Cass. Dio, XXXVII, 18–19; cf. Boll, Realenc. VII, p. 2558.

F. 108. Sine titulo (These things have been handed down in this manner; but Caesar legislated many other things as well, and they add them to the day of days; but Caesar... is broken off at the bottom of p. 108) = Cass. Dio, XLIII, 26, 1–2.

F. 116. On Phlebotomy (On the first day of the Moon it is not good more than at any other time) Cf. cod. Paris. 44, f. 437; 43, 1. 245. — There follow magical precepts, the first of which is On Phlebotomy, and the last (f. 123) On the Bowels When They Move. F. 123. A calculation for diagnosing whether the sick will recover or die, and on which day those found in the lot of death will pass away (If on a Sunday or Wednesday... but he does not die). Nearly the same text ed. Zuretti, Catal., XI, 2, p. 150, 13 ff.; cf. A. Delatte, Anecdota Atheniensia, I, p. 573,

Ἐὰν θέλεις νοῆσαι ἐν ποίᾳ ἡμέρᾳ ἀποθνήσκῃ ὃν ἔχεις εὑρεῖν εἰς τὸν λαχμὸν τοῦ θανάτου (Ἀκριβῶς ὄφειλον τρία — ἡ ε' τοῦ Δίος). — Cf. Zuretti, ibid., p. 150, 27 ss.

F. 123v. *Κατασκευὴ τῆς χρυσογραφίας (Λαβὼν ἐπὶ χεῖρας σου πέπλον — καὶ γράφε μετ' ἐκείνου).* Cf. cod. Barocc. 107, f. 87; Montfaucon, *Palaeogr. gr.* (1708), p. 5 s.; Gardthausen, *Griech. Palaeogr.*, I², p. 216.

Εἰς πόνον ὀδόντων γράφε ταῦτα ἡμέρᾳ ς' καὶ κρέμασον εἰς τὸν τράχηλον. Signa magica.

Ὅταν ὑπάγῃ ἡ κοιλία πολλά, γράψον ταῦτα καὶ ἂς βαστὰ εἰς τὸν τράχηλον. Litterae.

Γράψον ταῦτα καὶ βάστα ἐν τῇ θαλάσσῃ καὶ οὐ μὴ πνιγεῖς. Litterae.

F. 124. *Αἱ τῆς Σελήνης πεφωτισμέναι ἡμέραι (α' - κη'). Αἱ τῆς Σελήνης ἀφωτίσται ἡμέραι (δ' - λ').* — Ed. Zuretti, ibid., p. 154, 10-13.

Αἱ τῶν μηνῶν εὔχρηστοι ἡμέραι. Tabella.(Praemittitur: *Βλέπε τὰς η' ἡμέρας τῶν τριῶν μηνῶν τούτων· Σεπεμβρίου. Ἀπριλλίου καὶ Αὐγούστου).*

F. 124v. *Αἱ ἐναντίαι ἡμέραι τῶν μηνῶν.* Tabella.

F. 206. *Δηλωτικὰ κεφάλαια καὶ ἑρμηνεία μελλόντων (Ἐν ἀρχῇ ἦν ὁ λόγος* — [f. 211] *πορεύου εἰς εἰρήνην).* Praeit f. 205v tabula quae inscribitur: *Ση(μειωτέον) ὅτι ὁ μὲν κύκλος ἐστὶ τῆς ψαλτήρος, ὁ δὲ κάτωθεν ἀριθμὸς ἐστὶ τοῦ ἁγίου εὐαγγελίου καὶ εὑρήσης ὄπισθεν τοῦ ἑνὸς ἑκάστου ἀριθμοῦ τὴν δήλωσιν ὁποῖα ἐστίν.* — Cf. cod. Rom. 39, f. 165v; A. Delatte, *Anecd. Athen.*, I, p. 557 ss.; Drexl, *Byz. Zeitschr.*, XXXVIII, 1938, p. 332.

F. 211v. Sine titulo. (*Εὕρον ἐν τῇ ἑρμηνείᾳ τῆς ἀποκαλύψεως τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου ὅτι τοῦ σταυροῦ ὄνομα ἔχει γράμματα ἑπτὰ — κενοτομίαν ποιεῖ)*

<Ψῆφ>ος περὶ <ζ>ωῆς καὶ <θ>ανάτου (Χρὴ σκοπεῖν τὴν ἡμέραν ἐν ᾗ κατακλήθῃ εἰ δὲ ἐν τελευτᾷ). — Cf. supra, f. 123.

F. 212. *Περὶ ἀσθενούντων καὶ περὶ ζωῆς καὶ θανάτου (Εἰς τὴν α' τοῦ μηνὸς φόβον ἔχει θανάτου — εἰς τὴν λ' ὁμοίως).* — Ed. Zuretti, *Catal.*, XI, 2, p. 151 s.

F. 212v. *Περὶ τοῦ πρώτου ζῳδίου τοῦ Κριοῦ ἤτοι Μάρτ(ιος) (Ὅταν γεννηθῇ [l. ὁ γεννηθεὶς] ἐτῶν η' μεγάλην ἀσθέ-*

If you wish to know on which day he whom you seek to find in the lot of death will die (Accurately I ought... three the 5th of Jupiter). — Cf. Zuretti, ibid., p. 150, 27 85.

F. 123. Preparation of chrysography (Taking in your hands a veil — and write with it). Cf. cod. Barocc. 107, f. 87; Montfaucon, Palaeogr. gr. (1708), p. 5 f.; Gardthausen, Griech. Palaeogr., I³, p. 216.

For toothache, write these on the 6th day and hang them around the neck. Signa magica.

When the bowels move excessively, write these and let them be carried around the neck. Litterae.

Write these and carry them at sea and you shall not drown. Litterae.

F. 124. The illuminated days of the Moon (1st – 28th). The unilluminated days of the Moon (4th – 30th). — Ed. Zuretti, ibid., p. 154, 10-13.

The auspicious days of the months. Tabella. Prefaced by: Observe the 8 days of these three months: September, April, and August.

F. 124. The contrary days of the months. Tabella.

F. 206. Indicative chapters and interpretation of things to come (In the beginning was the Word – [f. 211] go in peace). Preceding f. 205 a table inscribed: It should be noted that the circle is that of the Psalter, and the number below is that of the holy Gospel, and you will find after each individual number its interpretation of what it signifies. — Cf. cod. Rom. 39, f. 165; A. Delatte, Anecd. Athen., I, p. 557 ff.; Drexl, Byz. Zeitschr., XXXVIII, 1938, p. 332.

F. 211. Sine titulo. (I found in the commentary on the Revelation of Saint John the Theologian that the name of the cross has seven letters — makes an empty incision)

A calculation concerning life and death (One must examine the day on which the patient took to bed; and if one ends —). — **Cf.** above, f. 123.

F. 212. On the Sick and on Life and Death (On the 1st of the month, there is fear of death on the 30th, likewise).

Ed. Zuretti, *Catal.*, XI, 2, p. 151 s.

F. 212. On the first zodiac sign of Aries, that is, March)

("When [the one] born is born, at 8 years of age he will pass through a great illness

νειαν διαβάσει [f. 215v] *ἀλειφέτω ἅγιον ἔλεος ἐκ τῆς κανδήλας αὐτοῦ, Ἰούλλιος : ζῴδιον Λέοντος*, abrumpitur). — Zodiologia huiusmodi edd. Bassi, *Catal.*, IV, p. 158 ; Delatte, *Catal.*, X, p. 101, 171, 212, 228 ; Zuretti, *Catal.*, XI, 2, p. 115 ; Šangin, *Catal.*, XII, p. 173 ; cf. quae de his dixit Delatte, *Catal.*, X, p. 101 s.

F. 216. *Ἑρμηνεία τῶν ρν' ψαλμῶν ὡς ἐν σχήματι κλήρου ῥιπτούμενοι ἐν τῷ ψαλτηρίῳ* (*Μεγάλη χαρά σοι κεῖται α'* — [f. 219] *καλὸν τέλος ἔχει τὸ πράγμα*). — Cf. supra, f. 206.

8. Codex Baroccianus 131. — Bombycinus, ff. 536, cm. 25,5 × 17, saec. XIV. — Codex magni est pretii, multorum operum fons praecipuus, nonnullorum unicus. Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.* I, p. 211 ss. ; *Summary Catal.*, nr. 131 ; J. A. Cramer, *Anecdota Oxoniensia*, III, p. 1 ss. ; Daremberg, *Notices et extraits des mss. médicaux*, I (1853), p. 17 s. ; *Cornut.*, ed. Lang, p. xi ; Treu, *Byz. Zeitschr.*, IV, p. 2 ss. ; Bury, *ibid.*, VI, p. 526 ss. ; X, p. 418 ss. ; Kurtz, *ibid.*, XVI, p. 93 ss. ; Petrides, *Rev. de l'Orient chrét.*, XIV, 1909, p. 204 ss. ; id., *Bulletin de l'Institut archéol. russe à Constantinople*, XIV, 1909, p. 70 ss. ; Lambros, *Νέος Ἑλληνομνήμων*, XIII, 1916-1917, p. 205 ss. ; Sigalas, *Ἐπετ. Ἑτ. Βυζ. Σπ.*, XII, 1936, p. 317 ss. ; Mich. Pselli, *Scripta minora*, I, ed. Kurtz-Drexl (1936), p. xix ; II, p. 213 ss.

F. 343. <*Ἀράτου*> *Προγνωστικὰ ἐπὶ Σελήνης εὐδιεινοῦ ἀέρος* (*Τριτέα οὖσα λεπτὴ καὶ καθαρὰ — ὥσπερ χαίροντες*) = Geopon., I, 2 (paucis mutatis ultimisque verbis omissis).

<*Ἀράτου*> *Χειμερινοῦ ἀέρος Σελήνης* (*Τριτέα ἀμβλίας ἔχουσα — τὴν γῆν ὀρύσσοντες*) = Geopon., I, 1, 1 - 13 (paucis transpositis et mutatis).

F. 401. *Περὶ ἑπταμήνων, ὀκταμήνων καὶ ἐννεαμήνων ἐμβρύων* (*Ἠρώτησας τὴν αἰτίαν λογιώτατε πάντων ἀνδρῶν — τῶν συμφώνων διαστημάτων*). — Pselli — Edetur in appendice.

Περὶ τοῦ μεγάλου ἐνιαυτοῦ (*Ἠρώτησας ἐν τῷ γράμματι καὶ περὶ τοῦ καλουμένου παρ' Ἕλλησι μεγάλου ἐνιαυτοῦ — τῇ γῇ γίγνονται ὅλοι*). Pselli. — Ed. Tannery, *Rev. ét. gr.*, V, 1892, p. 209 ; cf. Boll, *Byz. Zeitschr.*, VII, 1898, p. 599 sq.

F. 404v. *Περὶ τῶν ἰδιωμάτων τῶν ἀριθμῶν* (*Ἰδιώματα δὲ τῶν ἀπὸ μονάδος — ἐποιησάμην ἐπιστολῆς*) — Pselli — Edetur in appendice.

he shall anoint [I. 215] with holy oil from his lamp, Julius: sign of Leo, abrumpitur). Zodiologia of this kind edd. Bassi, Catal., IV, p. 158; Delatte, Catal., X, p. 101, 171, 212, 228; Zuretti, Calal., XI, 2, p. 115; Šangin, Catal., XII, p. 173; cf. what Delatte said on these matters, Catal., X, p. 101 s.

F. 216. Interpretation of the 150 Psalms as in the form of a lot cast in the Psalter (Great joy awaits you, 1st; [f. 219] the matter has a good end). Cf. supra, f. 206.

8. Codex Baroccianus 131.--Bombycinus, ff. 536, cm. 25.5 × 17, saec. XIV. This codex is of great value, being the principal source of many works and the sole source of some. Cf. Coxe, Catal. codd. mss. Bibl. Bodl. I, p. 211 ff.; Summary Catal., nr. 131; J. A. Cramer, Anecdota Oxo- niensia, III, p. 1 ff.; Daremberg, Notices et extraits des mss. médicaux, I (1853), p. 17 f.; Cornut., ed. Lang, p. xi; Treu, Byz. Zeitschr., IV, p. 2 ff.; Bury, ibid., VI, p. 526 ff.; X, p. 418 ff.; Kurtz, ibid., XVI, p. 93 ff.; Petrides, Rev. de l'Orient chrét., XIV, 1909, p. 204 ff.; id., Bulletin de l'Institut archéol. russe à Constantinople, XIV, 1909, p. 70 ff.; Lambros, Νέος Ελληνομνήμων, XII, 1916–1917, p. 205 ff.; Sigalas, Επετ. Ετ. Βυζ. Σπ., XI, 1936, p. 317 ff.; Mich. Pselli, Scripta minora, I, ed. Kurtz-Drexl (1936), p. xix; II, p. 213 ff.

Γ. 343. <Aratus> Prognostics on the Moon for Fair Weather (When in its third day it is thin and clear — as if rejoicing) = Geopon., 1, 2 (with minor alterations and the final words omitted).

<Aratus> On the Moon for Wintry Weather (When in its third day it has a blunt appearance – those who dig the earth)========= Geopon., I, 1, 1 - 13 (with some transpositions and alterations).

F. 401. On Seven-Month, Eight-Month, and Nine-Month Embryos (You asked the reason, O most learned of all men – of the consonant intervals). Pselli. To be edited in the appendix.

On the Great Year (You asked in your letter also about what the Greeks call the Great Year — all things that — come to pass on the earth). Pselli. Ed. Tannery, Rev. él. gr., V, 1892, p. 209; cf. Boll, Byz. Zeitschr., VII, 1898, p. 599 sq.

F. 404v. On the Properties of Numbers (The properties from the monad from the monad — I composed the letter) Pselli To be edited in the appendix.

In excerptis variis quae sequuntur ad sidera spectant :

F. 409. *Διὰ τί ὁ Ἥλιος ποτὲ μὲν πλησιάζει τῇ γῇ, ποτὲ δὲ ἀφίσταται (Ἔχει δὲ ὁ Ἥλιος ἀπόγειον καὶ ὑπόγειον* — [f. 409] *γίνεσθαι τὰς μεταβολάς).*

F. 409v. *Διάφοραι δόξαι Ἑλληνικαὶ περὶ ψυχῆς (Τολμῶσιν ἔνιοι* — [f. 410] *μετεχούσης εἴδους).* Pselli. — Edetur in appendice.

F. 413v. *Ἑλληνικαὶ διατάξεις περὶ τῆς θείας δημιουργίας καὶ διαφοραὶ ἰδιωμάτων τῶν κρειττόνων γενῶν (Νοῦν ποιητὴν* — [f. 414] *καὶ ὀξύπορον).* — Pselli. — Edetur in appendice.

F. 414. *Ἑλληνικαὶ διατάξεις περὶ δαιμόνων (Ὁ μὲν καθ' ἡμᾶς λόγος* — [f. 414v] *θείας διατάξεις λεγόμενον).* — Pselli. — Edetur in appendice.

F. 419. Sine titulo (*Ἄπειρος κατὰ τὴν ἀρχὴν)* [f. 419v] *πορφυρόβαπτα καταστρώματα).* — Pselli. — Edetur in appendice.

F. 420. *Περὶ θέσεως κόσμου (Χρὴ γινώσκειν ὅτι ὁ οὐρανὸς πῇ κυκλοφορικῇ δύνει ἐν νυκτὶ* — [f. 421] *ποιοῦσι μοίρας τ' καὶ ἕξ).*

F. 422. *Περὶ φλεβοτομίας καὶ κάθαρσιν δόσεως (Σκοπεῖν δεῖ τὸν ἰατρὸν ἐπὶ πάσης φλεβοτομίας Σελήνης ληγούσης* — *ἀκριβῶς τὰ γεγραμμένα).* — Cf. cod. Flor. 7, f. 233.

Ἀπὸ τῶν τοῦ Ἀράτου φαινομένων συνοπτικὸν καὶ μεταφραστικόν (Ἄξων ἐστὶ διάμετρος τοῦ κόσμου — [f. 423] *βαθείαν κοίτην ἑαυτοῖς εὐτρεπίζοντες).* — Tractatus e scholiis Arateis compositus, ab editoribus nondum adhibitus.

F. 423. *Περὶ ...(Φευ<ρουάριος> καθ' Ἕλληνας Περίτιος, κατ' Αἰγυπτίους Μεχὴρ · τούτου τῇ πρώτῃ ἀπλανῶν ἐπιτολαὶ καὶ δύσεις* — [f. 423v] *οὗτος ὁ μὴν κεῖται αὔστρω, νὺξ ὡρῶν ιε', ἡμέρα θ').* — Edetur in appendice.

F. 423v. *Διὰ τί ὁ ἅπας χρόνος ἔχει νυχθήμερα τξε' σθ'' (Δύο εἰσὶν αἱ μεγάλαι κινήσεις, μία μὲν ἀπὸ τῆς ἀνατολῆς* — [f. 423v] *δι' ὅλου τοῦ ἑνὸς ἐνιαυτοῦ τυγχάνουσι).*

F. 424v. *Διὰ τί πλείους ἔχουσιν ἡμέρας τινὲς τῶν μηνῶν (Ὅτι δὲ τὰ κατὰ μῆκος διαστήματα* — *δύο δὲ νυκτῶν τὰ ζ''* [?]).

Ἀπὸ τῆς εἰς τὴν Τετράβιβλον τοῦ Πτολεμαίου ἐξηγήσεως (Ὁ Κρόνος ἐν Ὑδροχόῳ καὶ Αἰγοκέρωτι μετὰ

Among the various excerpts that follow, those pertaining to the stars: F. 409. Why the Sun sometimes approaches the Earth and sometimes recedes from it (The Sun has its apogee and perigee [f. 409] the changes come to pass).

F. 409. Various Greek opinions on the soul (Some dare [f. 410] participating in form). Pselli. To be edited in appendix.

F. 413v. Greek expositions on divine creation and the differences of the properties of the superior races (Nous as maker — [f. 414] and swift-moving). — Pselli and To be edited in the appendice.

F. 414. Greek treatises on daemons (Ὁ μὲν καθ' ἡμᾶς λόγος - [f. 414v] θείας διατάξεις λεγόμενον). — Psellus. - To be published in the appendix.

F. 419. Without title (Ἄπειρος κατὰ τὴν ἀρχήν) [f. 419v] porφυρόβαπτα καταστρώματα): — Psellus. Will be edited in Appendix.

F. 420. On the Arrangement of the Cosmos (Χρὴ γινώσκειν ὅτι ὁ οὐρανὸς πῇ κυκλοφορική δύνει ἐν νυκτί - [f. 121] ποιοῦσι μοίρας τ' καὶ ἐξ).

F. 422. On Phlebotomy and the Administration of Purges (The physician must carefully observe, in every phlebotomy, the waning Moon — Cf. the things written with precision). cod. Flor. 7, f. 233.

A synoptic and paraphrastic excerpt from the Phaenomena of Aratus (The axis is the diameter of the cosmos) [f. 423] preparing a deep resting place for themselves). A treatise compiled from the scholia on Aratus, not yet utilized by editors.

F. 423. Concerning ... (February; in Greek, Peritios; according to Egyptians Mecheir thereof on the first [day]: risings of the fixed stars and settings – [f. 423] this month lies to the south, night [of] 15 hours, day [of] 9). - To be published in the appendix.

F. 423. Why the whole year contains 365 days and 1/4 (There are two great motions, one from the east [f. 423v] throughout the one entire year they occur).

F. 424. Why certain months have more days (Because the intervals along the length ... and two nights the m[onths?] [?]).

From the commentary on the Tetrabiblos of Ptolemy (Saturn in Aquarius and Capricorn together with

Ἡλίου γενόμενος — τὰ παρακείμενα ζῴδια ἀπένειμαν). — Excerpta videntur e Commentario anonymo, p. 3, 6 ss. ed. 1559.

F. 425. *Ἀπὸ τοῦ δευτέρου βιβλίου* (*Τῷ παραλλήλῳ διαφέρει ἡ Ἰνδικὴ τῆς συνήθους — ἀποτέλεσμα γενήσεται*).
Περὶ σεισμῶν (*Σεισμὸς γίνεται τοῦ πυρὸς διεργαζομένου — ὑπὸ γῆν πετρῶν*) = L y d u s, *de ost.*, c. 53 (p.107, 14 - 109, 8 W.).

F. 425v. *Περὶ βροντῶν* (*Αἱ βρονταὶ γίνονται ἀπορηγνυμένων τῶν νεφῶν — πρὸς νότον τὰ ἱερὰ ἀπευθύνεσθαι τοῖς Ἑβραίοις καὶ Αἰγυπτίοις δοκεῖ*) = L y d u s, *de ost.*, c. 21-22 (p. 55, 1 - 56, 8 W.).
Περὶ κεραυνῶν (*Οἱ κεραυνοὶ ὡς ἐπὶ τὸ πλεῖστον οὔτε ἐν θέρει ἢ χειμῶνι συμβαίνουσι γίνεσθαι — γέγονε τὸ ἐν αὐτῇ*) = L y d u s, *de ost.*, c. 43-44 (p. 95, 19 - 98, 12 W.).
Περὶ τοῦ πάσχα. Περὶ κύκλων Σελήνης καὶ Ἡλίου. Περὶ Σελήνης ψῆφος νοταριακή. Περὶ τοῦ πάσχα.

F. 433. *Περὶ βροντῆς, ἀστραπῆς, κεραυνοῦ, πρηστῆρος ἐκνεφίου καὶ τυφῶνος* (*Εἰ ἤ τί ποιεῖς ἐπισυνάπτων ἡμῖν ἐν ταῖς ἐπερωτήσεσιν* — [f. 433v] *νέφελοι δὲ κεκίας τε καὶ βορέας*). — P s e l l i. Ed. J. Bidez, *Catal. des mss. alchim. gr.*, VI, 1928, p. 68-70.

F. 433v. *Περὶ ἅλω καὶ ἴριδος, ῥάβδων τε καὶ παρηλίων* (*Περὶ ἅλω καὶ ἴριδος ῥάβδων τε καὶ παρηλίων ταῦτα ἐπίστασο — τῷ Ἡλίῳ φανήσεται τουτέστι λευκός*). — P s e l l i.

F. 434. *Περὶ τῶν κατ' οὐρανὸν φασμάτων καὶ περὶ κομητῶν καὶ γαλαξίου* (*Ἀπεδεξάμην τὸ μεγαλοφυές* — [f. 434v] *οὐκ ἔστι πολλὴ θερμασία*). P s e l l i.

F. 434v. *Περὶ τῆς διαφορᾶς τῶν συνθέτων σωμάτων* (*Πάντα τὰ ἐκ τῶν ἁπλῶν σύνθετα διαφέρει* — [f. 435] *τὸ θερμὸν καὶ ψυχρόν*). — Excerpta P s e l l i ex A r i s t o t., *Meteor.*, 384 b 24 - 387 b 6.

F. 434v. *Περὶ γῆς καὶ οὐρανοῦ καὶ τῶν πρὸς ἀλλήλους σχέσεων* (*Ἐζήτησας εἰ κάτω τοῦ παντὸς ἡ γῆ ἢ μέσον ἵδρυται — καὶ ἀλόγων ζῴων*) Excerpta P s e l l i e C l e o m e d., I, 1 - I, 2.
Περὶ τοῦ ζῳδιακοῦ κύκλου καὶ τῶν πλανήτων (*Ἠρώτησας ποῦ τῶν εἰρημένων κύκλων ὁ ζῳδιακὸς οὗτος* — [f. 436] *ἐπὶ ἐαρινὴν ἰσημερίαν ϙδ[']*). — P s e l l i.

F. 436. *Ὅτι ἐκκεντρός ἐστιν ὁ ἡλιακὸς κύκλος πρὸς τὸν ζῳδια*

Having occurred of the Sun [redacted] the adjacent signs they assigned). — These appear to be excerpts from the Anonymous Commentary, p. 3, 6 ff. ed. 1559.

F. 425. From the second book (The Indian method differs from the customary one by the parallel — a result [redacted] will be produced).

On earthquakes (An earthquake occurs when fire works its way — through rocks beneath the earth) — Lydus, de ost., c. 53 (p. 107, 14 – 109, 8 W.).

F. 425. On thunder: Thunderclaps occur when clouds burst apart [redacted] it seems to the Hebrews

and Egyptians that sacred things should be oriented toward the south) — Lydus, de ost., c. 21–22 (p. 55, 1 – 56, 8 W.).

On lightning bolts (Lightning bolts for the most part occur neither in summer nor in winter — what [redacted] is within it has come to be) = Lydus, de ost., c. 43–44 (p. 95, 19 – 98, 12 W.). On Pascha. On the cycles of the Moon and Sun. On the Moon: a notarial calculation. On Pascha.

F. 433. On thunder, lightning, thunderbolts, fiery whirlwinds, and typhoons (If or what you do in connecting us in the inquiries [f. 433] [redacted] clouds, and Kaicias, and Psellus. Ed. J. Boreas). — Bidez, Catal. des mss. alchim. gr., VI, 1928, p. 68–70.

F. 433. On halos and rainbows, rods and parhelia (Concerning halos and rainbows, rods and parhelia, know these things [redacted] will appear to the Sun (that is, it will appear white). - Of Psellus.

F. 434. On the Celestial Phenomena and on Comets and the Galaxy ('I have received with admiration the great genius [redacted] [f. 434] not there is much heat). Of Psellus.

F. 434. On the Difference of Compound Bodies (All things compounded from simple elements [redacted]fer — [f. 435] the hot and cold). [redacted] Excerpts of Psellus from Aristot., Metheor., 384b24-387b6.

F. 434. On the Earth and Heaven and Their Mutual Relations (You have inquired whether the earth lies below the whole or is established at the centre and of irrational animals) Excerpts of Psellus from Cleomed., I, 1 - I, 2.

On the Zodiacal Circle and the Planets (You asked where among the aforementioned circles this zodiacal one is – [f. 436] at the vernal equinox edi'). - Pselli,

F. 436. That the solar circle is eccentric with respect to the zodia

κόν (*Ὀξέως ὡς ἀνχίνους ὑπήντησας πῶς ἴσων ὄντων τῶν τοῦ ζῳδιακοῦ τεταρτημορίων* — [f. 436v] *οὐδὲν ἂν εἶναι δύναιτο τῶν προειρημένων*). Pselli.

F. 436v. *Περὶ διαφόρων ἐρωτημάτων* (*Πολλὰ τὰ ἐρωτήματα καὶ ἀδύνατον πάντα ἐπιλυθῆναι* — [f. 437] *τῶν δὲ βορειοτέρων ἀναφέρεται*). — Pselli.

F. 475v. *Ὀρφέως λιθικὰ* <*κηρύ*>*γματα* (*Λίθος κρύσταλλος ὁ πᾶσι* — [f. 477] *μηδενός σε ὁρῶντος*). — Ex hoc codice edd. De Mély-Ruelle, *Les Lapidaires*, II, p. 160 ss.

9. Codex Baroccianus 166. — Chartaceus, ff. 294, cm. 27,5×20,7 saec. XV, ex. eadem manu scriptus atque cod. 3, f. 376-381v. Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 281 ss.; *Summary Catalogue*, nr. 166; A. Delatte, *Anecdota Atheniensia*, II (1939), p. 191 s.

F. 162. *Πρόκλου οὐρανοδρόμου περὶ ἀνατολῶν καὶ δύσεων ἔχων* (*Εἰπεῖν ἀστρολογικοὺς ὁρμώμενοι* — *τῷ Ἡλίῳ διὰ κθ' καὶ ἥμισυ*). Cf. supra, cod. 3, f. 376.

F. 163v. *Προγνωστικὸν βιωφελὲς καὶ χρήσιμον ἀντιγραφὲν ἐξ Αἰγυπτιακῆς παλαίας βίβλου. Πετωσιρες* (sic) *Νεχεψὼ τιμιωτάτῳ βασιλεῖ χαίρειν* (*Ἐπειδὴ βεβάρηταί σου* — *μικρὸς θάνατος*). — Ed. Riess, *Philol.*, *Suppl.*, VI, p. 384 s.; alias formas edd. Olivieri, *Catal.*, IV, p. 120 s.; Zuretti, *Catal.*, XI, 2, p. 152. — Cf. supra cod. 3, f. 379.

F. 164v. *Αἱ πεφωτισμέναι ἡμέραι τῆς Σελήνης εἰσὶν αὗται* (*α', β'* — *κς', κη'*). — <*Α*>*ἱ δὲ ἀφώτιστοι εἰσὶν αὗται* (*δ', ε'* — *κζ', κθ'*). — Ed. Zuretti, ibid., p. 154.
Sine titulo (*Ἐὰν οὖν κατακληθῇ τίς ἐν ταῖς φῶς ἐχούσαις* — *ἀποθνῄσκει*). — Cf. Zuretti, ibid., p. 150. — Sequitur, f. 165, tabula, quam ed. Zuretti, ibid., p. 149.

F. 165v. *Περὶ ἐμβολῆς καὶ ἐκβολῆς τοῦ Ἡλίου*, signum Solis, *ἐν τοῖς ζῳδίοις* (*Ἐπειδὴ τὰ ιβ' ζῴδια ὥσπερ χορὸν κρατοῦσιν* — *ποιητοῦ τῶν ὅλων*). — Cf. supra, cod. 3, f. 381v.

F. 166. *Αὐτολύκου περὶ ἐπιτολῶν καὶ δύσεων.*

F. 184. *Αὐτολύκου περὶ κινουμένης σφαίρας.*

F. 191. Sine titulo (*Δείκνυται ὁμοία οὕτως· ἔστωσαν γὰρ δύο κύκλοι* — *τὸ ε' ἀνατέλλον καὶ ἑσπέριον δύνον*).

F. 197. Sine titulo (<*Σ*>*ὲ δὲ ὦ βέλτιστε ἥκιστά μοι χρῆναι* — [f. 210v] *πρὸς βορέαν ο' ι'*). — Nicephori Gregorae. — Ex hoc codice ed. A. Delatte, *Anecd. Athen.*, II, p. 213-235.

cal (You have met the question sharply, as one of keen intellect, how, since the quadrants of the zodiac are equal -- [f. 436v] none of the aforementioned things could exist). Pselli.

F. 436. On Various Questions (The questions are many and it is impossible to resolve them all – [f. 437] but of the more northern ones it is referred to). — Pselli.

they are rising). — Pselli.

F. 475. Orpheus's Lithica (proclamations) (The stone crystal for all [f. 477] while no one is watching you). Ex hoc codice

eds. De Mély-Ruelle, Les Lapidaires, II, p. 160 ff.

9. Codex Baroccianus 166. → Chartaceus, ff. 291, cm. 27.5 × 20.7 15th century, end, written in the same hand as cod. 3, ff. 376–381. Cf. Coxe, Catal. codd. mss. Bibl. Bodl., 1, p. 281 ff.; Summary Catalogue, nr. 166; A. Delatte, Anecdota Atheniensia, II (1939), p. 191 f.

F. 162. Proclus Uranodromus, On Risings and Settings, containing (Beginning with astrological [statements] addressed to the Sun through 29½). Cf. above, cod. 3, f. 376.

F. 103v. A prognostic useful for life and practical, copied from an ancient Egyptian book. Ietosires (sic) to Nechepso, most honored king, greetings (Since a small death has weighed upon you). — Ed. Riess, Philol., Suppl., VI, p. 384 f.; other forms edited by Olivieri, Catal., IV, p. 120 f.; Zuretti, Catal., XI, 2, p. 152. Cf. above cod. 3, f. 379.

F. 164. The illuminated days of the Moon are these (1st, 2nd ... 26th, 28th). — The dark [days] are these (4th, 5th ... 27th, 29th). — Ed. Zuretti, ibid., p. 154.

Without title (If therefore someone is summoned on the days that have light [illegible] he dies). Cf. Zuretti, ibid., p. 150. — Follows, f. 165, a table, edited by Zuretti, ibid., p. 149.

F. 165. On the ingress and egress of the Sun, sign of the Sun, in the zodiac signs (Since the 12 signs hold, as it were, a chorus — of the maker of all things). — Cf. above, cod. 3, f. 381.

F. 166. Autolycus, On Risings and Settings.

F. 184. Autolycus, On the Moving Sphere.

F. 191. Sine titulo (It is shown similarly thus: for let there be two circles – the one [illegible] rising in the east and setting in the west).

F. 197. Sine titulo (<2>But, my dearest friend, it seems to me least necessary [F. 210v] to the north 70° 10′). – Nicephorus Gregoras. Edited from this codex by A. Delatte, Anecd. Athen., II, p. 213-235.

F. 212. <*Ἰωάννου Γραμματικοῦ Ἀλεξανδρέως περὶ τῆς τοῦ ἀστρολάβου χρήσεως κτλ.*> (<*Τ*>*ὴν ἐν τῷ ἀστρολάβῳ* — [f. 225v] *ἐπὶ θάτερα*). — Ed. H. Hase, *Rhein. Mus.*, VI, 1839, p. 129-156 ; cf. Tannery, *Rev. philol.*, XII, 1888, p. 60 ss. ; Delatte, l.c., p. 189.
Sequuntur alia quoque huiusmodi scripta de usu astrolabii (ab A. Delatte, l.c., edita), nec non opuscula astronomica (cf. Coxe, l.c.).

10. Codex Baroccianus 194. Chartaceus, ff. 180, cm. 29,8 × 22, saec. XV. Cf. Coxe, *Cat. codd. mss. Bibl. Bodl.*, I, p. 330 ss. ; *Summary Catalogue*, nr. 194 ; L. Weigl, *Studien zu dem... astrol. Lehrgedicht des Johannes Kamateros* (1902), p. 9.

F. 86v. In summo margine signa planetarum zodiacique cycli et alia signa astronomica explicantur ; in imo margine signa zodiaci cycli iterum, deinde : *ταῦτα πυρώδη... ὑδατώδη γεώδη... ἀερώδη... πάλιν τὰ μέν εἰσιν ἀνθρωπόμορφα ... τὰ δὲ ἡμίφωνα ...τὰ δὲ ἄφωνα ...εἰσὶ δ'ἐξ αὐτῶν καὶ πολύσπερμα ... ὀλιγόσπερμα δὲ ... ἄσπερμα δὲ ...*
Εἰς τὰς ἐρωτήσεις, ὅτι (corr. i. mg. *ὅσοι*) *τῶν θεωριῶν τρόποι, τὸν ἀριθμὸν δέκα εἰσι — τῶν ἀστέρων ἡ κάκωσις. Ὁμοίως καὶ τῆς Σελήνης, καὶ αὐτὴ δέκα θεωρίας ἔχει καὶ ἐκ πάντων τῶν δουλειῶν ὀφείλει — ὅταν λειψιφωτοῦσα.*
Τοῦτο ὕστερον τῆς Σελήνης κάκωσις · τετραγώνου ἢ διαμέτρου.
Εἰς τὸ λέγειν ὅταν ἀστὴρ ἔστιν εἰς τὸ φῶς αὐτοῦ (Ὅποταν ἀστὴρ ἡμερινὸς ἐν ἡμέρᾳ — ὁρίων ἢ προσώπου).
Εἰς τὰς χαρὰς τῶν ἀστέρων (<*Χ*>*αρὰν τῶν ἀστέρων τετραμερῶς νοήσης — δευτέρα ὅτι πᾶς*... abrumpitur ; pars paginae vacua est). — Cf. Rhetorium, *Cat.*, I, p. 159, cap. 44.

F. 87. <*Ὅ*>*ποταν ἡ Σελήνη καὶ ὁ Κύριος ὡροσκόπου εἰσὶ κεκακομένοι ἀπὸ συνόδου — παρέλθῃ εἰς τὸ κέντρον οὐκ ἔστι.*
Κεφ(άλαιον) εἰς τὸ εἰδέναι τὰς πράξεις τῶν ἀστέρων ἐν ἑκάστῳ ζῳδίῳ καὶ κρίσιν ποιεῖν ἐν αὐτοῖς (Ὅταν ὁ ταλὴλ τῆς ἐρωτήσεως εἰς ζῴδιον στερεόν — ὡς πρέπον καὶ λόγον ῥηθῆναι).
Κεφ(άλαιον) εἰς τὸ εἰδέναι τὴν ἐρώτησιν καὶ δηλῶσαι τὸ

F. 212. (John the Grammarian of Alexandria, On the Use of the Astrolabe, etc.) (<1>the one in the astrolabe – – – [f. 225v] on the other side). – Ed. H. Hase, Rhein. Mus., VI, 1839, pp. 129–156; cf. Tannery, Rev. philol., XII, 1888, p. 60 ff.; Delatte, l.c., p. 189. There follow also other writings of this kind on the use of the astrolabe (edited by A. Delatte, l.c.), as well as minor astronomical works (cf. Coxe, l.c.).

10. Codex Baroccianus 194. Chartaceus, ff. 180, cm. 29.8 × 22, saec. XV. Cf. Coxe, Cat. codd. mss. Bibl. Bodl., I, p. 330 ff.; Summary Catalogue, nr. 194; L. Weigl, Studien zu dem... astrol. Lehrgedicht des Johannes Kamateros (1902), p. 9.

F. 86. In the upper margin, the signs of the planets, the zodiacal cycle, and other astronomical symbols are explained; in the lower margin, the signs of the zodiacal cycle appear again, followed by: ταῦτα πυρώδη... υδατώδη γεώδη... αερώδη... πάλιν τὰ μέν εἰσιν ἀνθρωπόμορφα . τὰ δὲ ἡμίφωνα ...τὰ δὲ ἄφωνα ...εἰσὶ δ᾽ ἐξ αὐτῶν καὶ πολύσπερμα ... ὀλιγόσπερμα δὲ ... ἄσπερμα δὲ ... Εἰς τὰς ἐρωτήσεις, ὅτι (corr. i. mg. ὅσοι) τῶν θεωριών τρόποι, τὸν ἀριθμὸν δέκα εἰσι — τῶν ἀστέρων ἡ κάκωσις. Ομοίως καὶ τῆς Σελήνης, καὶ αὐτὴ δέκα θεωρίας ἔχει καὶ ἐκ πάντων τῶν δουλειῶν ὀφείλει — ὅταν λειψιφωτοῦ sa.

This is subsequently the affliction of the Moon by square or opposition.

On saying when a planet is in its light (When a diurnal planet by day — of bounds or face).

On the joys of the planets (< *> you should understand the joy of the planets fourfold — secondly because every... abrumpitur; pars paginae vacua est). - Cf. Rhetorium, Cat., 1, p. 159, cap. 44.

F. 87. <0>when the Moon and the Lord of the Ascendant are afflicted from the conjunction, it passes to the angle, not it is.

Chapter on knowing the actions of the planets in each sign and making judgment concerning them (When the significator of the question is in a fixed sign: as is fitting and the word to be spoken).

Chapter on knowing the question and declaring the

ζητούμενον αἴτημα (Πάλιν καὶ πρὸ τούτου εἶπον δ καὶ πᾶν ἐρώτημα παρεδήλωσα καὶ τὴν ὁδὸν ἔδειξα, ὅτι εἰς τὴν ὥραν τῆς ἐρωτήσεως μετὰ ἀστρολάβου — διὸ καὶ ὀρθὸν οὐ μὴ ἔλθοι).

Pars paginae vacat.

F. 87v. Sine titulo (*<Σ>ελήνη μὲν οὖν κρύπτεται τῇ σκιᾷ τοῦ συνδέσμου εἰς αἰῶνας ἔστησεν ἐξ ἀρχῆς μέχρι τέλους*) = Joh. Camateri, *Introd.* (cod. B ed. L. Weigl, 1908), vv. 3402-13 et 3103-3161 (Partim ed. Cramer *Anecd. Oxon.*, III, p. 404 n. et dehinc Wachsmuth in Lyd. *De Ost.*, p. 24 n. non respiciens versus politicos, quos iam Coxe, p. 323 s. agnoverat ; cf. Weigl, *Studien zu... Joh., Kamat.*, 1902, p. 20).

Περὶ φαντασιῶν Σελήνης (Τῆς δὲ Σελήνης λέξωμεν ἁπάσας φαντασίας · αὕτη μὲν προσανίσχυσεν ἀπὸ νεομηνίας — πλατυνομένη, θάτερον κομήτη προσκαλεῖται) = Ioh. Camaterus, vv. 3162-3202.

Περὶ προσώπων τῶν ε' πλανήτων (Λάβωμεν ἐπανάληψιν ἐντεῦθεν τῶν πλανήτων καὶ λέξωμεν τὴν ἀληθῆ φύσιν καὶ ἐξουσίαν · ὁ μὲν τοῦ Κρόνου γηραιῷ μοναχῷ — τούτου τὴν φύσιν ἔχει) = Ioh. Camaterus, vv. 2002-2016.

F. 88. *Εἰς ἃ ἐπιβλέπουσι μέλη τοῦ σώματος (Πρὸς μέρη δὲ τοῦ σώματος ἐπιβλέπουσιν οὗτοι · Κρόνος μερῶν τῶν δεξιῶν Ἑρμῆς χαλκοὺς καὶ βένετος ὡς ἁλμυροξυνίζων)* = Ioh. Camaterus, vv. 2017-2035.

Ποίας ἡμέρας καὶ νύκτας καὶ ὥρας ἕκαστον τούτων δεσπόζει · οἱ καὶ ἡμεροκρατορίαι καὶ ὡροκρατορίαι (Κατὰ τὴν τάξιν δ' ἔνειμαν ταῖς ἡμέραις ἀστέρας — Ζεύς τε καὶ ὁ Ἄρης) Ioh. Camaterus, vv. 2036-2124.

F. 88v. *Περὶ αὐξήσεως καὶ ἐλαττώσεως νυχθημέρου (Ὁ τέχνης γὰρ ἀστράλαβος* (sic) *δωδεκάωρος — τὸν δ' Ἄρην μὴ μνημόνευε ὅτι κακὸς ὑπάρχει)* = Ioh. Camaterus, vv. 2125-2152.

Περὶ τῶν ἀνατελ(λουσῶν) καὶ δυομένων μοιρῶν τοῦ ζῳδιακοῦ κύκλου (Ἀλλὰ γε λέξαι τεχνικῶς κατὰ μέρος τὸν πόλον — ἀστὴρ προσεπιτέλει) = Ioh. Camaterus, vv. 3063-3102.

Περὶ τῶν γινομένων καθ' ἑκάστην ἡμέραν ἐν τῷ πόλῳ μηνῶν (Ἰαννουαρίου · Ἀρχὴν δὲ πάλιν λάβωμεν — τοῦ

sought request (Again, I have also said before these things, and I have explained every question and shown the way, that at the hour of the question with an astrolabe, wherefore also it would by no means come out correctly).

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F. 87. Without title (<2>ἡ σελήνη μὲν οὖν κρύπτεται τῇ σκιᾷ τοῦ συνδέσμου εἰς αἰῶνας ἔστησεν ἐξ ἀρχῆς μέχρι τέλους) == Joh. Camateri, Introd. (cod. B ed. L. Weigl, 1908), vv. 3102–13 et 3103–3161 (Partly ed. Cramer Anecd. Oxon., III, p. 104 n. and thereafter Wachsmuth in Lyd. De Ost., p. 21 n. not taking into account the political verses, which Coxe, p. 323 s. had already recognized; cf. Weigl, Studien zu... Joh., Kamat., 1902, p. 20).

On the Appearances of the Moon (Let us speak of all the appearances of the Moon; for she rises from the new moon — expanding, the other is called a comet) = Ioh. Camaterus, vv. 3162-3202.

On the Faces of the 5 Planets (Let us take up again from here the planets and speak of their true nature and power; that of Saturn resembles an aged monk — has this nature) Ioh. Camaterus, vv. 2002-2016.

F. 88. On the Parts of the Body They Oversee (These are the parts of the body over which they rule: Saturn over the right parts, Mercury over bronze and blue-green as one tinged with salt and sourness) Ioh. Camaterus, vv. 2017-2035.

Which Days and Nights and Hours Each of These Rules; also the Day-Rulerships and Hour-Rulerships (According to the order they assigned stars to the days — Zeus and Ares) Ioh. Camaterus, vv. 2036-2124.

F. 88. On the Increase and Decrease of the Day-and-Night (For the astrolabe (sic) of the art, twelve-hourly — do not mention Ares because he is malefic) Ioh. Camate- vv. 2125-2152.

russian,

On the Rising and Setting Degrees of the Zodiacal Circle (But indeed to speak technically, part by part, the star rises toward the pole) = Ioh. Cama-

continue, vv. 3063-3102.

On the Daily Events in the Pole of the Months (Of January — Let us take a beginning again — of the

Βλάνα τὸ παιδίτζιν). Ioh. Camaterus, vv. 3414-3450 (Clodii Tusci calendarium).

F. 89b^{v} *Περὶ τῆς ἀστρολάβου θέσεως* (*Παρέλαβεν ἀστρόλαβος — τῶν ἐχθρῶν προσκαλεῖται*) Ioh. Camaterus vv. 2153-2185.

Περὶ τῆς δυνάμεως (*Καὶ πάλιν κατὰ μίμησιν — Ζυγόν σε λέγω*) Ioh. Camaterus, vv. 2186-2194 et 2245-2248.

Περὶ τοῦ ὡροσκόπου (*Ἴδε τὴν μοῖραν πρὸς ἀριθμὸν οὕτως ὡροσκοπῆσαι*) = Ioh. Camaterus, vv. 2249-2260.

F. 90. *Περὶ μεσουρανήματος καὶ δύνοντος* (*Γνώσῃ καὶ τὸν δεκανὸν ἐκ τοῦ ποσοῦ τῆς μοῖρας — δέσποτα σοὶ προσλέξω*) = Ioh. Camaterus, vv. 2261-2292.

Περὶ ἀποτελεσμάτων τῆς Σελήνης · περὶ ἀγορᾶς δούλων (*Σελήνης οὔσης ἐν ζῳδίοις — προσαγόραζε δούλους*) = Ioh. Camaterus, vv. 1725-1739.

Περὶ πλοῦ καὶ ἐμπορίας (*Ἄλλο πάλιν θαυμάσιον — πελούσης ἀκακώτου*... abrumpitur; pars paginae et f. 90^{v} vacant = Ioh. Camaterus, vv. 1740-1756.

11. Codex Baroccianus 206. — Membranaceus, f. 130, cm. 31,7 × 23,7, saec. XIII-XIV, rescriptus, in Italia meridionali, ut videtur, exaratus. — Cf. Coxe, *Cat. codd. mss. Bibl. Bodl.*, I, p. 365 ss.; *Summary Catalogue*, nr. 206.

F. 130. *Τὸ καλανδολόγην* (*Ἐὰν κυριακῇ γύνωνται κάλανδα χειμὸν μέγας ἐὰρ ὑγρὸν — προβάτων ἀπόλεια, μέλην πολὴν*). — Cf. Calendologia quae edd. R. Wünsch, *Byz. Zeitschr.* V, p. 419 s.; Boll, *Catal.*, VII, p. 126 et quae ibidem in nota afferuntur.

Ἀρχὴ σὺν Θεῷ τοῦ σεληνωδρομίου (*Ἡμέρα πρότη τῆς Σελήνης · Ἀδὰμ ἐγενήθη — παντὸς πράγματος*, abrumpitur in fine f. 130^{v}.) — Eandem fere formam, sed dis Graecis auctam, ed. Martini-Bassi, *Catal.* III, p. 31-38, 8; de aliis formis vide Zuretti, *Catal.*, XI, 2, p. 157, 1; Cumont, *L'Antiquité Classique*, II, 1933, p. 262 ss.

12. Codex Baroccianus 216. — Miscellaneus, ff. 379, vario tempore varia manu scriptus; f. 109: chart., cm. 21,5 × 15,8, saec. XV; ff.

Blána the little child). John Camaterus, vv. 3414-3450 (Claudius of Tuscany calendar).

F. 89bv On the Position of the Astrolabe (The astrolabe has received — summons enemies) Ioh. Camaterus vv. 2153-2185.

On the Power (And again in imitation — I call you Libra) Ioh. Camaterus, vv. 2186-2194 et 2245-2248.

On the Horoscope (See the degree according to the number thus to cast the horoscope) John Camaterus, vv. 2249-2260.

F. 90. On the Midheaven and the Descendant (You shall know this canon too from the quantity of the degree — I shall address you, my lord) John Camaterus, vv. 2261-22 92.

On the Effects of the Moon: On the Purchase of Slaves (When the Moon is in the signs — address the slaves) Ioh. Camaterus, vv. 1725-1739.

On Sailing and Commerce (Another again, wondrous 85 of the unharmed Moon ... abrumpitur; pars paginae et f. 90 vacant = Ioh. Camaterus, vv. 1740-1756.

11. Codex Baroccianus 206. - Parchment, f. 130, cm. 31.7 × 23.7, 13th–14th century, a palimpsest, apparently written in southern Italy. Cf. Coxe, Cat. Gald. mss. Bibl. Bodl., I, p. 365 ff.; Summary Catalogue, nr. 206.

F. 130. The Kalendarion (If the Kalends fall on a Sunday: great winter, wet spring — loss of sheep, much honey). Cf. Calendologia — as edited by R. Wünsch, Byz. Zeitschr. V, p. 419 f.; Boll, Catal., VII, p. 126 and the references cited there in the note.

Beginning, with God's help, of the Selenodromion (First Day of the Moon: Adam was created — of every matter, abrum-pitur in fine f. 130.) Nearly the same form, but augmented with Greek authors, ed. Martini-Bassi, Catal. III, p. 31-38, 8; for other forms see Zuretti, Catal., XI, 2, p. 157, 1; Cumont, L'Antiquité Classique, II, 1933, p. 262 ff.

12. Codex Baroccianus 216. Miscellaneous, 1 f. 379, written at various times by various hands; f. 109: paper, cm. 21.5×15.8, 15th century; ff.

232-244 : chart., cm. 22,5 × 14, saec. XV.— Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 376 ss. ; *Summary Catal.*, nr. 216.

F. 109. *Αἰτία δι' ἣν τὰ ἐννάμηνα καὶ ἑπτάμηνα ζωογονοῦνται (Κείσθω τρίγωνον τὸ αβγ — τὰ τικτόμενα).* — Ed. Cumont, *Revue belge de philologie et d'hist.*, II, 1923, p. 20 ; cf. Reitzenstein, *Berl. philol. Wochenschr.*, 1889, p. 624**.

F. 109v. *<Εἰς τ> ὁ μετατραπῆναι* (?) *οἶνον καὶ εἰς μέλι (Γράφε τοῦτο εἰς τὸ ἀγγεῖον · στῶμεν καλῶς στῶμεν μετὰ φόβου θεοῦ — Χριστὸς ὁ κύριος).*

Εἰς δυστοκοῦσαν γυναῖκα (Γράψον ταῦτα εἰς χάρτην βέβρευνον. Ἀλλαβανὰ παρευθὺς ἔκβαλε). — Eadem fere ed. A. Vassiliev, *Anecd. Graeco-Byzant.*, 1893, p. 339.

Εἰς κλέπτην εἰ θέλεις ἐλέγξαι αὐτόν (Λύκου δέρμα βαλὼν εἰς τὸν στρόφιγγα καὶ οὐ δύναται καταπιεῖν αὐτά).

Εὐχὴ εἰς μὴ κοιμώμενον ἄρρωστον (Κύριε ὁ θεὸς ἡμῶν ὁ κοιμήσας — ἑπτὰ παίδων). — Ed. Vassiliev, l.c., p. 329 ; A. Delatte, *Anecdota Athen.* I, p. 615.

Εἰς ὀφιοδήκτους (Γράψον ταῦτα · Ἄρα Ἡσάρα, Ἄραζα Παραζαρὰ τὴν ἱερὰν καρδίαν — ὁ φέρων τὴν ἀγγελίαν). — Cf. supra cod. 2, f. 332.

Εἰς κορπιοδήκτους (sic) *(Γράψον ταῦτα · πονῶ ποτῶ σορῶ — καὶ δὸς πιεῖν τὸ* (sic) *δηχθέντι).*

Εἰς ὀμνύοντας (Γράψον εἰς συκῆς φύλλα μετὰ κινάβαρεως καὶ ἀπόπλυνον τὰ αὐτὰ καὶ δὸς πιεῖν).

Περὶ τοῦ μὴ φοβῆσθαι ἀγγελικὸν (Ποίησον σταυρὸν μεριχένον — στῶμεν μετὰ φόβου θεοῦ).

Εἰς δαιμονιζόμενον (Λάβε τοὺς δακτύλους αὐτοῦ — ὅσας ἡμέρας ἐθέλει).

Εἰς μὴ κοιμώμενον (Γράψον εἰς φύλλον δάφνης καὶ κοιμᾶται). Ed. A. Delatte, *Anecd. Athen.* I, p. 551, 10.

Εὐχὴ εἰς γυμνάσιον ταύρου (Ὁ κύριος ἡμῶν Ἰήσους Χριστὸς ἐν Βηθλεὲμ ἐτέχθη — καὶ τοῦ ἁγίου πνεύματος).

Ἐπὶ τὸ μυιῶν (?) *(Γράψον ὀξίφερε καὶ θυμίασον — τὰ γράμματα).*

Εἰς κλέπτην (Γράψον τὸ ὄνομα οὕτινος ὑφορᾶσαι — ὁμολογήσειν, signa magica).

Ἕτερον (Γράψον γράμματα ἐρυθρὰ — οὗτος ἐστὶν ὁ κλέπτης).

232–244: paper, cm. 22.5×14, 15th century. Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 376 ff.; Summary Catal., nr. 216.

F. 109. The reason why nine-month and seven-month fetuses are viable (Let the triangle αβγ be placed — — the newborns). — Ed. Cumont, Belgian Revue de philologie et d'hist., II, 1923, p. 20; cf. Reitzenstein, Berl. philol. Wochenschr., 1889, np. 624**.

F. 109v. <For the> transformation (?) of wine and into honey (Write this on the vessel: Let us stand well, let us stand with the fear of God, Christ is the Lord).

For a woman in difficult labor (Write these on a paper; soak it. Allabana, cast it out immediately). Nearly the same ed. A. Vassiliev, Anecd. Graeco-Byzant., 1893, p. 339. To expose a thief if you wish to convict him (Placing wolf's skin on the door hinge, and he cannot swallow them). A prayer for a sick person who cannot sleep (O Lord our God, who caused to sleep — — the seven youths). — Ed. Vassiliev, l.c., p. 329; A. Delatte, Anecdota Athen. I, p. 615.

For those bitten by a snake (Write these words: "Ara Hesara, Araza, Parazara, the sacred heart, the one who bears the message). — Cf. above code. 2, page 332.

For those stung by a scorpion (sic) (Write these words: I suffer from your drink, ro — and give it to drink to the one who was stung (sic)).

For those who swear oaths (Write on fig leaves with cinnabar and wash them and give to drink).

Concerning not fearing an angelic being (Make a divided cross: let us stand with the fear of God).

For one who is possessed by a demon (Take his fingers — as many days

as he wishes). For one who cannot sleep (Write on a bay laurel leaf and he will sleep). Ed. A. Delatte, Anecd. Athen. I, p. 551, 10. A prayer for the training of a bull (Our Lord Jesus Christ was born in Bethlehem – and of the Holy Spirit). Against flies (?) (Write "oxafere" and fumigate the letters).

For a thief (Write the name of the one you suspect — to confess, signa magica).

Another (Write letters in red — the — this is he thief),

Εἰς μελίσσας (Εὕρε γαίδαρον μαῦρον — καὶ οὐ φεύξεται τὸ πουλίν).
Περὶ σεληνιασμοῦ (Γράψον τὰ κάτωθεν γράμματα — παρθένον καὶ ... ultima verba perierunt). Sequitur folium vacuum non numeratum.

F. 232. Inc. mutil. : ... *τὸσούτον στίχον ἀριθμόν · ὅσον ἐκληρόθης καὶ εὑρισκεις ὅπερ ἐζήτησας.* Cf. cod. Rom. 70, f. 2.
Εὐχὴ πρὸς τὸν θεὸν ἣν δεῖ πρὸ ς εὔχ<εσθαι> ὁ μέλων ἐπερωτὰν (Παντοκράτωρ θεὲ αἰώνιε — λ' δείλης. τέλος τῆς Σελήνης). — Astrampsychi. Ed. R. Hercher, *Astrampsychi Oraculorum decades*, 1863, p. 2 s.

F. 233. *Καὶ ἀρχὴ τῶν κλήρων (ιβ' εἰ πλεύσω ἀκινδύνως — ρε' εἰ γύνεται σίτου εὐθηνία.* M. 2 add. : *εἰ ὁ συνεχόμενος ἀπολύεται).* — Astrampsychi. Ed. R. Hercher, ibid., p. 4-7.

F. 234. *Χρισμοὶ καὶ σημεῖα.* Diagramma. *Καὶ ἀρχὴ · τὰ ὀνόματα τῶν προφητῶν (ιγ' θεοῦ κράτος κ' ριε' Σολομῶν ξθ'. Τέλος τῶν ὀνομάτων).* Astrampsychi. Ed. Hercher, ibid., p. iv-vii.

F. 235. *Καὶ ἀρχὴ τῶν δεκάδων.* Des. f. 244 ... *παρακαταθήκην.*— Desunt decades *ι' (δ')* — *ιε' (η')* ; *ξε'* — *ργ'* ; f. 244 post 244ᵛ legendum. Astrampsychi. Ed. Hercher, ibid., p. 7-33.

13. Codex Baroccianus 224. — Chartaceus, ff. 4 et 56, cm. 29,5 × 21, saec. XV. — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 390 ; *Summary Cat.*, nr. 224.

F. 1. (Praefixum). *Ἐναντίαι ἡμέραι τῶν μηνῶν περὶ ἀρώστων (α'. <Ἐ>ὰν πέσει · εἰς ἀσθένειαν, κινδυνεύει ἕως ἡμέραις δ' λα' κινδυνεύει β' καὶ ὑγιαίνει).* Cf. Zuretti, *Catal.*, XI, 2, p. 151 s.

14. Codex Canonicianus gr. 1. — Chartaceus, ff. 276, cm. 21 × 14, saec. XVI (cf. Ephemerides a. 1556-1660 in f. 3 ss. ; 1560 in f. 27). Cf. H. O. Coxe, *Catal. codd. mss. Bibl. Bodl.*, III, p. 2 s. ; *Summary Catalogue*, nr. 18454.

F. 2. *Περὶ κινήσεως φυσικῆς καὶ ὅτι δύο εἰσὶ διαφοριτικαὶ ἀλλήλων μία μὲν καλεῖται περίστροφὴ ἤγουν* (?) *α'*

On bees (He found a black donkey — and the bird will not flee).

On lunacy (Write the following letters — a virgin and ... - the last words are lost). A folio follows

blank, unnumbered.

F. 232. Inc. mutil.: so many lines in number; as many as were allotted to you, and you find what you sought. Cf. cod. Rom. 70, **f. 2.**

A prayer to God which the one intending to inquire must pray (Almighty eternal God — the 30th of the evening, the end of the [redacted]oon). Of Astrampsychus. Ed. R. Hercher, Decades of Astrampsychi Oracles, 1863, p. 2 s.

F. 233. And the beginning of the lots (12th: if I shall sail without danger - 105 if there is an abundance of grain. M. 2 add.: if the one held captive is released). Astrampsychi. Ed. R. Hercher, ibid., **p. 4-7.**

F. 234. Oracular responses and signs. Diagram. And the beginning: the names of the prophets (13th: the power of God, 20th 115 Solomon 69th. End of the names). Astrampsychi. Ed. Hercher, ibid., p. iv–vi.

F. 235. And the beginning of the decades. Des. f. 244 ... · deposit. — The decades 10th (4th) - 15th (8th) are missing; 65th - 103rd; f. 244 after 244 to be read. Astrumpsichi. **Ed. Hercher, ibid., p. 7-33.**

13. Codex Baroccianus 224. - Paper manuscript, ff. 4 and 56, cm. 29.5 × 21, 15th century. Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 390; Summary Cat., nr. 224.

F. 1. (Prefixed). Contrary days of the months concerning the sick (1st. If one falls into illness, he is in danger until the 8th day; on the 31st he is in danger a second time, and recovers). Cf. Zuretti, Catal., XI, 2, p. 151 f.

14. Codex Canonicianus gr. 1. - Paper manuscript, ff. 276, cm. 21 × 14, 16th century (cf. Ephemerides for the years 1556–1660 in f. 3 ff.; 1560 in f. 27). Cf. H. O. Coxe, Catal. codd. mss. Bibl. Bodl., III, p. 2 f.; Summary Catalogue, nr. 18454.

F. 2. On natural motion, and that there are two kinds that differ from one another — the one is called rotation, that is to say (?) 1st

ἐστὶν τῆς σφαίρας ἐπὶ τὸ ἴδιον κέντρον αὐτῆς καὶ ἑτέρα μεταβατικὴ ἡ τῶν ἀστέρων πλανωμένων καὶ ἀπλανῶν (Ἡ τῆς σφαίρας κίνησις ἀμετάβατος οὖσα — τοῦ καθ' ἡμᾶς ὅρου καὶ ποσοῦ).

Ἔτι δὲ τῆς μετὰβατικῆς τῶν ἀστέρων κινήσεως (Ἡ τῶν ἀστέρων κίνησις μετὰ βατικὴ καὶ διάφοριτικὴ [f. 2v] *φυτὰ καὶ βοτάνα).*

F. 11. Sine titulo (... *Ἐπειδὴ ἡ ἀπλανῆς μαθηματικὴ ἀστρονομίας ἐπιστήμη — αὐτὸν καὶ πρὸς τὴν Σελήνην).*

F. 11v. Vacat.

F. 12. Sine titulo (*Ἡ τῆς καθολικῆς τῆς φύσεως τῶν ὄντων ἀληθῆς ἐπιστήμη — τὰς δ' ὕλας · γῆ, ὕδωρ, ἀήρ, καὶ πῦρ).*

F. 12v. *Περὶ ὥρον* (sic) *τῆς πρώτης κινήσεως οἷον τῆς κοινῆς καὶ τῆς τῶν ὅλων φορᾶς τῆς ἀπὸ ἀνατολὴν ἐπὶ δύσι(ν) ὁρμῆς τῆς σφαίρας (Ἡ γὰρ α' κίνησις καὶ α' αἰτία τῶν ἐνεργιῶν ἐστι τῶν ἐν τῇ γενήσει — αὐτῶν τῶν ἀστέρων κίνησιν).*

Περὶ τῆς ἡμερουσίου κινήσεως τῶν ε' πλανωμένων, ἔτι Ἡλίου καὶ Σελήνης (Ἐν μηνὶ Δεκεμβρίῳ ιβ' ἐπὶ ὥραν ἰσημερινὴ — [f. 14] *ἐπὶ ὥρας ιθ').*

F. 14v. Vacat.

F. 15. *Σφαίρας εἶδος κανονικὸν εἱρμομενον* (sic) *καὶ κατὰ ἀδιαΐτον* (sic) *δύναμιν διηρημένον.* Diagramma.

F. 15v. Vacat.

F. 16. *α'. Θεορία τῆς διαιρέσεως τοῦ σφαιρικοῦ εἴδους οἷον τῆς καθ' ὅλου σφαίρας (Ἀρχὴ μέν ἐστι ἡ τῆς ἰδρίσεως αὐτῆς πιξις* [l. *πῆξις*] *καὶ σύστασις — τῆς σφαίρας γίνεται).*

β'. Περὶ τῶν παραλλήλων κύκλων (Οἱ δύο κύκλοι παράλληλοι ὀνομασμένοι — τοῦ ῥηθέντος ζῳδίου).

γ'. Ἔτι περὶ τοῦ β' παραλλήλου (Ὁ δεύτερος παράλληλος ἔστιν ὁ περιερχόμενος — ἤγουν τὸν ἄξον).

F. 16v. Sine titulo (*Εἰσι δὲ καὶ ἕτεροι κύκλοι — διαφορὰν μὴ ἔχοντες).*

Ἔτι δὲ καὶ περὶ τῶν ἀπλανῶν (Ἡ ἀπλανῆς κυκλία ὑπερέχει — φθορᾷ ἐργαζόμενα).

Περὶ δὲ τῶν κύκλων τῶν πλανωμένων. Περὶ δὲ τῶν κύκλων τῶν πλανωμένων εἴρηται γὰρ καὶ ἐν ἑτέρῳ, λέξωμεν δὲ καὶ ὧδε. καὶ πρῶτον δὲ εἴπωμεν περὶ τῆς ἀπλανῆς κυκλίας τὴν καὶ πρώτην οὖσαν πάντων τῶν ἄλλων κύ-

is of the sphere with respect to its own center, and another transitive [motion], that of the wandering and fixed stars (The motion of the sphere, being non-transitive, of the limit and quantity pertaining to us).

Furthermore, of the transitive motion of the stars (The motion of the stars is transitive and differential [f. 2v] plants and herbs).

F. 11. Without title (... Since the fixed mathematical science of astronomy [leads] him also toward the Moon).

F. 11v. Vacant.

F. 12. Without title (The true science of the universal nature of existing things [encompasses] all four: earth, water, air, and fire).

Γ. 12. On the hours (sic) of the first motion, that is, the common motion and the universal revolution — the impulse of the sphere from east to west (For the first motion is also the first cause of the activities in the generation of the stars themselves motion).

On the daily motion of the five planets, as well as the Sun and Moon (In the month of December, on the 12th, at the equinoctial hour [f. 14] at the 19th hour).

F. 14v. Vacant.

F. 15. The canonical and connected (sic) form of the sphere, divided according to an indivisible (sic) power. Diagram.

F. 15v. Vacant.

F. 16. 1st. Theory of the division of the spherical form, that is, of the sphere as a whole (The beginning is the fixing [corr. fixing] and constitution of the sphere itself, which comes into being). 2nd. On the parallel circles (The two circles called parallels of the said zodiac sign).

4. Further on the Second Parallel (The second parallel is the one that goes around, that is, the axis).

F. 16. Without title (There are also other circles - without difference having).

Further also on the Fixed Stars (The sphere of the fixed stars surpassing— has producing corruption).

On the Circles of the Wandering Stars. On the circles of the wandering stars — for it has been spoken of also in another place — let us speak of it here as well. And let us first speak of the sphere of the fixed stars, which is also the first of all the other circles

κλων (Ἡ τῶν ἀπλανῶν κυκλία οἷον τῶν ἀπλανῶν ἀστέρων κύκλος — τεταρτημορίων τῆς σφαίρας).

F. 17. *Περὶ τῆς περιπάτου Ἡλίου καὶ τῶν λοιπῶν πλανομένων ἐν τῷ τοῦ ζῳδιακοῦ κύκλῳ κατὰ μῆκος καὶ πλάτος αὐτοῦ τοῦ ζῳδιακοῦ κύκλου (Ὁ μὲν Ἥλιος περιέρχεται ἐπὶ τὸ μέσον — ἐν τοῖς ἀποτελέσμασι λέγομεν αὐτόν).*

F. 17v. Vacat magna ex parte, sequuntur quinque folia vacua non numerata.

F. 18. *Περὶ τριγώνων καὶ οἴκων καὶ ὑψωμάτων, ἑξαγώνων καὶ τετραγώνων καὶ διαμέτρων ζῳδίων τε καὶ ἀστέρων τῶν ἐν τῷ ζῳδιακῷ κύκλῳ σχηματιζομένων ἀλλήλοις καὶ τὰς ἐκβάσεις ἀποτελοῦντα τῶν ἀποτελεσμάτων (Πρῶτον μὲν ἀπὸ Κριοῦ ἀρχόμεθα ὕψωμα τῆς Σελήνης).*

F. 18v. *Κατὰ θέσιν καὶ σχηματισμὸν τῶν τεσσάρων τριγώνων — ποιήσωμεν φιλομαθίας χάριν.* Sequitur diagramma.

F. 19. *Τὸ θεμάτιον καθὼς ὁρᾶς γεγενημένον — ὕλας οἷον τῶν τεσσάρων στοιχείων.*

Περὶ κράσεως τῶν ἀστέρων οἷον τῶν ἑπτὰ πλανωμένων καὶ πρῶτον περὶ Κρόνου εἴπομεν (Ὁ Κρόνος ἔστιν κράσεως ψυχρὰς καὶ ξηρὰς — [Περὶ Σελήνης] — τὸ ἀποτέλεσμα ποιῆται ὁ φωστὴρ οὗτος). — Cf. cod. Rom. 111, f. 71 ; supra cod. 5, f. 112v et infra cod. 16, p. 477.

F. 19v. *Ἔν τινι δὲ μέρη κράσεως καὶ γένους ἐστὶν ὁ Ἀναβηβάζον ἔτι δὲ ὁ Καταβηβάζον · αὗτοι δὲ οἱ κύκλοι ἐν τῷ ζῳδιακῷ κύκλῳ εἰσὶ οἱ καὶ σύνδεσμοι ἐκκλειπτητικοὶ λέγονται.* Sequitur (f. 20) diagramma. — F. 20v vacat.

F. 21. *Εἰρήκαμεν γὰρ περὶ ἀμεταβάτου κινήσεως καὶ περὶ διαθέσεως τῶν ζῳδίων καὶ περὶ οἰκήσεων τῶν ἀστέρων καὶ ὑψωμάτων, τριγώνων ἑξαγώνων τε καὶ καὶ* [sic] *τετραγωνον καὶ διαμέτρων τῶν πλανωμένων ἐν τοῖς ζῳδίοις ἔτι δὲ καὶ περὶ κινήσεως μετὰβατικῆς οἷον τῶν ἀστέρων μετάβασιν ἡ α' αἰτία ἐστιν γεννήσεως καὶ φθορᾶς ἐπὶ πᾶν γένος καὶ εἶδος καὶ τοῖς λοιποῖς πᾶσι (Τῶν ἀστέρων ἡ κίνησις ἔστιν μὲν μετὰβατικὴ καὶ διαφορητικὴ — ἐν τῇ τῶν ὄντων κινήσει).*

F. 21v. *Αὗται δὲ αἱ διαφοραὶ πρώτης καὶ δευτέρας κινήσεως — αἱ ἔχθραι γίνονται.* Pars paginae vacat.

F. 22. *Ἡ τῆς σφαίρας ἀρίστη δεξιότης καὶ ἔνεργος ἐπιστήμη — ὡς εἴρηται αὐτῆς τῆς σφαίρας.*

κεφ. α'. Περὶ θεορίας (Ἡ θεορία μὲν τῆς σφαίρας διαι-

of the circles (The sphere of the fixed stars, that is, the circle of the fixed stars — of the quadrants of the sphere).

F. 17. On the Course of the Sun and the Remaining Planets in the Zodiacal Circle according to its Longitude and Latitude of the Zodiacal Circle (The Sun revolves around the middle; in the [illegible] astrological results we speak of it).

F. 17. Largely blank, followed by five unnumbered blank folios.

F. 18. On the Trigons, Houses, and Exaltations, Sextiles, Squares, and Oppositions of the Signs and Stars forming aspects with one another in the Zodiacal Circle and producing the outcomes of the astrological effects (First we begin from Aries, the exaltation of the Moon).

F. 18. According to the position and configuration of the four trigons, [illegible] let us compose for the love of learning. A diagram follows.

F. 19. The nativity chart as you see it, formed [illegible] wholes, such as those of of the four elements.

On the mixture of the stars, such as the seven wandering stars, and first we spoke of Saturn (Saturn is of cold and dry mixture – [On the Moon] this luminary produces the result). — Cf. cod. Rom. 111, f. 71; above cod. 5, f. 112v and below cod. 16, P.p. 477.

F. 19. In which part of mixture and kind is the Ascending Node, and likewise the Descending Node; these circles in the zodiacal circle are those also called the ecliptic bonds.

There follows (f. 20) a diagram. F. 20 is blank.

F. 21. For we have spoken of immutable motion and of the disposition of the zodiacal signs and of the domiciles of the stars and their exaltations, trines, sextiles and [sic] squares and oppositions of the wandering stars in the zodiacal signs, and further also of transiting motion, such as the transit of the stars, which is the primary cause of generation and corruption for every kind and species and all the rest (The motion of the stars is both transiting and dispersive [illegible] in the movement of existing things).

F. 21. These differences of the first and second motion — the enmities arise. Page partially blank.

F. 22. The most excellent dexterity and effective knowledge of the sphere [illegible] as has been said, of the sphere itself.

ch. 1. On theory (The theory of the sphere is divid-

ρῆται μὲν ὡς εἴρηται — ὅρια τῶν ἀστέρων. καὶ ταῦτα μὲν περὶ θεορίας.)

F. 22v. *<κεφ. β'>. Ἔτι δὲ περὶ κινήσεως πρώτης οἷον τῆς σφαίρας ἧς καὶ περιστρέφεται ἐπὶ τὸ ἴδιον αὐτῆς κέντρον ἣ καὶ ἡ γῆ ἐστί, οὐ μετάβένη γὰρ (Ἡ κίνησις τοῦ εἰδοποιηθέντος εἴδους — λόγῳ χρόμενοι τῇ συντομίᾳ).*

F. 23. *κεφ. γ'. Περὶ τῆς β' κινήσεως τῆς μεταβατικῆς (Ἡ δὲ δευτέρα κίνησις μεταβατικὴ οὖσα διαφορὰς —*[f. 24v] *ἐπὶ τὰ ἀποτελεσματους* [sic] *ποιοῦσιν).*

F. 24v. Sine titulo (*Ἔτι δὲ τῶν πλανωμένων τὰ ἐνδύναμα ἔργα ἴδια οὐκ ἀπολύονται).*

Περὶ μὲν τῆς κινήσεως τῆς μεταβατικῆς τῶν ἀστέρων τῆς καὶ διαφορὰν δεχομένης ἐντεύθεν κανονικὸς τὸ ἡμερούσιον κίνημα ἑκάστου ἀστέρος σαφηνίσομεν. ἔτι δὲ καὶ τῶν συνδέσμων τῶν καὶ τὴν ἔκλειψιν Ἡλίου καὶ Σελήνης ποιουμένων (Ἐν μηνὶ Δεκεμβρίῳ δωδεκάτη ἐπὶ ὥραν εἰς ὥρας ιθ').

F. 26v. *Ἔτι δὲ κατὰ πλάτος τῶν πλανωμένων — ἀναβαίνει ἔτι δὲ ὁ Ζεὺς.*

Περὶ τὸ κατὰ πλάτος τῶν πλανωμένων πορίαν(Οἱ ἀστέρες γὰρ οἷον οἱ πλανώμενοι — [f. 26v] *οὐκ ἐν δυνάμει εἰσί).*

F. 27. *Χιλιστῷ* [sic] *πεντακοσιοστῷ ἑξηκοστῷ ἔτη ἀπὸ Χ(ριστο)ῦ ἐν μηνὶ Ἰανουαρίου α' ἰνδικτιῶνος ια' κύκλος Ἡλίου α' αἰμπακταὶ δὲ ὁμοῖος τοῦ ἀριθμοῦ τοῦ Ἡλίου · Σελήνης ἀριθμὸς η' · Περὶ Ἡλίου τε καὶ Σελήνης ἐκλείψεις τε εἰρήκαμεν ἐν τῇ τροπῇ τῇ χειμερινῇ ἤγουν τοῦ Αἰγοκέροτος (Ἰαν(ουαρίου) α' ὥρα ἰσημερινὴ* [f. 40, mens. Sept.] *λ' Ἥλιος ις' νθ' ... κτλ.).*

F. 40v. Vacat.

F. 41. Sine titulo (*Τῆς σφαίρας δὲ τὸ εἶδος περιστρέφετε — καὶ ψῆφον ἁπλὸς ἐπιδηλώσομεν).* Continet capitula brevissima astronomica.

F. 42. *Περὶ τῆς ἡμερησίας κινήσεως τοῦ Ἡλίου (Ἔτη ,αφοζ' μηνὸς Δεκεμβρίου ἀνὰ ἕνα ἐποιήσατο).*

Περὶ τῆς Σελήνης καὶ τῆς περιπάτου αὐτῆς (Ἡ Σελήνη ἐν τῇ ιβ' τοῦ δηλοθέντος — ἀπὸ Ἡλίου).

F. 42v. *Περὶ τοῦ Διός. — Περὶ Ἄρεως.*

F. 43. *Περὶ τῆς Ἀφροδίτης. — Περὶ Ἑρμοῦ. Περὶ τῆς κεφαλῆς τοῦ Δράκοντος.* — Sequuntur capitula huiusmodi brevissima usque ad f. 49v.

stated as has been said [illegible] the terms of the stars. And these concerning theory.)

F. 22. < chap. 2>. Further, concerning the first motion, that is, of the sphere which also revolves upon its own center, where the earth also is, for it does not change (The motion of the form that has been given form, using brevity of

F. 23. expression). chap. 3. Concerning the 2nd motion, the transitory (The second motion, being transitory, produces differences — [f. 244] upon the effects [sic]).

F. 24. Without title (Furthermore, the powerful proper works of the wandering stars are not released).

Concerning the transitory motion of the stars, which also admits of variation, we shall herein clearly set forth in tabular form the daily motion of each star. And also concerning the conjunctions which produce the eclipse of the Sun and Moon (In the month of December, on the twelfth, at the hour of Christ, at 19 hours).

F. 26. Further, concerning the latitude of the wandering stars [illegible] ascends further and Zeus.

Concerning the passage of the wandering stars in latitude (For the stars, namely the wandering ones — [f. 26v] are not in power). F. 27. In the one thousand five hundred and sixtieth year from Christ, in the month of January, 1st indiction, 11th, solar cycle 1st, the epacts likewise equal to the number of the Sun; number of the Moon 8; Concerning the eclipses of the Sun and Moon, we have spoken of them at the winter solstice, that is of Capricorn (January) 1st, equinoctial hour [f. 40, month of Sept.] 30, Sun 16° 59′ ... etc.).

F. 40v. Vacant.

F. 41. Sine titulo (Της σφαίρας δὲ τὸ εἶδος περιστρέφετε – καὶ ψῆφον ἁπλὸς ἐπιδηλώσομεν. Contains very brief astronomical chapters.

F. 42. On the Daily Movement of the Sun (Ἔτη αφοζ′ month of December on an effect).

On the Moon and Its Course (Η Σελήνη ἐν τῇ ιβ' τοῦ δηλοθέντος — ἀπὸ Ηλίου).

F. 42v. On Jupiter. — On Mars.

F. 43. On the Of Venus. [illegible] On Mercury. On the Head of the Dragon. [illegible] The following chapters of this kind succeed very briefly up to f. 49.

F. 50. *Βίβλος τῶν σκευασιῶν κτλ.* (Praecepta medica).

F. 53. *Περὶ ὁρίων καὶ οἰκήσεων γενῶν παντίων οἰμέρων καὶ ἀγρειῶν, λογικῶν καὶ ἀλόγων καὶ τῶν μεγεθῶν αὐτῶν (Αἱ διαφοραὶ τῶν οἰκήσεων τὰς διαφορᾶς τῶν ζῴων αἰτιοῦνται εἶναι συμβαίνει γενέσεως).*

F. 53ᵛ. *Εἴρηται δὲ περὶ τῶν οἰκήσεων αἰτίας* (vel *αἰτίαι*). *τὰ ζῷα διαφέρουσιν ἀλλήλοις ἀρετῆς καὶ κακίας καὶ συνέσεως καὶ ἀπειρίας· ἔτι δὲ περὶ ἠθῶν καὶ πολιτίας, καὶ ὅτι διαιρῆται τὸ ζῷον ἐν τοῖς εἰρημένοις ἐξ ἴσου (Τὰ ζῷα μὲν πάντα ἤθη — τοῖς λοιποῖς ζῴοις).*

Περὶ τῶν ἰδίων ἔχωντα δύναμιν καὶ οὐ χρῶνται τῶν ἄλλων εἰς βοήθειαν αὐτῶν ἔτι καὶ ἀνερετικῶν ὄντων αὐτῶν (Τὰ τὴν ἰσχὺν ἰδίαν ἔχων ζῷα τοὺς εἴδους εἴρηται).

F. 54. *Ἔτι δὲ περὶ τῆς διαφορὰς ἃ τὰ παντια ζῷα ἐν τῇ διαιρέσει τῆς ὕλης ... καὶ περιπατιτικὸν τὸ ζῷον (Κατὰ πᾶσαν διαίρεσιν καὶ διαφορὰν — καθ' ὅλου τοῦ εἴδους μερῶν).*

Περὶ τῶν θαλαττίων ἰχθήων ἢ καὶ ζῴων αἱ καὶ ἐν αὐτοῖς πλεῖσται διαφοραὶ πεφήκασι ἐντεύθεν λέξωμεν (Τὰ θαλάττηα δὲ ζῷα διαφέρουσι ζωῆς αὐτῶν ἐξ αὐτῶν ἐστίν).

F. 54ᵛ. *Περὶ κοιτῶν (Τὰ κοίτοι δὲ ἄγρυα — σάρκας ἂν ἐσθίουσι).*

Λέλεκτε γὰρ περὶ δυνάμεως γῆς καὶ θαλάττης ... καὶ παντίοις ζώοις μέχρι ἀτόμων (Ἐπεὶ δὲ ἡ γῆ ἀπὸ δέδεικτο — ἐν τῇ κινήσει ἔχουσιν).

F. 55. *Ἔτι δὲ καὶ πάλιν περὶ γῆς (Ἡ γῆ δέ ἐστιν ἡ τοῦ παντὸς σύστασις ἔχειν οἷον τῆς γῆς).*

Ἐπειδὴ καὶ ἀστέρες ἐπὶ γῆς ἀειφαν<εῖς ...> ἐστὶν διαφέρον<ται ?> τὸ χρῶμαι πόθ<εν ?> ἄρα εἰσίν (Οἱ ἀστέρες ἐν εἴδη περισώζωνται καὶ χρώμασιν καθ' ὃ εἶδος — ἐν τῇ τῶν αἰσθήσεων δυνάμει).

F. 56. *Περὶ τῶν ἐνεργιῶν γῆς καὶ θαλάττης καὶ διαφορᾶς καὶ ἑνώσεως (Ἡ γῆ μὲν καθ' ὅλου δοχεῖον καὶ κράτησις — παρὰ δυνάμεως καὶ προστάξεως αὐτῆς).*

Περὶ θαλάττης καὶ τῶν ἐπ' αὐτῇ δυνάμεων (Ἡ θάλαττα μὲν ἀρχὴ ποιήσεως καὶ περισκευασίας — ἐν θαλάττει καὶ ἀέρῃ).

F. 56ᵛ. *Περὶ κράσεως καὶ οὐσίας γῆς καὶ θαλάττης (Ἡ κράσις δὲ γῆς ὑγρὰ — καὶ τὸ εἶναι ἔχωσιν).*

F. 57. *Περὶ τῆς διαιρέσεως ἐν τῇ α' τομῇ τοῦ πυρὸς ὅτε τὸ εἶδος ἐπειφάνει τὸν ... (ἐν ?) ὁρῶμενον (Ὅτε γὰρ ἡ τοῦ πυρὸς δύναμις — πάση συμβένη γενέσθαι).*

F. 50. Book of Preparations, etc. (Medical Precepts). On
nF. 53. the boundaries and habitats of all kinds of domestic and wild, rational and irrational creatures, and their sizes (The differences in habitats are what cause the differences in animals to occur at birth).

F. 53. The reasons for the domiciles have been discussed. The signs they differ from one another in virtue and vice, and in wisdom and ignorance; and furthermore concerning characters and civic life, and that the animal is divided equally in the aforementioned respects (All animals indeed have characters — to [redacted] remaining animals).

Concerning those that possess their own particular power and do not make use of others for their aid, even when those others are destructive to them (The animals having their own strength have been described as to their kind). F. 54. And further concerning the difference, and that all animals in the division of matter ... and the animal is locomotive (According to every division and difference — throughout the whole of the parts of the kind). Concerning the sea fish or also marine animals in the first place, and that very many differences have naturally arisen among them — let us speak of these (The animals of the sea differ in their life, which proceeds from themselves). G. 547. Concerning lairs (The lairs of wild animals — if they eat flesh). For it is said concerning the power of earth and sea and . among all animals down to the indivisible units (Since the earth has been shown — they possess in their motion).

[redacted]

F. 55. And again further concerning the earth (The earth is the constitution of the whole, having, as it were, the nature of earth).

Since the stars upon the earth are ever-visible ... they differ — as to the color whence they come (The stars are preserved in their forms and colors according to the form present in [redacted] the power of the senses).

F. 56. Concerning the activities of earth and sea, and their difference and union (The earth in general is a receptacle and dominion by virtue of its own power and governance).

On the Sea and the Powers Upon It (The sea is the beginning of creation and preparation [illegible] in the sea and air).

F. 56. On the Mixture and Substance of Earth and Sea (The mixture of earth is moist [redacted] and they have their being).

F. 57. On the Division in the First Section of Fire When the Form Appeared upon the ... (in?) the Activity (For when the power of fire [illegible] to come to pass in every genesis).

F. 57v. *Περὶ τῆς ἀρχικῆς κυρίας ἑνώσεως τριῶν τινῶν οἷον πυρὸς ἀέρος, ἔτι δὲ ἐξ αὐτῶν ὕδατος καὶ ἡ παρ' αὐτῶν τέτταρος πράξις ἡ γῆ (Εἴρηται γὰρ ὅτι πῦρ ἡ ἀρχικὴ γέννησιν καὶ φθορὰν).*

F. 58v. *Οἷα γάρ ἐστιν ἀπόδειξις παλαιώσεως καὶ ἀνακαινήσεως καὶ πάντων τῶν ὄντων τῶν ἐν ταῖς ὕλαις περὶ ἕχης καὶ εἶδος σὺν τῷ ἑαυτοῦ ἰδίῳ εἰρημένῳ (?) φυλακὴ τῆς ὕλης καὶ κραταίωσιν (Εἴρηταί γε ὅτι πῦρ τῶν ὄντων ἡ καταρχή* — [f. 60v] *σύνδεσμος τῶν ἑκατέρων ὅρων).* — Pars paginae vacat.

F. 60v et folium non numeratum vacant.

F. 61. *Περὶ ἀριθμητικῆς κτλ.*

F. 103r. *Περὶ διαβρέσεως τρυχῶν ... περὶ ἕλκη πίτηρα ἀλλοπεκιῶν καὶ ὅσα ἐν ταῖς θριξὶν πάθη βιβλίον α' (Ἄμπελος λευκὴ — φεύξεται ἀπό σου).* — Ed. A. Delatte, *Anecdota Atheniensia*, I, p. 481 s.

Περὶ κεφαλαλγείας πάσης καὶ παντίας καὶ περὶ ἡμικρανίου καὶ πρὸς πόνον ὀφθαλμῶν καὶ ἀβληωπίαν καὶ ἕτερα πάθη (Πολύγονος βοτάνη — τὸ ἔργον σου ἀδιάστακτον). — Ed. A. Delatte, *l.c.*, p. 482 s.

F. 104. *Ἕτερον περὶ ὀφθαλμῶν καὶ περὶ σφαλαγκος (Ἀσπάλαξ ζῷον ἐστὶν τυφλὸν ὡς θησαυρόν).* — Partim ed. A. Delatte, *l.c.*, p. 483 s.

F. 104v. *Περὶ κοφεύσεως καὶ αἱμοραγίας ῥινὸς καὶ περὶ ὠτίων κεφ. (?) γ' (Λαβὼν φύλλα κρομίου — Σελήνης αὐξανουμένης).* — Ed. A. Delatte, *l.c.*, p. 484 s.

Περὶ αἱμορίας [sic] *παντίας (Μοραίας δένδρον — καὶ τὸ ὄνομα ἐπιγράφειν χρή).* — Ed. A. Delatte, *l.c.*, p. 485 s.

F. 105. *Περὶ δεμονηζομένου καὶ παντῶς πάθους ἐν τῷ ἐγκεφάλῳ πρὸς γινομένου (Λάβε πέρκας* [sic] *ὠὰ ἑπτὰ — ἑτέρου δυνήσει ἐργάσασθαι).* — Ed. A. Delatte, *l.c.*, p. 486 s.

Περὶ ἀγάπης θαυμάσιον (Ὁμοίως δὲ εἰς τὸν αὐτὸν λίθον οἷον τὸν σαυρίτην — ἐπὶ τὸν ἄρενα ὁμοίως).

F. 105v. *Εἰς πόνον ὀδώντων καὶ περὶ ἰάσεως αὐτῶν καὶ μύλων καὶ πρὸς σηπεδόνας οὔλων καὶ ὀδόντων σύμψεως στόματος (Λαβὼν τοῦ χυλοῦ τῶν φύλλων — πρὸς ἑσπέρας κριφύως).* — Ed. A. Delatte, *l.c.*, p. 487 s.

Περὶ τῶν τῆς καρδίας παθῶν καὶ περὶ τριταίου καὶ τεταρταίου καὶ ἀφ' ἡμεραίου καὶ ἡμ...ον (?) τριταίου καὶ νόθου πυρετοῦ καὶ καμτος [= *κάμνοντος? κάματος?*].

F. 57. On the Primordial Sovereign Union of Three Elements, namely Fire, Air, and furthermore Water derived from them, and the Fourth Operation proceeding from them, which is Earth (For it has been stated that fire is the primordial generation and corruption).

F. 58. For this is a demonstration of decay and renewal and of all existing things in matter concerning the form and species together with its own proper preservation of matter (as has been stated) and consolidation (It has indeed been said that fire is the first principle of existing things – [1. 609] the bond of both boundaries). — The rest of the page is blank.

F. 60v and the unnumbered folio are blank.

F. 61. On Arithmetic, etc.

F. 103. On the erosion of rags ... on itchy ulcers of alopecia and all diseases of the hair, Book I (White vine — it shall flee from you). - Ed. A. Delatte, Anecdota Atheniensia, I, p. 481 s.

On all manner of headache and general pain, and on migraine, and on pain of the eyes and weak vision, and other ailments (Polygonum, a herb, your work is unceasing). - Ed. A. Delatte, *l.c.*, p. 482 s.

F. 104. Another [treatise] on eyes and on the mole (The mole is a blind animal ... like a treasure). - Partly ed. A. Delatte, *l.c.*, p. 483 s.

F. 104. On purging and nasal hemorrhage and on ear ailments, ch. (2) 3 (Taking leaves of onion ... during the waxing of the Moon). - Ed. A. Delatte, l.c., p. 484 s.

On hemorrhage [sic] of every kind (One must inscribe the mulberry tree and the name). Ed. A. Delatte, l.c., p. 485 s. F. 105. On the demonically possessed and every affliction arising in the brain (Take seven perch [sic] eggs ... one will be able to work). Ed. A. Delatte, l.c., p. 486 s. A wonderful [remedy] for love (Likewise, upon the same stone, such as the lizard stone — upon the male likewise).

F. 105. For toothache and on their healing, and on molars and against the decay of the gums and the grinding of teeth and soreness of the mouth (Taking the juice of the leaves ... toward evening, secretly). - Ed. A. Delatte, l.c., p. 487 s.

On affections of the heart and on tertian and quartan fever and on quotidian and hemi...on (?) tertian and spurious fever and fatigue [= of the sufferer? fatigue?].

(*Λάβε περιστερᾶς λευκῆς καὶ ἀσπήλλου — τῶν τῆς καρ(δίας) παθῶν*). — Ed. A. Delatte, *l.c.*, p. 488 s.

Περὶ τριταίου καὶ τεταρταίου καὶ ἑταίρων (*Λάβε τὴν βοτάνην τὴν λεγομένην πεονίαν — ἔστιν γὰρ ἐπικίνδεινον*). — Ed. A. Delatte, *l.c.*, p. 489 s. (non nisi ultimis verbis differt).

F. 106. *Περὶ τῶν τοῦ στομάχου παθῶν καὶ τοῖς ἐμοῦσι τὴν τροφὴν καὶ περὶ τῶν ἀνορεκτούντων ἔτι περὶ σπλήνης καὶ ἥπατος καὶ τῶν ἐκτὸς ἁπάντων καὶ περὶ ἱάματος τούτων* (*Λάβε ῥινοῖσματα νομίσματα — κρέας μὴ ἐσθιαίτω*). — Ed. A. Delatte, *l.c.*, p. 490 s.

Περὶ δυσουρίας, στραγγουρίας καὶ τῶν ἐν δακτύλῳ παθῶν καὶ περὶ τοῦ ἰαθῆναι (*Λαβὼν τέττιγας ὅσους αὐτῆς ταῦτα* signa magica *ὠφελὴ δὲ εἰς στραγγουρίαν*). — Ed. A. Delatte, *l.c.*, p. 491.

Περὶ τῶν ὀστέων τεθραυμένων καὶ περὶ ποδαλγίας, χειραλγίας καὶ παντὸς ἀκρορίων καὶ περὶ ἡμιξήρων ... καὶ τῆς θεραπίας τούτων ἐξεσίας καὶ θαυμαστῆς (*Λαβὼν τῆς βοτάνης τῆς μαιμάχ — καὶ αἴγια ἀπεχέτο*). — Ed. A. Delatte, *l.c.*, p. 492 s. (ultima verba differunt).

Περὶ ἐπιληψίας. Περὶ ἐμμήθων (?). *Περὶ ἀνθράκων. Περὶ τριδόνων.* (Praecepta brevissima).

F. 106v. *Τοῦ σοφωτάτου καὶ λογιωτάτου κυροῦ Ἰσακίου υἱοῦ Χουνεηνὶ ὅροι περὶ τῶν φυσικῶν τῆς ἰατρικῆς κτλ.*

F. 129. *Περὶ καταρχῆς τοῦ πρώτου εἴδους οἷον τῆς σφαίρας* (*Ἡ γῆ καὶ ὁ ἀὴρ καὶ ἀνυπόστατος*).

Περὶ κατατάξεως τῆς σφαίρας (*Ἡ γῆ εἴρητο ἀκίνητός — δύναμιν αὐτῶν*).

F. 129v. Vacat.

F. 130. Diagramma sphaerae.

F. 130. Vacat.

F. 131. *Περὶ κινήσεως τῆς τῶν ὅλων φορὰς ἤγουν τῆς σφαιρικῆς περιστροφῆς οἷον κινήσεως τῆς ἀμεταβάτου ἐκ τοῦ κυρίου κέντρου· ἡ γὰρ περιστροφὴ τοῦτο σημαίνει* (*Κινήσεις γὰρ δύο εἰσὶ κυρίαι τοῦ ὅλου εἴδους*).

F. 132. *Σχόλεον τοῦ ἀντίκρυ κανόνος* (*Σφαῖρα νοῆται τὸ καθολικὸν — τόπου διαφορὰν δεχωμένων*).

F. 133. *Εἴρηται περὶ τῆς κινήσεως τῆς τοῦ εἴδους συστάσεως οἷον τὴν περὶ στροφὴν τῆς σφαίρας. ἐρῶμεν δὲ καὶ περὶ τῆς διαιρέσεως αὐτῆς καὶ τὰς διαφορὰς τῶν ἐν τῇ διαιρέσει*

(Take [the heart] of a white dove and of a mole ... of the affections of the heart). - Ed. A. Delatte, l.c., p. 488 s.

On tertian and quartan fever and their companions (Take the herb called penian — for it is dangerous vov). - Ed. A. Delatte, l.c., p. 489 s. (it differs only in the last verbs).

F. 106. On the diseases of the stomach and those who vomit their food, and on those lacking appetite, and further on the spleen and liver and all external matters, and on the cure of these (Take oioismatic coins, let him not eat meat). Ed. A. Delatte, *l.c.*, p. 490 s.

On dysuria, strangury, and diseases of the finger, and on how to be healed (Taking as many cicadas as signa magica of these things, helpful for strangury). Ed. A. Delatte, l.c., p. 491.

On broken bones and on pain in the feet, pain in the hands, and all extremities, and on semi-dried conditions and their exceptional and wondrous treatment (Taking the herb maimach and let the goat depart). · Ed. A. Delatte, l.c., p. 192 s. (ultima verba differunt).

On epilepsy. On menstrual disorders (?). On carbuncles. On tridons. (Very brief prescriptions).

F. 106. Definitions of the most wise and most learned lord Isaac, son of Hunain concerning the natural principles of medicine, etc. F. 129.

On the first principle of the first kind, namely the sphere (The earth and the air and that which has no subsistence).

On the classification of the sphere (The earth was said to be immovable... their power).

F. 129. Blank.

F. 130. Diagram of the sphere.

F. 130. Vacant.

F. 131. On the motion of the revolution of the universe, that is, of the spherical rotation — namely, the motion that does not depart from the principal center; for rotation signifies this (There are indeed two principal motions of the whole kind).

F. 132. Scholion on the opposite canon (Let a sphere be conceived as the universal [principle] accepting the difference of place).

F. 133. It has been spoken concerning the motion of the constitution of the form, as for instance the rotation of the sphere. We shall also speak of its division and the differences among the things within that division

ταύτῃ καὶ ὅπως ἡ διαίρεσις ἐπὶ τὴν τῶν στοιχείων κράσιν διανέμεται καὶ καθολικὸν ἐνεργεῖ καὶ ἀποδείκνυται ἐπὶ τὴν ἐνέργειαν τῶν σωμάτων τῶν ἐν τῇ γῇ ὄντων ἐπειδὴ καὶ κέντρον καὶ ὑπόκειμενον τῆς σφαίρας ἔστιν ἡ γῆ. Sequitur figura cum commentariis; des. f. 135ᵛ: ... *καθεξῆς αὐξητὸ εὖ ἐπὶ τὰ πάντα.*

F. 136. Excerpta ex Iohanne Damasceno.

F. 142. *Ἔτι καὶ πάλαι περὶ τὴν διαφορὰν τῶν γενῶν λέξομεν (Ἡ διαφορά γε τῶν γενῶν καὶ εἰδῶν ἐν φυτοῖς — κατὰ μέρος καθ' ἑξῆς λέξωμεν).*

Περὶ τῶν διαφορῶν τῶν γενῶν καὶ τῶν εἰδῶν καὶ κράσεων καὶ χρωμάτων κτλ... (Αἱ αἱ [sic] *διαφοραὶ γὰρ τῶν τε γενῶν καὶ εἰδῶν — ἐν ἡμῖν μετὰδίδοσιν).*

F. 143. *Εἴρηται περὶ φυτῶν, λέξομεν δὲ καὶ περὶ βοτάνας κτλ. ... (Αἱ βοτάναι ἐν γενέσεσι καὶ εἴδοις καὶ χρῶμασι — διὰ τῆς μεταλήψεως αὐτῶν).*

Περὶ τῶν δυνάμεων αἷς ἔχουσιν φυτὰ καὶ αἱ βοτάναι κτλ. (Τὰ φυτὰ δὲ καὶ αἱ βοτάναι ἴδια τινὰ τῇ ὕλῃ — μετοχὴ ὁμοίως ἐργάζει).

F. 144. *Ἰδοὺ δὲ τῆς καθ' ὅλου ὕλης — τῆς θηλυας. λέξομεν δὲ ὅτι τὸ ποιὸν δ' ὑγροῦ καὶ περὶ τῆς διαφορᾶς τῶν γενῶν καὶ εἰδῶν (Δύναμις γάρ ἐστιν ἐν τῷ ἀεικινήτῳ — διαφοραί εἰσιν οἷον ἡ γῆ).*

F. 144ᵛ. *Τὰ γένη δὲ ὕλη καὶ εἶδος — καὶ δι' αὐτῶν διαφέρουσιν ἀλλήλων (Τὰ γένη δὲ πάντα ἐξ ὀσφίος τοῦ πρῶτου καὶ κοινοῦ γένους —* [f. 144ᵛ] *δῆλον τὰ πρός τι).*

F. 145. Alcinous de philosophia Platonica.

F. 159. *Σύνοψις αὕτη γεωμετρίας λόγων.*

F. 170. *Ἄθροισις εὐσύνοπτος ἀστρονομίας (Σφαῖρά ἐστι σχῆμα στερεὸν — ἀνιόντος ὑψώματος).*

Περὶ πλάτος καὶ κύκλων τῶν ἐν τῇ σφαίρᾳ (Κατὰ μὲν οὖν πλάτος τὴν σφαῖραν τέσσαρες — διαληψώμεθα δέον ζητεῖν).

F. 173. *Περὶ τῆς σεληνιακῆς ἐκλείψεως (Ἐπὶ μὲν τῆς σεληνιακῆς ἐκλείψεως πανσέληνιον — ἐν ἐπιτόμῳ εἰρήσθω).*

F. 175. *Περὶ τῶν ἐποχῶν (Ἐπὶ δὲ τῶν ἐποχῶν κατάληψις διεσπούδασται — ἐπιζεύγνυσθαι συμβαίνει ὥσπερ εἰρήκαμεν).*

F. 175ᵛ. *Καὶ τῶν περὶ τῶν σχημάτων τοσαῦτα · οὐδὲν γὰρ πλέον ὁ κατ' ἐπιτομὴν ἀπαιτεῖ λόγος εἰπεῖν. Ἔτι καὶ περὶ κράσεως (Κράσεως γε μὴν ὁ μὲν τῶν ἄλλων μετὰ τοὺς*

and how the division is distributed toward the dominance of the elements, and operates universally, and is demonstrated with respect to the activity of the bodies existing upon the earth, since the earth is both the center and the substrate of the sphere. There follows a figure with commentaries; ends at f. 135v: and of the augmented good upon all things.

F. 136. Excerpts from John of Damascus.

F. 142. Furthermore, we shall speak again concerning the difference of the genera (The difference indeed of genera and species in plants — let us speak in turn according to measure).

Concerning the differences of genera and species and temperaments and colors, etc. ... (For the differences of the of genera and species — imparts to us).

F. 143. We have spoken of plants; we shall now speak also of herbs, etc. ··· (Herbs in their genera, species, and colors through the participation in them).

On the powers which plants and herbs possess, etc. (Plants and herbs have certain properties inherent in their matter — participation likewise produces effects).

F. 144. Behold now the universal matter of the feminine kind. We shall state that the quality of moisture and concerning the distinction of genera and of forms (for there is a Power in the ever-moving through motions are, such as the earth.

E. 144v. The genera are matter and form and through them they differ from one another (But all genera derive from the loin of the first and common genus [f. 144v] it is clear among relatives).

F. 145. **A l c i n o u s** on Platonic philosophy.

F. 159. This is a synopsis of geometrical arguments.

F. 170. A concise compendium of astronomy (A sphere is a solid figure — of the ascending exaltation).

On the latitude and circles of the sphere (Now with respect to latitude we shall divide the sphere into four parts, which ought to be sought).

F. 173. On the lunar eclipse (Concerning the lunar eclipse at full moon, let it be stated briefly). F. 175. On the epochs (Concerning the epochs, the comprehension has been carefully studied — it happens to be conjoined, as we have stated). F. 175. And so much for the figures; for the summary account requires nothing more to be said. And further on mixture (Of mixture indeed, the one of the others after the

ἀπλανεῖς ὑπερκείμενος Κρόνος — Ἑρμῆ δὲ Παρθένος καὶ Δίδυμοι).

F. 176. *Ἔτι περὶ ὑψωμάτων (Ὑψώματα δὲ πάλιν ἄλλως αὐτοῖς οἰκειούμενα τῷ μὲν Ἡλίῳ Κριὸς — τοῦ λογικοῦ σφαλερῶς παραιτήμεθα).* — Diversa capitula in unum contracta sunt.

F. 178. *Πάντα γὰρ τὰ οὐρανια σώματα οἷον οἱ τῶν ἀστέρων τὸ σύστημα — τῆς λίμης ταύτης.*

F. 178v. Vacat.

15. Codex Canonicianus gr. 41. — Chartaceus ff. 176, cm. 23 × 14,5, saec. XIV-XV, varia manu, fortasse e cod. quodam saec. X (cf. f. 90v) descriptus. Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, III, p. 43 ss.; *Summary Catal.*, nr. 18494; I. A. Cramer, *Anecd. Oxon.*, III, p. 403; Wachsmuth, *Lyd.*, *De ost.*, p. XIII.

F. 84. *Περὶ τῶν ἡλιακῶν καὶ σεληνιακῶν διοσημειῶν καὶ τῶν ἐξ αὐτῶν καθολικῶν ἀποτελεσμάτων (Ἰστέον ὅτι ἐν πρώτοις μόνος ὁ Ἥλιος — εὐδίαν σημαίνουσιν)* Lyd., *De ost.*, c. 9-9d (duobus ultimis versibus omissis).

F. 85. *Οἱ δὲ συνιστάμενοι κομῆται καὶ τὰ ἄλλα ἀστροειδῆ σημεῖα (Γινόμενοι κατὰ τοὺς ἐκλειπτικοὺς καιροὺς — τοῖς δυτικοῖς χείρονα)* = Lyd., *De ost.*, c. 10-15b (deficit p. 45, 13 W.); forma est partim nimis decurtata, sicut in Laur. 80, 23 (= Astrol. 18). — C. 9-10 e hoc codice primum edidit Cramer, *Anecd. Oxon.*, III, p. 403-408.

F. 86v. *Περὶ κεραυνῶν (Τὸ τῆς φύσεως τῶν πραγμάτων λέγειν — τοῖς ἐκεῖσε σημαίνει)* = Lyd., *De ost.*, c. 43-52.

F. 88. *Περὶ σεισμῶν (Δήλων οὐσῶν τῶν εἰρημένων — κακοῖς εὐφροσύνη)* = Lyd., *De ost.*, c. 53-58.

F. 90. Sine titulo. *(Οἶκος Κρόνου Αἰγόκερος Ὑδροχόος ποιεῖ δὲ κατὰ οἶκον μῆνας λ' τοῦ Ἰουλίου μηνὸς ὥρᾳ δ' τῆς ἡμέρας).*

F. 90v. *Πῶς δυνάμεθα εὑρεῖν τὸ ζῴδιον καὶ τὴν μοῖραν ἔνθα ἐστὶν ὁ Ἥλιος (Ταῖς συναγομέναις ἀπὸ πρώτης τοῦ Σεπτεμβρίου ἡμέραις — ἐν Αἰγοκέρωτι μοίρας ια').* — Sequuntur capitula huiusmodi de ceteris quoque planetis, atque inseritur post Lunam: *Πῶς δυνάμεθα εὑρεῖν τὸ ὡροσκόπουν ζῴδιον.* — Desinit f. 92 mutil. *λοιπὸν ἔμειναν ὀκτώ.* — Has computationes e codice saec. X descriptas esse verba *τὰ ἀπὸ Αὐγούστου Καίσαρος ἔτη*

Saturn, situated above the fixed stars And Virgo belongs to Hermes and Gemini).

C. 176. Further on Exaltations (The Exaltations, again assigned to them in another manner: to the Sun, Aries — of the rational faculty, erroneously we resign). Various chapters compiled into one. they are.

F. 178. For all the celestial bodies, such as the system of the stars of this harbor.

F. 178. Blank.

15. Codex Canonicianus gr. 41. Paper, ff. 176, cm. 23 × 14.5, 14th–15th century, various hands, perhaps copied from some codex of the 10th century (cf. f. 90v). Cf. Coxe, Catal. codd. mss. Bibl. Bodl., III, p. 43 ff.; Summary Catal., nr. 18494; I. A. Cramer, Anecd. Oxon., III, p. 403; Wachsmuth, Lyd., De ost., p. xi.

F. 84. On the solar and lunar signs and the universal results derived from them (It should be known that in the first place the Sun alone signify fair weather) Sound., De ost., c. 9–9d (with the last two verses omitted).

F. 85. The comets that form and the other star-like signs (Occurring at the times of eclipses to those worse for those in the west) Lyd., *De ost.*, c. 10-15b (deficit p. 45, 13 W.) ; the form is in part too abbreviated, as in Laur. 80, 23 (= Astrol. 18). - C. 9-10 from this codex were first edited by Cramer, Anecd. Oxon., III, p. 403-408.

F. 86v. On thunderbolts (The nature of things speaks to those there as a sign) Lyd., De ost., c. 43-52.

F. 88. On earthquakes (When the aforesaid things are made manifest, to evils joy) Lyd., De ost., c. 53-58.

F. 90. Without title. (The house of Saturn: Capricorn, Aquarius; it acts according to house for 30 months, in the month of July at the 4th hour of the day).

F. 90v. How we can find the zodiac sign and the degree where the Sun is located (From the days accumulated from the first of September, 11 degrees in Capricorn). There follow chapters of this kind concerning the other planets as well, and after the Moon is inserted: How we can find the rising zodiac sign. Ends at f. 92, mutilated: λοιπόν ἔμειναν ὀκτώ [eight remain]. That these computations were copied from a codex of the 10th century is shown by the words τὰ ἀπὸ Αὐγούστου Καίσαρος στη

εἰσὶν ϡλς' (936), quae in singulis capitulis repetuntur, docent.

16. Codex Cromwellianus 12 (olim 297). — Chartaceus, pp. 1254, cm. 22×15, saec. XV-XVI varia manu scriptus. Quaterniones in initio arabice, in fine graece numerantur. Alii numeri partes codicis, quae e vario fonte haustae sunt, indicare videntur : e.g. quaterniones 44-52 (p. 487-632) etiam numeros 1-9 habent, et eodem modo quat. 66 (p. 765), olim quat. <1> erat partis, cuius ultimus quaternio 106 (p. 1152) etiam *κθ'* numeratur. Nonnulli quaterniones (32, 42, 43, 64, 90-101) desiderantur ; singula folia ab ipso scriba saepius omissa sunt, alii quaterniones abundant. — Archetypus pp. 765 ss. (fortasse usque ad p. 1152) codex saeculi XI erat, ut conspectus, p. 790 docet, ubi imperatores usque ad Michaelem *ὁ Παφλαγών* (1030-1040) enumerantur. Pp. 455-717 descriptae sunt, ut videtur (cf. infra), e cod. Parisino 87 (id quod stemmate quoque Tetrabibli Ptolemaei confirmatur, cf. Boll-Boer, p. XIV). Codicem notis Guilelmi Kroll usus excussit G. D. Brooks. — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 434 ss. ; *Summary Catal.*, nr. 297 ; Ptolem., *Opera minora*, ed. Heiberg, p. CLI, CCII ; Ptolem., *Tetrab.*, ed. Boll-Boer, p. VII.

P. 1-380. Opera astronomica Manuelis Planudae, Ptolemaei, Theonis Alexandrini, aliorum ; cf. Coxe, *l.c.*

P. 381. Inc. mutil .... *ἑσπερίους καὶ τὰς ἑώας ἀνατολὰς λάμβανε οὕτω καθ' ἑξῆς περὶ τῶν λοιπῶν.* — Theophili = Cod. Flor. 7, f. 144 ; 8, f. 173v ; 12, f. 59v ; Rom. 8, f. 101 ; Vindob. 1, f. 242v.

P. 383. *Κλῆρος βασιλέως ἀπὸ Ἡλίου ἐπὶ Σελήνην καὶ τὰ ἴσα ἀπὸ μεσουρανήματος (Οἱ τριγωνικοὶ δεσπόται τοῦ βασιλικοῦ κλήρου μεσουρανήματος πραγματευσόμεθα)* = Cod. Flor. 7, f. 145v ; 8, f. 175 ; 12, f. 60v ; Rom. 8, f. 102 ; Vindob. 1, f. 242v.

P. 386. *Ἀποτελέσματα τοῦ Ἀναβιβάζοντος καὶ Καταβιβάζοντος (Ἐὰν ὁ Ἀναβιβάζων γένηται μετὰ τοῦ Διός — οὔτε βλάψει οὔτε ὠφελήσει)* = Cod. Flor. 7, f. 189 ; 12, f. 69v ; Ven. 6, f. 32v ; 7, f. 99 ; Rom. 7 (Theoph.), cap. *η'* ; 8, f. 103v ; Vindob. 2, f. 87 ; Paris. 1, f. 72 ; 13, f. 19 (Theoph.) cap. *η'* ; 21, f. 188.

Πῶς δεῖ σκέπτεσθαι μεταφορὰς τῶν χρόνων καὶ τὰ συμβαίνοντα ἐν αὐτῷ ἐν ταῖς τέσσαρσι τροπαῖς τοῦ ἐνιαυτοῦ (Ἐὰν οὖν ἡ ἀρχὴ τοῦ χρόνου — χειμῶνος καὶ χαλάζης, abrumpitur) = Cod. Flor. 7, f. 140 ; 12, f. 25 ;

clair (93), which are repeated in each individual chapter.

16. Codex Cromwellianus 12 (formerly 297). Paper, pp. 1254, cm. 22 × 15, 15th–16th century, written in various hands. The quires are numbered in Arabic at the beginning and in Greek at the end. Other numbers appear to indicate sections of the codex drawn from different sources: e.g., quires 44–52 (pp. 487–632) also carry the numbers 1–9, and similarly quire 66 (p. 765), which was formerly quire <1> of a section whose final quire, 106 (p. 1152), is also numbered x'. Several quires are missing (32, 42, 43, 64, 90–101); individual leaves were frequently omitted by the scribe himself, while other quires are in surplus. The archetype of pp. 765 ff. (perhaps as far as p. 1152) was a codex of the 11th century, as the table of contents on p. 790 indicates, where emperors are enumerated down to Michael the Paphlagonian (1030–1040). Pages 455–717 appear to have been copied (cf. below) from Parisinus 87 (which is also confirmed by the stemma of Ptolemy's Tetrabiblos, cf. Boll–Boer, p. xiv). G. D. Brooks collated the codex using Wilhelm Kroll's notes. Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 434 ff.; Summary Catal., nr. 297; Ptolem., Opera minora, ed. Heiberg, p. CLI, CCII; Ptolem., Tetrab., ed. Boll–Boer, p. vii.

P. 1–380. Astronomical works of Manuel Planudes, Ptolemy, Theon of Alexandria, and others;

cf. Coxe, *l.c.*

P. 381. Inc. mutil. ἑστερίους καὶ τὰς ἑώας ἀνατολὰς λάμβανε

οὕτω καθ᾽ ἑξῆς περὶ τῶν λοιπῶν. Of Theophilus

Cod. Flower 7, f. 144; 8, f. 173; 12, f. 59°; Rom. 8, f.n101; Vindob. 1, f. 212 v.

P. 383. The Lot of the King from the Sun to the Moon, and the same distance from the Midheaven (We shall treat of the triplicity lords of the royal lot of the Midheaven) == Cod. Flor. 7, f. 145; 8, f. 175; 12, f. 60v; Rom. 8, f. 102;nVindob. 1, f. 242v.

P. 386. Effects of the Ascending Node and the Descending Node (If the Ascending Node comes together with Jupiter — it will neither harm nor benefit) Cod. Flor. 7, f. 189; 12, f. 69°; Ven. 6, f. 32; 7, f. 99; Rom. 7 (Theoph.), cap. n'; 8, f. 103; Vindob. 2, f. 87; Paris. 1, f. 72; 13, f. 19 (Theoph.) cap. n'; 21, f. 188.

How one must examine the transferences of times and the events occurring therein at the four turning points of the year (If, then, the beginning of the year falls in winter and hail, abrumpitur) Cod. Flor. 7, f. 140; 12, f. 25;

Rom. 2, f. 271v ; 8, f. 104 ; 75, f. 110 ; Vindob. 1, f. 240 ; Paris. 1, f. 52 ; 4, f. 83 ; 21, f. 144.

P. 393. Inc. mutil. ... *καὶ μετὰ τὸ στῆσαι τὰς ἐποχὰς τῶν ἀστέρων — ἢ τὸν μῆνα ἢ τὸ ἔτος λέγουσιν* = Cod. Rom. 8, f. 111.

P. 396. *λς'. Σοφῶν ἀνδρῶν ἐκλογαὶ περὶ Σελήνης τίνα δεῖ πράττειν ταύτης οὔσης ἐν ἑνὶ ἑκάστῳ τῶν ιβ' ζῳδίων (Κριός. Τῆς Σελήνης ἐν Κριῷ τυχανούσης* [sic] *ἐπιτήδειον — ἀγορὰν δούλων ἰσχνῶν).* Ed. Heeg, *Catal.*, V, 3, p. 94-96.

P. 397. *Περὶ τῶν γινομένων σχηματισμῶν τῆς Σελήνης πρὸς τοὺς πλανήτας (Ἡ Σελήνη συνοδεύουσα Ἡλίῳ — εἰς μακρὸν τόπον).* — Cf. Antiochi capitulum, quod ed. Boll, *Catal.*, VII, p. 107 ss. et quod ed. Zuretti, *Catal.*, XI, 1, p. 172 ss. ; Cod. Ven. 7, f. 3 ; Ital. 4, f. 55 ; Rom. 20, f. 141v ; infra, cod. 20, f. 114.

P. 400. *Περὶ δὲ τοῦ πολεύοντος καὶ διέποντος ἐπὶ πάσης καταρχῆς ἀναγκαῖον ... καὶ τοῦ Σαββάτου (Ὁ Ἀπομάσαρ ἔφη· ὅτι φησὶ τινὲς τῶν ἀρχαίων — ὡσαύτως καὶ ἐπὶ τῆς Σελήνης).*— Sunt duo frustula capituli, quod ed. Olivieri, *Catal.*, II, p. 137 et 138.

Περὶ τοῦ ποῖος τετράγωνος τοῦ Ἡλίου καὶ τῆς Σελήνης οὐκ ἔστι βλαπτικός· τοῦ Ἀπομάσαρ (Εἶπεν ὁ Ἀπομάσαρ· Ταῦτα τετράγωνα τοῦ Ἡλίου — ἡ Σελήνη ἐν Καρκίνῳ).

Ἑρμοῦ ἐπιλογὴ καθολικὴ τῶν καταρχῶν ἀπὸ τῆς Σελήνης οὔσης ἐν τοῖς ιβ' ζῳδίοις (Περὶ τοῦ συναντῆσαι βασιλεῖ καὶ σουλτάνῳ — καλή). — Ed. Kroll, *Catal.*, VI, p. 79.

Τοῦ Ἀπομάσαρ πῶς ἡ Σελήνη ἐν τοῖς φρέασιν οὖσα οὐ βλάπτεται, ἀλλ' ὠφελεῖται (Ὅτε ἔστιν ἡ Σελήνη ἐν τῷ Σκορπίῳ — ἔργων πυρός).

Τοῦ αὐτοῦ περὶ τοῦ ἂν τύχῃ ὁμοιον σημαινομένη Ἄρεως (vel -ει) *ἡ Σελήνη (Ὅταν ἡ Σελήνη ἐν καίρῳ κζ' καὶ ἡ κη').*

P. 401. *Λέγει ὁ Κίντης·* (1) *μὴ ἐπιχειρήσῃς κόψαι τοὺς ὄνυχάς σου τῆς Σελήνης — εἴτε ἐν Ζυγῷ.*

Εἶπεν ὁ Ἑρμῆς ὅτι ἐπὶ πάσης καταρχῆς δεῖ παρατη

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(1) Id est Ia'qûb ben Ishâq el Kindi, de quo cf. Cumont, *Catal.*, V, 1, p. 94, 5.

Rom. 2, f. 271; 8, f. 104; 75, f. 110; Vindob. 1, f. 240; n Paris. 1, f. 52; 4, f. 83; 21, f. 144.

P. 393. Inc. mutil. ... and after setting the seasons of the stars or the month or the year they say Cod. Rom. 8, nf. 111.

P. 396. 36. Selections from wise men on the Moon: what one ought to do when it is in each of the twelve zodiac signs (Aries. When the Moon happens to be in Aries, it is suitable the purchase the purchase of thin slaves). **Ed. Heeg, *Catal.*, V, 3, p. 94-96.**

P. 397. On the aspects formed by the Moon toward the planets (The Moon traveling with the Sun into a distant place). — Cf. the chapter of Antiochus, edited by Boll, Catal., VII, p. 107 ff. and edited by Zuretti, Catal., XI, 1, p. 172 ff.; Cod. Ven. 7, f. 3; Ital. 4, f. 55; Rom. 20, f. 141; below, cod. 20, f. 114.

P. 400. On the ruler and governor of every inception, it is necessary ... and of Saturday (Abū Maʿshar said: that certain of the ancients speak likewise also concerning the Moon). — These are two fragments of a chapter edited by Olivieri, Catal., II, p. 137 and 138.

On which square of the Sun and Moon is not harmful; by Abū Maʿshar (Abū Maʿshar said: These squares of the Sun — the Moon in Cancer).

The universal selection of Hermes on inceptions based on the Moon being in the twelve zodiac signs (On meeting a king and a sultan — auspicious). — Ed. Kroll, Catal., VI, p. 79. By Abū Maʿshar: how the Moon, when in the pits, is not harmed but rather benefits (When the Moon is in Scorpio, for works of fire).

By the same author, on the occasion when the Moon happens to signify something similar to Mars (vel -ei) the Moon (When the Moon is in the critical time of the 21st and the 28th).

P. 401. Kindi (1) says: do not attempt to cut your finger-nails when the Moon is in Libra.

Hermes said that at every inception one must observe

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(1) That is, Ya'qub ibn Ishaq al-Kindi, concerning whom cf. Cumont, Catal., V, 1, p. 94, 5.

ρεῖν — οὐ σημαίνει ἀγαθόν τι. = Cod. Rom. 20, f. 208 ; infra, p. 1217.

Λέγουσι δὲ καὶ οἱ Ἰνδοὶ ὅτι μετὰ τὴν σύνοδον — αὐτοῦ ἀπολεσθήσονται = Cod. Rom. 20, f. 208 ; infra p. 1217.

Αἱ εἴκοσι ὀκτὼ μοναὶ τῆς Σελήνης ἔχουσιν οὕτως (Ἡ πρώτη μονὴ καλεῖται Σουρτάιμ — τῶν δύο χειρῶν αὐτῶν). — Edetur in appendice.

P. 414. *Ἀπὸ τοῦ τρίτου βιβλίου τοῦ Ἡφαιστίωνος περὶ καθολικῶν καταρχῶν καὶ παρατηρήσεων κε(φάλαιον) β' (Τὴν βασιλικὴν τάξιν — δηλοῦσι).* Ed. Olivieri, *Studi italiani di filologia*, VI, 1898, p. 12-13, 15 usque ad *γένηται* ; pergit inde hie codex : *περὶ δὲ τοῦ μᾶλλον καὶ ἧττον καὶ βραδὺ καὶ ταχὺ κτλ.*

P. 415. *Περὶ τῶν χρόνων (Τὸν δὲ χρόνον τῆς λύσεως — τὸ αὐτὸ εἶναι νόμιζε).*

P. 416. *Περὶ τοῦ τρόπου* (leg. *τῶν τροπῶν*) *τῶν δ' καίρων εὑρομεν καὶ ἐν ἄλλῳ βιβλίῳ οὕτως (Εἰ βούλει γνῶναι τὰ μέλλοντα — περὶ τὰ νότια κλίματα).* — Palchi = Cod. Rom. 2, f. 95 ; 8, f. 111. — Edetur in appendice.

P. 420. Vacat.

P. 421. *Περὶ τοῦ κυρίου τοῦ Ἡλίου καὶ τῆς Σελήνης (Ἰστέον ὅτι ὁ ὡροσκόπος — παρατρέχοντι, καὶ ...* abrumpitur, maxima pars paginae vacat.

P. 423. *Περὶ τῶν ἡμερινῶν καὶ νυκτερινῶν καὶ πλαγίων καὶ ὀρθῶν καὶ τρόπικῶν καὶ ἄλλων (Ἡμερινὰ ζῷδια — πράσσειν)* = Cod. Ital. 19, f. 424v ; infra, cod. 26, f. 133.

Περὶ ὀρθῶν καὶ πλαγίων ζῳδίων (Ἐπὶ πάσης πράξεως ποιήσεις — κοινὰ ἔστωσαν).

Ἐκ τοῦ Ἡφαιστίονος ἀπὸ τοῦ γ' βιβλίου κεφ. δ' (Τὰ μὲν τροπικὰ τῶν ζῳδίων — ἔσται πάσῃ καταρχῇ) — Heph., III, 4 (partim), ed. Ruelle, *Catal.*, VIII, 2, p. 112, 8 - 113, 3 ; cf. infra p. 431 et cod. 26, f. 131v.

P. 424. *Ἑρμοῦ Τρισμεγίστου περὶ καταρχῶν (Ἐὰν ὑπὸ ἀγαθοποιῶν μαρτυρῆται — μηδὲν κτώμενον).* — Ed. Cumont, *Catal.*, VIII, 1, p. 175, 13 - 177.

P. 425. *Περὶ ἐρωτήσεως κθ' (Πρῶτον ἐπισκέπτεσθαι τίς ἡ ἐρώτησις — σημαίνοντες ἀρκεσθησόμεθα).*

P. 426. *Περὶ προβολῆς ἀρχόντων (Ἐρώτησις ὑπὸ βασιλέως ἢ σατράπου — ἐξουσίας δηλοῖ).* — Theophili ; ed. Cumont, *Catal.*, IV, p. 93 s.

to observe it signifies nothing good. Code. Rom. 20, page 208; below, p. 1217.

The Indians also say that after the conjunction – ibid. of those who will perish Cod. Rom. 20, f. 208; below p. 1217.

The twenty-eight mansions of the Moon are as follows (The first mansion is called Sourtaim — of their two hands). To be published in the appendix.

P. 414. From the third book of Hephaestion on universal beginnings and observations, chapter 2 (They indicate the royal order). Ed. Olivieri, Studi italiani di filologia, VI, 1898, p. 12–13, 15 up to γένηται; from there this codex continues: concerning more and less and slow and fast, etc.

P. 415. On the times (The time of the resolution — the same consider it to be).

P. 416. On the manner (read: on the four seasonal solstices/tropics) we have found also in another book as follows (If you wish to know the things to come concerning the southern climes). Palchi Cod. Rom. 2, f. 95; 8, f. 111. — To be published in the appendix.

P. 420. Vacant.

P. 421. On the Lord of the Sun and Moon (It should be known that the horoscope, as it passes by, and ... abrumpitur, the greater part of the page is blank.

P. 423. On Diurnal and Nocturnal and Oblique and Straight and Tropical and Other Signs (The diurnal signs act) Cod. Ital. 19, f. 424v; below, cod. 26, f. 133. On Straight and Oblique Signs (In every action you shall make — let them be common).

From the Third Book of Hephaestion, Chapter (The tropical signs will be for every inception) Heph., III, 4 (in part), ed. Ruelle, Catal., VIII, 2, p. 112, 8–113, 3; cf. below p. 431 and cod. 26, f. 131. P. 424. Of Hermes Trismegistus on Inceptions (If it is witnessed by benefics, acquiring nothing). Ed. Cumont, Catal., VIII, 1, p. 175, 13–177.

P. 425. On the 29th Question (First to examine what the question is — signifying, we shall be satisfied).

P. 426. On the Election of Rulers (A question by a king or satrap — denotes authority). — Of Theophilus; ed. Cumont, Catal., IV, p. 93 f.

P. 427. *Περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτῶντος περὶ τίνος θέλῃ ἐρωτᾶν* (*Ἴδε τὸν κύριον τοῦ ὡροσκόπου — λήγουσα δὲ γῆρας*). Palchi = Cod. Rom. 2, f. 128, cap. *ριγ'* ; Vindob. 1, f. 166v, cap. *ρζ'*. — Edetur in appendice.

P. 428. *Περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτῶντος περὶ τίνος μέλλει ἐρωτᾶν* (*Λεῖ οὖν εἰδέναι ... ὁ δὲ Δωρόθεος καὶ ὁ Πτολεμαῖος καὶ Οὐάλης τὸν κλῆρον τῆς τύχης λαμβάνουσι ... εἰ δὲ Ἰνδοὶ λέγουσιν — δηλωτικὸν τοῦ σκοποῦ*). Palchi = cod. Ital. 19, f. 409v ; Rom. 2, f. 128, cap. *ριδ'* ; Ven. 6, f. 146v ; infra cod. 26, f. 120. — Edetur in appendice.

Ἄλλως (*Φέρεται καὶ ἑτέρα μέθοδος — περὶ ἀρρώστου παιδός*) = Cod. Ven., *ibid.* — Edetur in appendice.

Ἄλλως (*Ἐρῶ δὲ καὶ τὸ λεγόμενον παρὰ τοῖς Ἰνδοῖς νουπαύχ — ἐκείνου ἀποκριθέντι*) Cod. Ven. *ibid.*

Ὑποδείγματος χάριν (*Γέγονεν ἐρώτησις — περὶ γράμματος*) Cod. Ven. 6, f. 147. Edetur in appendice.

P. 430. *Ἄλλως περὶ τοῦ κλήρου* (*Ἐπὶ ἑκάστης καταρχῆς λάμβανε τὸν κλῆρον τῆς τύχης — ἀσθενείας ἢ τετραπόδων*).

P. 431. *Περὶ τῶν ιβ' τημορίων τῶν ζῳδίων τὸ τι σημαίνουσιν* (*Ἐπετήρησαν δὲ ἀκριβῶς εἰς πρόγνωσιν οἱ παλαιοὶ — δραπέτου ἢ τῶν ὁμοίων*) = Heph., III, 4 (pars posterior), ed. Ruelle, *Catal.*, VIII, 2, 113, 4 - 116. — Cf. supra, p. 423 ; infra cod. 26, f. 136v.

P. 434. *Περὶ τὸ τι σημαίνει ἡ ἐρώτησις* (*Τῶν φώτων ἀποκεκλικότων — νωδοὺς σημαίνει*) = Cod.Ven. 7, f. 306v ; Rom. 20, f. 45v. — Edetur in appendice.

P. 435. *Περὶ ἀνθρώπου τίς αὐτοῦ ὁ τρόπος* (*Ἑρμῆς ὡροσκοπῶν — ἄνδρα*) Cod. Ven. 7, f. 306v.

Ἄλλως (*Ἄρεως ὡροσκοποῦντος — ἢ θύτην*).

Ἄλλως (*Ἀφροδίτη καὶ Ἑρμῆς ὡροσκοποῦντες — ἀσχολούμενον*).

Ἄλλως (*Ἄρης καὶ Ἑρμῆς ὡροσκοποῦντες — δράστην τινα καὶ δείνον*).

Περὶ τοῦ γνῶναι τίνος δοῦλος ἢ ὑπηρέτης φίλος ἐστὶν ἢ ἐχθρός (*Λάβε τοῦ ιβ' τόπου τὸν κύριον — καὶ τὰ ὑψώματα*) Cod. Flor. 8, f. 236 ; Vindob. 2, f. 130v.

P. 436. *Τοῦ Μασαλέως περὶ φίλων* (*Εἰ ἐρωτήσει σέ τις περὶ ἰδίου φίλου ἴδε — ἐπὶ τῶν λοιπῶν*) = Cod. Rom. 2, f. 32.

Τοῦ Μασαλέως περὶ φιλίας (*Εἰ ἐρωτηθῇς ἄρα γε*

P. 427. On knowing the intention of the questioner regarding what he wishes to ask about (look at the lord of the horoscope [illegible] ending in old age). Palchi = Cod. Rom. 2, f. 128, cap. ριγ'; Vindob. 1, f. 166v, cap. ρζ'. To be edited in the appendix. P. 428. On knowing the intention of the questioner regarding what he is about to ask (It is therefore necessary to know ... but Dorotheus and Ptolemy and Vettius Valens take the Lot of Fortune ... but if the Indians say it is indicative of the intention). Palchi = cod. Ital. 19, f. 409; Rom. 2, f. 128, cap. ριδ'; Ven. 6, f. 146v; below cod. 26, 1. f. 120. — To be edited in the appendix.

*Another method (There is also another method concerning a sick child) Cod. Ven., ibid. — To be published in the appendix. *Another method (I shall also state what is said among the Indians, noupaukh, having answered him) Cod. Ven. ibid. By way of example (A question was raised concerning a letter) Cod. Ven. 6, f. 147. To be published in the appendix.

P. 430. Another method concerning the Lot (At each inception, take the Lot of Fortune — of illness or of four-footed animals). P. 431. On what the twelve dodecatemoria of the signs signify (The ancients observed carefully for the purpose of [illegible] foreknowledge — of a fugitive or similar matters) Heph., III, 4 (latter part), ed. Ruelle, Catal., VIII, 2, 113, 4 – 116. Cf. above, p. 423; below cod. 26, f. 136.

P. 434. On what the question signifies (The luminaries having declined — signifies toothlessness) === Cod. Ven. 7, f. 306; Rom. 20, f. 454. — To be published in the appendix.

P. 435. On a man's character (Mercury on the Ascendant [illegible] a man) Code. Ven. 7, page 306.

*Another method (Mars on the Ascendant [illegible] or a sacrificer).

*Another method (Venus and Mercury on the Ascendant [illegible] bad lumenon).

"Otherwise (Mars and Mercury as ascendant rulers of [illegible] act someone and terrible).

On knowing whether a slave or servant-friend is a friend or enemy (Take the lord of the 12th house [illegible] and the exaltations) Cod. Flor. 8, f. 236; Vindob. 2, f. 130.

P. 436. Of Masalaeus on friends (If someone asks you about his own friend, and concerning the rest) — Cod. Rom. 2, f. 32. Of Masalaeus on friendship (If you are asked whether indeed

ἔστι φιλία — ἡ συναφὴ γένηται) = Cod. Rom. 2, f. 32.
Περὶ ἐπιστήμης (*Ἐὰν ἐρωτηθῇς ποίαν ἐπιστήμην — οὐ γενήσεται*).
Εἰ ἐρωτηθῇς περί τινος ἀνθρώπου πότε εὐπραγῇ καὶ πότε δυσπραγῇ (*Ζήτει τὴν μοῖραν τοῦ μεσουρανήματος — τῆς μεσουρανούσης μοίρας*) = Cod. Ven. 6, f. 65v ; 7, f. 117.
Ἐὰν ἐρωτηθῇς παρά τινος τί γίνεται αὐτῷ (*Ἴδε ἀκριβῶς τὴν μοῖραν — φαῦλα*). — Palchi ; cod. Rom. 2, f. 96 ; infra, cod. 26, f. 116. — Edetur in appendice.

P. 437. *Εἰ δὲ θέλεις γνῶναι πότε γίνεται τὸ καλὸν ἢ τὸ κακόν* (*Ἀρίθμησον ἀπὸ τῆς μοίρας — μῆνας ἔδωκεν*) = Cod. Rom. 20, f. 51. — Edetur in appendice.
Περὶ τοῦ εἰ ἔσται τινὶ ἀγαθὸν ἢ κακὸν καὶ πότε (*Εἶπεν ὁ Μασάλον* [sic] — *ἡ Ἀφροδίτη ἀνὰ η'*) = Cod. Ital. 19, f. 410 ; Ven. 6, f. 148v ; Vindob. 10, f. 87v ; Rom. 20, f. 106 ; Paris. 9, f. 206v ; supra cod. 5, f. 107 ; infra cod. 26, f. 120. Sequitur *Σχόλιον*.
Περὶ τοῦ πότε γίνεται ἡ ζητουμένη ὑπόθεσις (*Ἐὰν ἐρωτηθῇς πότε — μεσουρανήματι*) = Cod. Ital. 19, f. 410v ; infra cod. 26, f. 120.

P. 438. *Ἄλλως εἰ γίνεται τὸ πρᾶγμα ἢ οὔ* (*Ἴδε τὴν Σελήνην — γενήσεται τὸ πρᾶγμα*) = Cod. Ital. 19, f. 410v ; Ven. 6, f. 149 ; supra cod. 5, f. 107 ; infra cod. 26, f. 116 ; f. 120v.
Περὶ βασιλέως καὶ ἐξουσιαστοῦ (*Εἰ ἐρωτηθῇς περὶ βασιλέως — ἐπαινούμενος εἶ*) = Cod. Rom. 20, f. 96.
Ἄλλως περὶ διαδοχῆς ἐξουσιαστῶν (*Εἰ ἐρωτηθῇς πότε γίνεται ἡ διαδοχὴ — ἡμέρας*) = Cod. Ven. 6, f. 148v ; Vindob. 10, f. 87v ; supra cod. 5, f. 106.
Ἄλλως εἰ ἐρωτηθῇς ζῇ ὁδεῖνα ἢ ἀπέθανεν (*Ἐκ τοῦ ὡροσκόπου — λέγε τεθνάναι*) = Cod. Ven. 6, f. 28v ; 7, f. 67 ; Vind. 2, f. 71v ; Paris. 13, f. 42.
Ἄλλως. Ἄλλως.
Περὶ τοῦ πότε ἐπανελεύσεται ὁ ἀπόδημος (*Ἀπὸ τῆς Σελήνης — διάμετρον τῆς Σελήνης*). — Palchi = Cod. Rom. 2, f. 107 cap. *λζ'*. — Edetur in appendice.

P. 439. *Ἐὰν ἐρωτηθῇς περὶ ἀποδήμου ὑποστρέφει ἢ ζῇ ἢ ἐτελεύτησεν* (*Σκόπει τὸν ὡροσκόπον — αὐτοῦ ἀποδημίᾳ*) = Cod. Ven. 6, f. 146v ; Ital. 19, f. 410v ; Rom. 2, f. 109 ; 20, f. 93 ; infra cod. 26, f. 120v.

there is friendship the conjunction occurs) = Code. Rom. 2, 1. 32.

On Knowledge (If you are asked what kind of knowledge not will come to be).

If you are asked about a certain person when he will fare well and when he will fare ill (Seek the degree of the Midheaven — of the culminating degree) Cod. Ven. 6, 1. 654; 7, f. 117.

If you are asked by someone what is happening to him (Look carefully at the degree — unfavorable matters). — Palchi; cod. Rom. 2, f. 96 ; infra, cod. 26, f. 116. To be published in the appendix.

P. 437. But if you wish to know when the good or the evil comes to pass (Count from the degree — he assigned months) Cod. Rom. 20, f. 51. — To be published in the appendix.

On whether there will be good or evil for someone and when (Said by Masalon [sic]: Venus at 3°) = Cod. Ital. 19, f. 410; Fri. 6, f. 148v; Vindob. 10, f. 87v; Rom. 20, nf. 106; Paris 9, f. 206; above cod. 5, f. 107; below cod. n26, f. 120. It is followed by Σχόλιον.

On when the matter under inquiry comes to pass (If you are asked when – at the midheaven) Cod. Ital. 19, f. 410v; infra cod. 26, f. 120.

P. 438. Another method: whether the matter will occur or not (Observe the Moon the matter will come to pass) = Cod. Ital. 19, f. 410v; Ven. 6, f. 149; supra cod. 5, f. 107; infra cod. 26, f. 116; f. 120v. On the king and the ruler (If you are asked concerning a king who is praised, whether) = Cod. Rom. 20, f. 96.

Another method: on the succession of rulers (If you are asked when the succession occurs, by day) = Cod. Ven. 6, f. 148; Vindob. 10, f. 87v; supra cod. 5, f. 106.

*Otherwise, if you are asked whether so-and-so is alive or dead (From the ascendant — say that he has died) = Cod. Ven. 6, f. 28 ; 7, f.. 67 ; Vind. 2, f. 71v; Paris. 13, f. 42.

*Otherwise. Otherwise.

On when the traveler abroad will return (From the Moon's opposition to the Moon). Palchi Cod. Rom. 2, f. 107 cap. 37. _ Will be published in the appendix. P. 439. If you are asked concerning a traveler abroad whether he returns, or is alive, or has died has died (Observe the ascendant his journey abroad) = Cod. Ven. 6, f. 146; Ital. 19, f. 410; Rom. 2, f. 109v ;n20, f. 93; infra cod. 26, f. 120v.

Περὶ θανάτου (*Κλῆρος θανάτου — θάνατον σημαίνει*) — Cod. Ven. 6, f. 28 ; Rom. 20, f. 90 ; Vindob. 2, f. 69.

Περὶ ἀποδήμων ἀνακομιδῶν (*Ὁ μὲν ὁ ὡροσκόπος — τὸν κύριον αὐτοῦ*).

P. 440. *Περὶ ἐπανόδου τοῦ ἀποδήμου* (*Σκοπεῖν ὀφείλομεν τὸν δεύτερον — ἀστέρων μαρτυρίαι*) = Cod. Ven. 7, f. 164v ; Rom. 20, f. 94.

Τὸ δὲ πότε ἐλεύσεται (*Ἐκ τῆς ἐπεμβάσεως — ἀποδημίας δηλοῖ*).

P. 441. *Περὶ τοῦ πόσον διαρκέσει χρόνον ὁ ἐξουσιαστὴς τῇ ἐξουσίᾳ* (*Ἴδε τὸν τόπον τῆς καταρχῆς — οἱ λοιποὶ ἀστέρες*) = Cod. Ven. 6, f. 148v.

Ἐὰν ἐρωτηθῇς περὶ προκοπῆς τινός (*Τὸν ὡροσκόπον δεῖ — τὸ ἀποτέλεσμα*). — Cf. cod. Ital. 19, f. 409v ; infra cod. 26, f. 120.

Ἄλλως. Ἄλλως.

Περὶ χρόνων ζωῆς (*Ἄρχεται ὁ Μασάλας περὶ τῶν ιβ' τόπων — ἡ Σελήνη ἀκάκωτος*) = Cod. Rom. 20, f. 67 ; cf. cod. Ven. 7, (p. 69) cap. ρζ' ; Vindob. 10, f. 81 ; supra cod. 5, f. 100v.

P. 442. *Ἄλλως* (*Εἶπε δὲ καὶ τοῦτο ὁ μαίστωρ μου — μέσος τὰ μέσα*).

Περὶ τοῦ β' τόπου (*Ἐὰν ἐρωτηθῇς περὶ δουλείας — κακά*).

Περὶ αἰτήσεως χάριτος χρημάτων (*Ἐν τούτῳ τῷ — τοῦ ὡροσκόπου εὐθυποροῦντος*) = Cod. Vindob. 4, f. 208.

P. 443. *Ἄλλως περὶ αἰτήσεως χάριτος καὶ δωρεῶν* (*Ἐὰν περί τινος αἰτῆσαι — καὶ πρὸς τέρψεις*) = Cod. Ven. 6, f. 48 ; Flor. 8, f. 239 ; Vindob. 2, f. 143 ; Ital. 19, f. 405 ; infra cod. 26, f. 116. — Cf. Hephaest., III, 25 (ed. Cumont, *Catal.*, VIII, 1, p. 153).

Ἄλλως περὶ αἰτήσεως (*Εὐθυπορήτω Ζεὺς — Κρόνον ἀκάκωτον*) = Cod. Ven. 6, f. 48v ; Vindob. 2, f. 146.

Ἄλλως περὶ αἰτήσεως γενεθλίου (*Ἐὰν τινὶ γένεσιν θεάσῃ — μέρη κζ'*) = Cod. Ital. 19, f. 405v ; infra cod. 26, f. 116v. — Laudantur Aristarchus, Africanus.

Εἰ ἐρω(τηθῇς) περὶ πλούτου (*Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἄχρι θανάτου*) = Cod. Rom. 20, f. 67.

Εἰ δὲ ἐρωτηθῇς πότε γενήσεται ἡ εὕρεσις τοῦ πλούτου (*Ἴδε τὸν ἀστέρα τὸν δηλοῦντα τὸν πλοῦτον — συγγενῶν*) = Cod. Rom. 20, f. 67v.

On Death (Lot of Death — signifies death)
Cod. Ven. 6, f. 28; Rom. 20, f. 90; Vindob. 2, f. 69.
On the Return of Travelers (Now the Ascendant [redacted] the its lord).

P. 440. On the Return of the Traveler (We must examine the second — testimonies of the stars) = Cod. Ven. 7, f. 164; Rom. 20, f. 94.

But when he will come (From the ingress [redacted] trav- indicates one).

P. 441. On How Long the Ruler Will Hold Power (Look at the place of the inception — the remaining stars)

= Code. Ven. 6, page 148.

If you are asked concerning the advancement of someone (The Ascendant must [redacted] be — the result). - Cf. cod. Ital. 19, f. 409; infra cod. 26, f. 120.

*Otherwise. Otherwise.

On the Length of Life (Masha'allah begins concerning the 12 places: [redacted] the Moon unafflicted) = Cod. Rom. 20, f. 67; cf. cod. Ven. 7, (p. 69) cap. 107; Vindob. 10, f. 81; supra cod. 5, f. 100v.

P. 442. Otherwise (My master also said this middle the middle).

On the 2nd Place (If you are asked about servitude — evils).
On Requesting a Favour of Money (In this place, with the ascendant in direct motion) = Cod. Vindob. 4, f. 208.

P. 443. Otherwise on Requesting a Favour and Gifts (If concerning something to request — and for pleasures) = Cod. Ven. 6, f. 48; Flower 8, f. 239; Vindob. 2, f. 143; Italian 19, f. 405; unfrancod 26, f. 1[redacted]6. - Cf. Hephaest., III, 25 (ed. Cu-nmont, Catal., VIII, 1, p. 153).

Otherwise on Requesting (Let Jupiter be in direct motion — Saturn unafflicted) = Cod. Ven. 6, f. 48; Vindob. 2, f. 146. Otherwise on Requesting a Nativity (If one wishes to examine a nativity — today the 27th) — Cod. Ital. 19, f. 405; infra cod. 26, f. 116. — Aristarchus and Africanus are cited.

If you are asked about wealth (look at the lord of the ascendant — until death) — Cod. Rom. 20, f. 67.

If you are asked when the finding of wealth will occur (Look at the star indicating wealth — of relatives) = Cod. Rom. 20, f. 67v.

P. 444. *Εἰ δὲ ἐρωτηθῇς περὶ πλούτου ἐπιζητουμένου περὶ ὑπερέχοντος α' σώπου* [leg. *προσώπου*] (*Λόγισαι τὸν μὲν ὥροσκόπον — ὑπέδειξά σοι*) = Cod. Rom. 20, f. 67v.

Εἰ δὲ ἐρωτηθῇς περὶ πλούτου ἐπιζητουμένου παρά τινος (*Λάβε τὸν πλοῦτον ἀπὸ τοῦ η' τόπου — πάνυ ἐλάττονα*) = Ibid.

Λέγουσι καὶ εἰ ἐρωτηθῇς περὶ ποσότητος πλούτου (*Ἴδε τὸν κύριον τοῦ β' τόπου — λοιπῶν χρόνων*) = Ibid.

Λάμβανε δὲ καὶ ἐπὶ τούτων (*Τὰ ἐλάχιστα αὐτῶν ἔτη — διπλησίαζε τὸν ἀριθμόν*) = Ibid., f. 68.

P. 445. *Ἄλλως περὶ θησαυρῶν* (*Εἰ ἐρωτηθῇς περὶ τόπου — ὁ Μασάλας πρὸς τὸ τέλος τοῦ βιβλίου αὐτοῦ ὡς ἱκανῶς ἐκεῖ σαφηνισθὲν παρέλειψα τοῦτο*).— Cf. cod. Rom. 20, f. 68v et Hephaestionis cap. in cod. Vindob 1, f. 278.

Περὶ τοῦ γ' τόπου (*Εἰ ἐρωτηθῇς περὶ ἀδελφοῦ τινος — οὕτως γὰρ οἱ ἀρχαῖοι ἐξέθεντο*) = Cod. Rom. 20, f. 69v.

Περὶ τοῦ δ' τόπου (*Εἰ ἐρωτηθῇς περὶ γῆς ἢ κτημάτων — ὕδατος*) = Cod. Rom. 20, f. 69v.

P. 446. *Περὶ τοῦ ε' τόπου* (*Εἶπεν ὁ Μασάλας εἰ ἐρωτηθῇς περὶ παιδὸς — σύλληψις ὑπάρχει*) = Cod. Rom. 20, f. 70.

Εἰ ἐρωτηθῇς περὶ γυναικὸς εἰ συνέλαβε (*Ὁ οἰκοδεσπότης τοῦ ε' τόπου — τῶν ἀγαθοποιῶν*). — Palchi = Cod. Rom. 2, f. 128. — Edetur in appendice.

P. 447. *Εἰ ἐρωτηθῇς εἰ σῴζεται τὸ συλληφθέν* (*Ὁ οἰκοδεσπότης τοῦ ε' τόπου μὲν ὢν ὕπαυγος — σῴζεται τὸ συλληφθέν*) = Cod. Rom. 20, f. 71v.

Περὶ διδυμογόνων (*Ἴδε τὸν ὡροσκόπον — ἐν τέξει*) = Cod. Flor. 11, f. 26v ; Rom. 2, f. 20v ; 20, f. 70v.

Εἰ ἐρωτηθῇς περὶ ἀρενογόνου καὶ θηλυγόνων (*Εἰ ἐρωτηθῇς περὶ γυναικὸς — ἑσπέριος δὲ θηλύνεται*) = Cod. Flor. 11, f. 26v ; Rom. 2, f. 20v ; 20, f. 70v.

Περὶ ἀρρενογονίας (*Οὕτω δεῖ σκοπεῖν — διαμέτρῳ*).

Περὶ θηλυγονίας (*Οὕτω δεῖ σκοπεῖν · ὅταν οἱ προειρημένοι — τικτομένους σημαίνει*).

Εἰ ἐρωτηθῇς περὶ ἐγγιμονούσης ἄρα νυκτὸς τέξεται ἢ ἡμέρας (*Ἴδε τὸν ὡροσκόπον — ἀποφαίνου*) = Cod. Flor. 11, f. 26v, cod. Rom. 2, f. 21 ; 20, f. 71.

P. 444. If you are asked concerning wealth sought in relation to a person of superior standing [read: person] (Reckon the Ascendant — as I have shown you) — Cod. Rom. 20, 1. 677.

If you are asked about wealth sought by someone (Take wealth from the 8th house — much diminished) = Ibid.

They also say: if you are asked about the quantity of wealth (Look at the lord of the 2nd house — of remaining years) Ibid.

Take also in these matters (Their minimum years — double the number) = Ibid., f. 68.

P. 445. Otherwise concerning treasures (If you are asked about a place — Māshāʾallāh, toward the end of his book, as it has been sufficiently clarified there, I have omitted this). — Cf. cod. Rom. 20, f. 68v and Hephaestion's chapter in cod. Vindob. 1, f. 278.

Concerning the 3rd house (If you are asked about a brother — for thus did the ancients set it forth) Cod. Rom. 20, f. 69v.

Concerning the 4th house (If you are asked about land or property — or water) = Cod. Rom. 20, f. 69v.

P. 446. Concerning the 5th house (Māshāʾallāh said: if you are asked about a child — conception is present) = Cod. Rom. 20, f. 70.

If you are asked about a woman, whether she has conceived (The lord of the 4th house — of the benefic) = Palchi Cod. Rom. 2, f. 128. To be published in the appendix.

P. 447. If you are asked whether what has been conceived is preserved (The lord of the 5th house, being in conjunction with the Sun — what has been conceived is preserved) = Cod. Rom. 20, f. 71.

On the birth of twins (see the horoscope it will bear one) = Cod. Flor. 11, f. 26v ; Rom. 2, f. 20v ; 20, f. 70v.

If you are asked concerning the birth of males and females (If you are asked concerning a woman and when occidental, it becomes feminine) = Cod. Flor. 11, f. 26v ; Rom. 2, f. 20v ; 20, f. 70v.

On the Generation of Males (This is how one must examine — in opposition).

On the Generation of Females (This is how one must examine: when the aforementioned indicate those being born).

If you are asked concerning a pregnant woman whether she will give birth by night or by day (Look at the Ascendant and give your judgment) Cod. Flor. 11, f. 26v, cod. Rom. 2, f. 21 ; 20, f. 71.

Περὶ τοῦ ς' τόπου (Εἰ ἐρωτηθῇς περὶ ἀρρώστου εἰ μὴ ὁ Θεὸς βοηθεῖ) = Cod. Rom. 20, f. 72.

P. 449. *Περὶ τῶν πυρεττόντων πῶς δεῖ τὰς ἡμέρας συλλογίζεσθαι λ' (Εἰ μὲν οὖν ἡ Σελήνη τῷ φωτὶ — τῆς τοῦ ἀστέρος δύσεως).*

P. 450. *Ἄλλως περὶ ἀρρώστων (Εἰ οὖν ἡ καταρχὴ περὶ ἀρρώστου βλάπτοιτο ὑπὸ κακοποιῶν).*

Ἰμβρασίου Ἐφεσίου περὶ ἀρρώστων (Περὶ μὲν τοῦ ὑπαρκτικὴν ἐπισφαλεῖς καὶ ἐπικινδύνους, abrumpitur in ima pagina) Ps.-Galeni, *Περὶ κατακλίσεως προγνωστικὰ ἐκ μαθηματικῆς ἐπιστήμης,* Scr. med. Gr., XIX, p. 529-532, 13 Kühn. — Hoc opus Galeno falso adscriptum esse demonstravit Cumont, *Bulletin de l'Inst. histor. belge de Rome,* XV, 1935, p.119 ss.; quod hic codex confirmare videtur initium operis Imbrasio attribuens.

P. 452. Diagramma.

Ἄλλως (Ζυγοῦ ὡροσκοποῦντος — γίνεται εἰς ὑγιείας).

P. 453. *Ἑτέρα εἴδησις περὶ ἀρρώστου (Ὅπερ εὑρεθῇ εἰς τὸν ὡροσκόπον κακοποιὸς ἀστὴρ ἄπειροι εἰσίν).*

Ἕτερον ὑπόδειγμα (Εὑρέθη ὡροσκοπ(ουσα) ἡ Παρθένος — καὶ ὑγιαίνει).

P. 454. *Ὑπόδειγμα διὰ θεματίων (Εὑρέθη ὡροσκοπῶν ὁ Σκορπίος — θνήσκει ἡ ἀσθενοῦσα).*

P. 459-483. *Τοῦ Ἡφεστίνος τοῦ φιλοσόφου* (Index capitulorum 135 in pp. 455 et 457 s. praemittitur).

Est Syntagma, quod in cod. Ven. 7, f. 380-396; Vindob. 6, f. 247-290; Paris. 87, f. 120-135 repperitur. De codice Oxoniensi haec adnotanda sunt.

1. Opus, quod in ceteris codicibus anonymum est, hic Hephaestioni attribuitur, sicut plenius eiusdem generis Syntagma codicum Flor. 8, f. 213 ss.; Paris. 10, f. 204 ss.; 86, f. 41 ss.

2. Capitula eodem modo numerantur atque in cod. Vindob. et Paris., id est, caput, quod est unum (*λγ'*) in cod. Ven., etiam in hoc codice in tredecim capitula (*λγ' - με'*) divisum est. Accedit ut aliis quoque capitulis rebusque vel minimis, quae in Catalogo Parisino indicantur, codex Oxoniensis a Veneto differat, cum Vindobonensi Parisinoque congruat.

On the 6th house (If you are asked about a sick person if not God help) = Cod. Rom. 20, 1. 72.

P. 449. On those with fever, how one must calculate the days, 30 (If then the Moon by the light of the star's setting).

P. 450. Otherwise on the sick (If then the inception concerning the sick person is harmed by malefic planets). Of Imbrasius of Ephesus on the sick (Concerning the subsistent perilous and dangerous, abrumpitur in ima pagina) Ps.-Galen, On Prognostics from Mathematical Science for Bedridden Patients, Scr. med. Gr., XIX, p. 529–532, 13 Kühn. — That this work was falsely attributed to Galen was demonstrated by Cumont, Bulletin de l'Inst. histor. belge de Rome, XV, 1935, p. 119 ff.; which this codex appears to confirm, attributing the beginning of the work to Imbrasius.

P. 452. Diagram.

Otherwise (When Libra is on the Ascendant — it results in health). P. 453. Another notice concerning the sick (Whichever malefic star is found in the Ascendant are infinite).

Another example (It was found that Virgo was rising as the Ascendant and she is in good health).

P. 454. Example using chart positions (It was found that Scorpio was rising as the Ascendant; the sick woman dies).

Pp. 459–483. Of Hephaestio the philosopher (an Index of 135 chapters is prefixed on pp. 455 and 457 f.).

This is a Syntagma, which is found in cod. Ven. 7, f. 380–396; Vindob. 6, f. 247–290; Paris. 87, f. 120–135. The following notes are to be made concerning the Oxford codex.

1. The work, which in the other codices is anonymous, is here attributed to Hephaestio, just as the fuller Syntagma of the same kind in codices Flor. 8, f. 213 ff.; Paris. 10, f. 204 ff.; 86, f. 41 ff.

2. The chapters are numbered in the same manner as in cod. Vindob. and Paris., that is, the chapter which is one (λγ') in cod. Ven. , is also in this codex divided into thirteen chapters (λγ'–με'). It may further be added that the Oxford codex differs from the Venetian in other chapters and even in minor details indicated in the Parisian Catalogue, while agreeing with the Vindobonensis and the Parisinus.

3. Capitula quae in cod. Ven. et Paris. in fine desiderantur (sed in Vindob. usque ad cap. *ρλ'* insunt), hic quoque desiderantur.

4. Hic codex in eodem cap. (*πδ'*) et in eisdem verbis deficit, atque cod. Paris.

5. Indici extremum capitulum subiunctum est sicut in cod. Vindob. et Paris. (non in Ven.).

α'. Περὶ διαθέματος (*Τῆς οὐρανίας διαθέσεως — περὶ θέματος λέξομεν*). — Ed. Olivieri, *Catal.*, I, p. 93 ; cf. ad cod. Paris. 10, f. 204 ; 86, f. 41.

β'. Περὶ θεματίου (*Θεμάτιον τοίνυν λέγων ἡ ὅλη οὐρανία ἐπὶ τὸ μεσουράνημα*) = Cod. Paris. 10, f. 204, etc.

γ'. Περὶ δωδεκατημορίου καὶ ὁρίζοντος (*Ἕκαστον δὲ ζῴδιον λέγων — διαδείκνυται*) = ibid.

δ'. Περὶ τοῦ ποῖα τῶν ζῳδίων ἀποκεκλήρωται ἕκαστος τῶν πλανήτων (*Ἀποκεκλήρωνται δὲ τοῖς ἑπτὰ πλανήταις — καὶ Αἰγόκερως*) ibid.

ε'. Περὶ τριγώνων πρώτων (*Ἐκ τρίγωνον δὲ οὕτως καὶ νοτολιβυκόν*).

P. 460. *ς'. Περὶ τῶν ταπεινωμάτων καὶ τῶν ἐναντιωμάτων* (*Κρόνου ταπείνωμα Κριός — ὁμοῦ γίνονται τξ'*)

ζ'. Περὶ ὁρίων (*Περὶ σχηματισμῶν καὶ μαρτυρίας — ἑξάγωνον καὶ διάμετρον*).

η'. Περὶ τοῦ κατὰ τρίγωνον σχηματισμοῦ (*Καὶ κατὰ τρίγωνον σχηματισμὸς — ἐπὶ τοῖς λοιποῖς ὁμοίως*).

θ'. Περὶ τοῦ κατὰ τετράγωνον συσχηματισμοῦ (*Κατὰ δὲ τετράγωνον συσχηματισμὸν — διὰ μοιρῶν ρπ'*).

P. 461. *ι'. Περὶ δεξιῶν καὶ εὐωνύμων σχημάτων* (*Δεξιὰ δὲ λέγουσι — ἑξαγώνου*). — Est paucis additis Porphyrii c. 9 (*Catal.*, V, 4, p. 198).

ια'. Περὶ ἀκτινοβολίας (*Ἀκτινοβολεῖν — ὁ διαμετρῶν*). — Caput Porphyrii 24 similius est quam Heph., I, 16 (*Catal.*, VIII, 2, p. 48 s.).

ιβ'. Περὶ ἀσυνδέτων καὶ ἀποστρόφων (*Ἀσύνδετα — συσχηματιζόμενα ἀλλήλοις*). — Cf. Porph., 34 ; Heph., I, 14.

ιγ'. Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων (*Καὶ τὰ μὲν τῶν ζῳδίων — μέχρι τοῦ ὡροσκόπου*). — Cf. Ptol., *Tetrab.*, I, 13 ; Porph., 40.

3. The chapters which are missing at the end in the Venetian and Parisian codices (but are present in the Vindobonensis up to chapter 30), are likewise missing here.

4. This codex breaks off at the same chapter (84) and at the same words as the Parisian codex.

5. The final chapter of the index is appended, as in the Vindobonensis and Parisian codices (not in the Venetian).

α'. On the Theme (On the Celestial Disposition [illegible] concerni the theme we shall speak). — Ed. Olivieri, Catal., I, p. 93; cf. ad cod. Paris. 10, f. 204; 86, f. 41.

β'. On the Minor Theme (By "minor theme" is meant the entire vlanetc. heaven up to the midheaven) Cod. Paris. 10, f. 204,

γ'. On the Dodecatemory and the Horizon (Each sign of the zodiac, as it is called, is demonstrated) == [illegible] ibid.

δ'. On Which Signs of the Zodiac Are Allotted to Each of the Planets (Allotted to the seven planets are also Capricorn) ibid. [illegible]

ε'. On the First Trigons (From the trigon thus... and the southwest).

P. 460. ς'. On the Depressions and the Oppositions (The depression of Saturn is Aries... the total comes to 360) [illegible]

ζ'. On the Bounds (On Configurations and Testimony — [illegible] sextile and opposition).

8. On the Trine Configuration (And the trine configuration applies similarly to the remaining [planets]).

9. On the Square Configuration (The square configuration [occurs] through [illegible] 180 degrees). P. 461. 10. On Right and Left Aspects (They call right aspects [illegible] of the sextile). [illegible] There are a few additions to Porphyry c. 9 (*Catal.*, V, 4, p. 198).

11. On the Emission of Rays (To emit rays — the one in opposition). [illegible] Chapter 24 of Porphyry is more similar than Heph., I, 16 (Catal., VIII, 2, p. 48 f.).

12. On Disconnected and Averted [Planets] (Planets in disjunct [illegible] configuration with one another). [illegible] Cf. Porph., 34; Heph., I, 14.

xiii. On Masculine and Feminine Signs (And those up to of the signs [illegible] the Horoscope). [illegible] Cf. Ptol. Tetrab., 1, 13; Porphus, 40

ιδ'. Περὶ χρηματιστικῶν τόπων (Χρηματιστικοὶ — ἀχρηματίστοι) pars Porphyrii, 36.

ιε'. Περὶ τῶν τῆς Σελήνης δωδεκατημορίων (Τὸ δὲ δωδεκατημόριον ἐπὶ τοῦ λοιποῦ). — Cf. Porph., 39.

P. 462. *ις'. Περὶ συναφῆς καὶ ἀπορροίας (Συναφὴ δὲ — αὐτῷ)* = Porph., 11 (pars prior).

ιζ'. Περὶ ἀπορροίας (Ἀ<πο>ρροία — ἢ καὶ ἑπτά) — Porph., 11 (pars posterior).

ιη'. Περὶ στηριγμοῦ (Στηριγμὸς — ἱστάμενος).

ιθ'. Περὶ ἀφέτου ἤτοι ἀναποδίζοντος (Ἀφέτης — προηγούμενα).

κ'. Περὶ προσθέτου ἤτοι προποδίζοντος (Προσθέτης — ἑπόμενα).

κα'. Περὶ ὑπαύγου (Ὑπαυγος αὐγάς τε).

κβ'. Περὶ φάσεως (Φάσις — δύσεως).

κγ'. Περὶ ἡμερινῶν ἀστέρων (Ἡμερινάς — σχηματισθῇ). — Cf. Porph., 4.

κδ'. Περὶ Ἀναβιβάζοντος καὶ Καταβιβάζοντος (Εἰσὶ δύο τόποι — Καταβιβάζον).

κε'. Περὶ οἰκοδεσποτίας (Οἰκοδεσπότην — τίς ἐστιν). — Differunt Porph., 30 et Heph., I, 13.

κς'. Περὶ ἀέρων καὶ ἐπισημασιῶν (Περὶ δὲ ἀέρων — κατάστασιν).

P. 463. *κζ'. Περὶ ἐξάλματος (Ἔξαλμα — γένεσιν ἐκείνου).*

κη'. Περὶ ἐκπτώσεως (Ἔκπτωσις — ἐγένετο).

κθ'. Περὶ ἀφετικῶν τόπων (Ἀφετικοὶ — τὸ δύνον).

λ'. Περὶ ἀφέτων (Ἀφέται δὲ τέσσαρες γενέσεως ἐκείνης).

λα'. Περὶ ἀκτινοβολίας (Καὶ εἰ μὲν αὐτὸν τύχει — διάμετρον).

λβ'. Περὶ ὡριμαίας (Εἰ δὲ τύχει αὐτὸν ὡριμαία κέκληται) = Cod. Ven. 7, f. 384ᵛ ; Vindob. 10, f. 91 ; supra cod. 5, f. 110.

λγ'. Περὶ τῆς τῶν ζῳδίων διαιρέσεως (Διαιροῦνται — ἔφασαν οἱ παλαιοί).

λδ'. Περὶ Κριοῦ (Ὅτι ὁ μὲν Κριὸς καθόλου ἐστὶ διάπυρος — ὀδόντας εἴωθε). — In cap. *λε'-με'* cetera signa similiter descripta sunt. Est paucis additis (de decanis et de signorum dominatu in membris humanis), pluribus omissis Heph., I, 1.

xiv. On Operative Places (Operative [illegible] inop= inoperative) pars Porphyrii, 36.

15. On the twelfth-parts of the Moon (The [illegible] twelfth-part of the remainder). — Cf. Porph., 39.

P. 462. 16. On application and separation (Application [illegible] to it) — == Porph., 11 (pars prior). 17. On separation (Separation and seven) [illegible] Porph., 11 (pars posterior).

18. On station (Station [illegible] standing still).

19. On the releasing point, i.e., the retrograde planet (Apheta — preceding [illegible] things).

20. On the advancing planet, i.e., the direct-moving planet (Prosthetes — following [illegible] things).

21. On combustion (Combust [illegible] rays).

22. On phase (Phase [illegible] setting).

23. On Diurnal Stars (Diurnal – aspects formed. - Cf. Porph., 4.

24. On the Ascending Node and the Descending Node (There are two places [illegible] Descending Node).

25. On Domicile Lordship (The Domicile Lord — what it is). [illegible] Differ Porph., 30 and Heph., I, 13.

26. On Winds and Weather Signs (Concerning winds — [illegible] condition).

P. 463. 27. On the Leap (Leap [illegible] the nativity of that one).

28. On the Defluxion (Defluxion – [illegible] came to be).

29. On Aphetic Places (Aphetic [illegible] the setting [sign]).

30. On Aphetas (The aphetas, four [illegible] of that nativity of the nativity).

31. On Rays (And if it happens to him [illegible] throu a measure).

32. On Horimaea (But if horimaea happens to be called [illegible] to him) ==Cod. Ven. 7, f. 384v; Vindob. 10, f. 91; supra cod. 5, f. 110.

33. On the Division of the Signs (The ancients said [illegible] they are divided [illegible]).

34. On Aries (That Aries is in general fiery — teeth from without). - In chaps. 35–45 the remaining signs are similarly described. It is Heph., I, 1 with a few additions (on the decans and on the domination of the signs over the members of the human body) and many omissions.

P. 467. Subiunguntur capitula duo non numerata : (*Τούτων δὲ τῶν ζῳδίων τὰ μὲν εἰσιν ὄρθια — ἐπίκοινον δὲ τὸ Παρθένου, Σκορπίου*) et *Ἡφαιστίωνος* (*Ἐπὶ πάσης τοίνυν καταρχῆς δέον ἀκριβῶς σκοπῆσαι — ἑκάστῃ προγνώσει*).

μς'. Περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης ἐπιτη<ρή>σεως εἰς καταρχήν (*Τὰ μὲν οὖν ὀρθῶς ἀνατέλλοντα ζῴδια — κατὰ καιρὸν δυνατοῖς*) = Heph., III, 1, partim ed. Ruelle, *Catal*, VIII, 2, p. 110 s.

P. 468. *μζ'. Περὶ τοῦ ποταπὸν ἕξει τέλος ἕκαστον τῶν πραττομένων* (*Ἐπισκέπτου τῇ Σελήνῃ καὶ τὰ φῶτα — ἐποπτεύοντας αὐτόν*) = Cod. Flor. 7, f. 176 ; 12, f. 82ᵛ : Ital. 4, f. 50 ; Rom. 75, f. 145 ; Paris. 21, f. 179.

P. 469. *μη'. Περὶ κτίσεως καὶ οἰκοδομίας* (*Ἐὰν δὲ βουληθεῖ τίς — τῶν ἠθῶν μεθέξουσιν*) = Heph., III, 7 (pars prior), ed. Cumont, *Catal.*, VIII, 1, p. 148-150, 3.

P. 470. *μθ'. Περὶ μετοικισμῶν* (*Μετοικίζεσθαι δὲ δεῖ — οἶκον αὐτῆς εἶναι*) = Cod. Ven. 7, f. 388.

ν'. Περὶ ναυπηγίας (*Περὶ δὲ πλοίου συνονῆς — ἀκτινοβολίας*) = Heph., III, 17 ; cf. cod. Paris. 3, f. 163ᵛ.

P. 471. *να'. Περὶ ἀποδημίας* (*Ὁ μέλλων — οὕτω κατέρχεσθαι*) = Heph., III, 30 (pars prior), ed. Ruelle, VIII, 2, p. 117-119, 16.

νβ'. Περὶ τοῦ ἐχθροῖς ἐπιτίθεσθαι (*Δέον ἐχθροῖς — καὶ ἁλιεύειν*) = Cod. Ital. 19, f. 411ᵛ ; supra cod. 5, f. 110 ; infra cod. 26, f. 121 ; cf. cod. Rom. 2, f. 114ᵛ.

νγ'. Περὶ ἐπιστολῶν καὶ φήμης καὶ ἀγγελίας (*Εἰ δὲ φήμη τίς — καθῶς γέγραπτε παρὰ τοῖς ἀρχαίοις, ἐκτεθείσθω*) = Cod. Rom. 20, f. 112ᵛ ; cf. Heph., III, 27.

P. 472. *νδ'. Περὶ αἰτήσεως χάριτος.* (*Τοὺς δὲ αἰτοῦντας — πρὸς γυναῖκας*) — Heph., III, 25 ; ed. Cumont, *Catal.*, VIII, 1, p. 153.

νε. Περὶ καινῶν σκευῶν χρήσεως (*Σκεύεσι — φθοροποιῶν κοινωνίας*) = Heph., III, 32 ; cf. infra p. 622.

νς'. Περὶ κατακλίσεως καὶ νόσων (*Σκεπτόμενος περὶ νοσημάτων — θανάτου προοίμιον*).— Ed. Olivieri, *Catal.*, I, p. 122, 1 - 14 ; cf. supra cod. 5, f. 110.

νζ'. Περὶ ποίων δὲ τόπων τοῦ σώματος ἔσται ἡ νόσος (*Ἐκ τῆς τῶν ιβ' ζῳδίων — ἀναιρεῖ*). — Ed. Olivieri, *Catal*, I, p. 122, 14 - 124.

P. 467. Two unnumbered chapters are appended: (Of these signs some are upright, Virgo and Scorpio being common) and of Hephaestion (For every inception it is necessary to examine carefully each prognostication).

46. On Suitable Signs and the Observation of the Moon for an Inception (The signs rising correctly — at the opportune moment for those capable) - Heph., III, 1, partly ed. Ruelle, Catal., VIII, 2, p. 110 f.

P. 468. 47. On what end each of the actions undertaken will have (Examine the Moon and the luminaries watching over it) watching over it) Code. Flower. 7, page 176; 12, f. 82°: Ital. 4, f. 50 ; Rom. 75, f. 145 ; Paris. 21, f. 179.

P. 468. 48. On founding and building (But if someone wishes ... they will partake of the characters) = Heph., III, 7 (first part), ed. Cumont, Catal., VIII, 1, p. 148–150, 3.

P. 470. 49. On relocations (One must relocate ... to be its own house) Cod. Ven. 7, f. 388.

50. On shipbuilding (On the construction of a ship ... casting) ray-casting) Heph., III, 17; cf. cod. Paris. 3, f. 163.

P. 471. 51. On travel abroad (He who is thus to descend) about to ... Heph., III, 30 (first part), ed. Ruelle, VIII, 2, p. 117-119, 16.

52. On Attacking Enemies (It is necessary to fish and for enemies) Cod. Ital. 19, f. 411; supra cod. 5, f. 110; infra cod. 26, f. 121; cf. cod. Rom. 2, f. 114v. 53. On Letters, Rumor, and Messages (But if some rumor — as it has been written by the ancients, let it be set forth) Cod. Rom. 20, f. 112v; cf. Heph., III, 27. P. 472. 54. On Requesting a Favor (Those who petition — women) Heph., III, toward 25; ed. Cumont, Catal., VIII, 1, p. 153.

55. On the Use of New Vessels (Vessels — association of destructive influences) Heph., III, 32; cf. infra p. 622. 56. On Taking to Bed and Illnesses (Considering illnesses — the prelude of death). — Ed. Olivieri, Catal., I, p. 122, 1–14; cf. supra cod. 5, f. 110.

57. On which parts of the body the disease will be located (From the twelve signs it removes), Ed. Olivieri, Catal. I, p. 122, 14 - 124.

P. 474. *νζ'* [sic]. *Περὶ χειρουργίας ὁποῖον ἕκαστον τῶν ζῳδίων ἀποκεκλήρωται μέρος τοῦ σώματος* (*Τὰς δὲ χειρουργίας τῶν μελῶν — ἄνευ τῶν ἀγαθοποιῶν*) = Cod. Flor. 7, f. 239 ; Ven. 7, f. 68 ; Rom. 75, f. 203. — Laudantur Dorotheus et Hephaestio.

νη'. *Ἄλλος* [sic]. *Περὶ τοῦ ποῖον μέρος τοῦ σώματος ἕκαστον τῶν ζῳδίων κεκλήρωται* (*Ἔτι τῶν ζῳδίων — πόδας ἄκρων*) = Porph., 44.

νθ'. *Περὶ τοῦ ποῖον ἕκαστον τῶν ἀστέρων κυριεύει μερῶν* (*Κατὰ τὰ αὐτὰ — Σελήνη πρὸς γειότητος* [sic], abrumpitur) = Porph., 45 (usque ad p. 219, 17).

P. 476. *ξ'*. *Περὶ ἐμέτου καὶ καθάρσεως* (*Τοὺς δὲ ἐμέτους — ἐν συνδέσμῳ*) = Cod. Flor. 7, f. 239 ; Ven. 7, f. 68ᵛ ; Rom. 75, f. 203ᵛ. — Heph., III, 31 ?.

ξα'. *Περὶ συνελεύσεως* (*Μέλλων — ἐν τῇ σπορᾷ*) = Heph., III, 10, ed. Cumont, *Catal.*, VIII, 1, p. 152.

ξβ'. *Περὶ δὲ ἀρρενογονίας* (*Τοῦτο δεῖ σκοπεῖν — τοὺς τικτομέν<ους> σημαίνουσι*).

ξγ'. *Περὶ ἐπιστολῶν* (*Πέμπων ἐπιστολὰς — τοῦ σκοποῦ*) = Heph., III, 27 (cf. cod. Rom. 75, f. 141ᵛ) ; supra cod. 5, f. 100ᵛ.

ξγ' [sic]. *Ποῖος δεξιὸς καὶ ποῖος ἀριστερὸς ἐπὶ παντὸς σχήματος καὶ ἐφ' ὧν μὴ ἔστι σχήματα* (*Ἐκεῖνος λέγεται — τέλος ὧδε ἔχει*).

P. 477. *ξγ'* [sic]. *Περὶ τῆς δυνάμεος τῶν ζ' ἀστέρων* (*Ὁ Κρόνος φύσεως ἐστὶ ψυχρᾶς — νυκτερινῆς αἱρέσεως*) = supra cod. 5, f. 112ᵛ ; 14, f. 19.

ξδ'. *Περὶ τῆς τῶν ζῳδίων φυσικῆς δυνάμεως* (*Ὁ Κριὸς ζῴδιον ἐστὶ τροπικὸν — νεύρων τῶν ἐν αὐτοῖς*) = Pauli Alex., A 1ᵛ - A 4ᵛ, ed. 1586 (omissis climatibus, additis decanis signorumque dominatu in membris).

P. 479. *<ξε'>*. *Περὶ γεννημάτων ἀπὸ τόπου πο(λεύοντος) καὶ δ(ιέποντος)* (*Κρόνος πολεύει ὥρᾳ α' καὶ γ' καὶ η' οἱ γεννώμενοι ἀγεννεῖς — τὰ τικτόμενα ἀπολοῦνται*).

P. 481. *ξζ'*. *Περὶ ἐμπερισχέσεως* (*Περισχεθεῖσαι — τῷ* [sic] *γεννώμενον*) = Porph., 14.

ξη'. *Περὶ ἐμπερισχέσεως δευτέρας* (*Πάλιν δὲ — εὐεργετική*) = Porph., 15.

ξθ'. *Περὶ οἴκων οἵτινες καὶ ζῶναι προσαγορεύονται* (*Οἴκους - Ὑδροχόος*) = Porph., 5.

P. 474. 57 [sic]. On surgery: which part of the body each of the signs has been allotted (But the surgical operations on the limbs without the benefics) = Cod. Flor. 7, f. 239; Ven. 7, f. 68; Rom. 75, f. 203. — Dorotheus and Hephaestio are cited.

58. Another [sic]. On which part of the body each of the signs has been allotted (further, of the signs, the tips of the feet) = Porph., 44.

59. On which parts each of the stars governs (According to the same — Moon toward earthiness [sic], breaks off) = Porph., 45 (up to p. 219, 17).

P. 476. 70. On Vomiting and Purging (The vomitings in conjunction) = Cod. Flor. 7, f. 239; Ven. 7, f. 68v; Rom. 75, f. 203v. - Heph., III, 31 ?.

Chapter 61. On Conjunction (The one who is about to [act] in the sowing) in the sowing) = Heph., III, 10, ed. Cumont, Catal., VIII, 1, p. 152. Chapter 62. On the Generation of Males (This one must examine the the newborns> they signify).

Chapter 63. On Letters (Sending letters - of the purpose) ==Heph., III, 27 (cf. cod. Rom. 75, f. 141°); above cod. 5, f. 100v.

Chapter 63 [sic]. Which is the right side and which is the left side in every figure and in those cases where there are no figures (That one is said — the end is thus).

P. 477. Chapter 63 [sic]. On the Powers of the 7 Stars (Saturn of cold nature of the nocturnal sect) = supra cod. 5, f. 112v; 14, f. 19.

64. On the Natural Power of the Zodiac Signs (Aries is a tropical sign — of the sinews within them) Pauli Alex., A lv - A 4v, ed. 1586 (with the climates omitted, and with the decans and the dominion of the signs over the bodily members added).

P. 479. <65>. On Nativities from the Ruling and Governing Place (Saturn rules the 1st, 3rd, and 8th hour; those born [under it] are of low birth the newborns will perish).

P. 481. 67. On Encirclement (Those encircled to [sic] gen- born) Porphus, 14

68. On the Second Encirclement (Again — beneficial ki) = Porphus, 15

69. On the Houses Which Are Also Called Zones (Houses - - Aquarius) · Aquarius) = Porph., 5.

ο'. <Περὶ ὑψωμάτων> (*Ὑψώματα — δυνάμεις*) = Porph., 6.

οα'. Περὶ ἡμερινῶν καὶ νυκτερινῶν ἀστέρων (*Ἡμερινοὺς — ἑσπέριος*) = Porph., 1.

οβ'. Περὶ συνοικοδεσποτίας (*Συνοικοδεσπόται — ἐπὶ τῶν ἄλλων ὁμοίως*). — Cum Porph., 7 non consentit. Nota addita est : *Ζήτει ἔμπροσθεν περὶ τοῦ ποῖα τῶν ζῳδίων ἀποκεκλήρωται ἕκαστον τῶν πλανήτων.*

ογ'. Περὶ μαρτυρίας (*Τοὺς πρὸς ἀλλήλους — σχήματα*) = Porph., 8 (initium).

P. 482. *οδ'. Περὶ παραλλαγῆς* (*Παραλλαγὴν κ'*) = Porph., 10.

οε'. Περὶ συναφῆς καὶ κολλήσεως (*Συναφὴν — συνάπτει* Porph., 11.

ος'. Περὶ ἀπορροίας (*Ἀπόρροια — ἀστέρος*) = Porph., 12 (pars prior).

οζ'. Περὶ συναφῆς (*Συναφὴ προκειμένου*) = Porph., 12 (pars posterior).

οη'. Ἄλλο περὶ ἀπορροίας (*Ἔτι τὴν — ἄρχονται*) — Porph., 13.

οθ'. Περὶ μεσεμβολήσεως (*Μεσεμβόλησις — Δία*) — Porph., 16.

π'. Περὶ ἐπιδεκατίας (*Ἐπιδεκατεύειν — Αἰγοκέρωτι*) = Porph., 20.

πα'. Περὶ καθυπερτερήσεως (*Καθυπερτερεῖ — φέρεται*) = Porph., 21.

πβ'. Περὶ ὁμοίωσεως (*Ὁμοίωσις — ἀστέρος*) = Porph., 22.

P. 483. *πγ'. Περὶ κενοδρομίας* (*Κενοδρομία — ἀπρόκοποι*) = Porph., 23.

πδ'. Περὶ ἀκτινοβολίας (*Ἀκτινοβολεῖ — θεωρεῖν δὲ*, in media pagina abrumpitur ; pars paginae et pp. 484-486 vacant) = Porph., 24 (usque ad p. 202, 21).

Tituli capitulorum, quae desiderantur, sunt hi (ex indice p. 457 s.) :

πε'. Περὶ λαμπηνῶν. — πς'. Περὶ μετοχῆς. — πζ'. Περὶ ἀναλύσεως. — πη'. Περὶ κακώσεως. — πθ'. Περὶ δορυφορίας. — ϙ'. Περὶ οἰκοδεσποτίας καὶ κυρίου καὶ ἐπικρατήτορος. — ϙα'. Σχόλιον ἐκ τῶν Δημοφίλου. — ϙβ'. Περὶ ὑπακουόντων ζῳδίων. — ϙγ'. Περὶ ἰσοδυνα-

70. <On Exaltations> (Exaltations [illegible] powers) [illegible] Porph., 6.

71. On Diurnal and Nocturnal Stars (Diurnal — Hesperius) Porph. 1.

72. On Co-Domicile Rulership (Co-Domicile Rulers — similarly for the others). - Does not agree with Porph., 7. A note has been added: Seek earlier regarding which of the signs has been assigned to each of the planets. 73. On Testimony (The configurations toward one another).== Porph., 8 (beginning).

P. 482. 74. On Parallax (Parallax [illegible] 20) = Porph., 10.

75. On Application and Conjunction (Application — applies [illegible] Porphus, 11

76. On Separation (Separation [illegible] of a star) - Porph. [illegible] 12 (first part).

77. On Application (Application [illegible] of the aforesaid) = Porph., 12 (posterior part).

78. Another [chapter] on Aporrhoia (Further, the [illegible] they begin) [illegible] Porph., 13.

79. On Mesembolesis (Mesembolesis [illegible] Jupiter) [illegible] Porph., 16.

80. On Epidecatia (Epidecateuein — Capricorn [illegible]) [illegible] Porph., 20.

81. On Kathupertepesis (Kathuperterei — is carried) - [illegible] Porph., 21.

82. On Homoiosis (Homoiosis — of a star) [illegible] Porph., 22.

P. 483. 83. On Kenodromia (Kenodromia [illegible] unprogressive) Porph., 23.

84. On Aktinobolia (Aktinobolei [illegible] they consider, in the middle page is broken; part of the page and pp. 484-486nvacant) - Porph., 24 (up to p. 202, 21).

The chapter titles that are missing are these (from the index p. 457 f.):

85. On chariots. — 86. On participation. — [illegible]. On dissolution [illegible] — 88. On affliction. — [illegible]9. On doryphory [illegible] ria. [illegible] — 90. On domicile lordship and the lord and the predominator. [illegible] 81. Scholion from the Of Demophilus [illegible] 101. On the signs of obedience. [illegible] (103. On equipoten-

μούντων ζῳδίων. — *ϙδ'. Περὶ βλεπόντων ζῳδίων καὶ μεγέθους.* — *ϙε'. Περὶ ἀσυνδέτων ζῳδίων.* — *ϙς'. Περὶ ἀποκλήματος.* — *ϙς'* [potius *ϙζ'*]. *Περὶ σχηματιζόντων ζῳδίων.* — *ϙη'. Περὶ σπορίμου ζῳδίου Ἡλίου.* — *ϙθ'. Περὶ σπορίμου ζῳδίου Σελήνης.* *ϙθ'* [immo *ρ'*]. *Περὶ δωδεκατημορίου.* *ρα'. Περὶ ἀρσενικῶν καὶ θηλυκῶν ζῳδίων.* — *ρβ'. Περὶ τῆς τῶν ζῳδίων διαφορᾶς.* — *ργ'. Περὶ ἐν πόσοις χρόνοις ἑκάστη μοῖρα ἀναφέρεται καθ' ἕκαστον ζῴδιον.* — *ρδ'. Πῶς ἔν ἐστι* [sic] *τὴν διάκρισιν τῶν τε κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλημάτων μερικῶς διαθέσθαι.* — Capitula erant P o r p h y r i i, 25-43.

ρε'. [rubr.] *Μέθοδος ἑτέρα πῶς δεῖ εὑρίσκειν τοὺς ιβ' τόπους τοῦ θεματίου ἀπὸ τοῦ ἀστρολάβου.*

ρς'. Μέθοδος εἰς τὸ εὑρίσκειν τὴν ὥραν ἀπὸ τοῦ ἀστρολάβου.

ρζ'. Περὶ αἱρέσεως ἀστέρων.

ρη'. Περὶ τῶν δέκα κομητῶν.

ρθ'. Περὶ τοῦ τίνες φίλοι καὶ τίνες ἐχθροί.

ρι'. Περὶ τῆς ἀπὸ τῶν ἀστέρων μορφώσεως.

ρια'. Περὶ τῶν ἡμερινῶν ζῳδίων καὶ νυκτερινῶν.

ριβ'. Περὶ ἀναφορᾶς ζῳδίων, καὶ πρότερον περὶ Κριοῦ.

ριγ'. Περὶ τοῦ <τί> κυριεύει ἕν ἕκαστον ζῴδιον.

ριδ'. Περὶ λαμπρῶν μοιρῶν καὶ σκιερῶν.

ριε'. Περὶ λαμπρῶν μοιρῶν.

ρις'. Περὶ τριγονοκρατόρων.

ριζ'. Περὶ φρεάτων ὀρυγῆς.

ριη'. Περὶ ἀνατολῶν ἄλλο.

ριθ'. Περὶ σημασιῶν τῶν ἐπιφανῶν ἀστέρων.

ρκ'. Περὶ χρόνων ζωῆς ἀπὸ τῶν ιβ' τόπων τοῦ Μ α σ ά λ α.

ρκα'. Περὶ τοῦ πότε ἔσται τὸ ἀγαθὸν ἢ κακόν.

ρκβ'. Εἰ γίνεται τὸ πρᾶγμα ἢ οὔ.

ρκγ'. Περὶ τοῦ γνῶναι τὰ κρυπτόμενα.

ρκδ'. Περὶ τοῦ ὅσοι παρανατέλλουσι τοῖς προσώποις.

ρκε'. Περὶ τῆς τῶν ἀπλάνων ἀστέρων δυνάμεως.

ρκς'. Περὶ τῶν πρὸς τοὺς λοιποὺς πλανήτας συναφῶν τῆς Σελήνης.

ρκζ'. Κ λ α υ δ ί ο υ Π τ ο λ ε μ α ί ο υ βιβλίον ὁ Καρπός.

ρκη'. Ἐπιστολὴ Π ε τ ο σ ί ρ ε ο ς φιλοσόφου πρὸς Νε-χ ε θ ὼ [sic] *βασιλέα.*

signs in motion. 84. On Beholding Signs and magnitude. 85. On Unconnected Signs. 86. On apoklima. 6th [rather "7th"]. On the Aspects signs. 98. On the fertile sign of the Sun. 99. On the fertile sign of the Moon. 99 [recte 100]. On the dodecatemory. 101. On masculine and feminine signs. 102. On the difference of the signs. 103. On how many degrees each degree rises in each sign. — 104. How one may distribute in detail the distinction of the cardines, succedents, and cadents. These were chapters of Porphyry, 25–13. 105. [rubr.] Another method of how one must find the 12 places of the nativity figure from the astrolabe.
106. A method for finding the hour from the astrolabe.

107. On the sect of the stars.
108. On the ten comets.
109. On which are friends and which are enemies.
110. On the configuration derived from the stars.
111. On the diurnal and nocturnal signs.
112. On the rising of the signs, and first on Aries.
113. On what each single sign governs.
114. On bright degrees and shadowy degrees.
115. On bright degrees.
116. On the rulers of the triplicities.
117. On the digging of wells.
118. On Risings, another.
119. On the Significations of the Prominent Stars.
120. On the Lengths of Life from the Twelve Places of Māshā' llāh.
121. On When the Good or Evil Will Come to Pass.
122. Whether the Matter Will Occur or Not.
123. On Knowing Hidden Things.
124. On Those Stars That Rise Alongside the Faces.
125. On the Power of the Fixed Stars.
126. On the Conjunctions with the Remaining Planets of the Moon. remaining planets' conjunctions
127. Claudius Ptolemy's Book, the Karpos. 128. Letter of the Philosopher Petosiris to King Nechepso.

ρκθ'. Ἕτερος ψῆφος περὶ διαγνώσεως ἀρρώστων ἢ ζήσονται ἢ οὔ.

ρλ'. Ψῆφος διαγνωστικὴ ζωῆς καὶ θανάτου.

ρλα'. Περὶ καταρχῆς τῶν νοσούντων ἀπὸ τῆς Σελήνης καὶ τῶν ἄλλων ἀστέρων.

ρλβ'. Πλινθίον ἕτερον περὶ ἀρρωστούντων.

ρλγ'. Ψῆφος περὶ παντὸς πράγματος.

ρλδ'. Περὶ ἱπποδρόμου νίκης καὶ ἥττης. — Cf. *Cat.* VIII, 1, p. 197.

ρλδ'. [sic]. *Περὶ ἱπποδρόμου καὶ ἀγῶνος ἄλλη.*

ρλε'. Μέθοδος ἀληθὴς καὶ εὔκολος εἰς τὸ γνῶναι τὸν [sic] *ὥραν τῆς ἡμέρας (Σταθεῖς ἐν ὁμαλῷ τόπῳ — εὑρίσεις τὴν ὥραν).*

P. 486. *Τὰ ὅρια τῶν πλανήτων (Ἐν Κριῷ αἱ πρῶται — ἀγαθῶν πράξεων)* = Vettius Valens, I, 3 (p. 14-19 Kr.); cf. cod. Paris. 87, f. 1.

P. 494. *Περὶ ἀρσενικῶν καὶ θηλυκῶν ζῳδίων (Τῶν μὲν ἀρσενικῶν — Σελήνη)* = Vett. Val., I, 12; cf. cod. Paris. 87, f. 4ᵛ.

P. 495. (magnam partem) et p. 496 vac.

P. 497. Ptolemaei *Tetrabiblus* = cod. X ed. Boll-Boer.

P. 616. *Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπός (Προεκθέμενοι — ἐχθρός). Τέλος τῶν ἑκατὸν κεφαλαίων τὸν Καρπόν* [sic] = Cod. X ed. Boer.

P. 622. *α'. Περὶ σκευῶν καινῶν καὶ ἱματίων χρήσεως (Σκεύεσι — κοινωνίας)* Heph., III, 32; cf. supra p. 472, et cod. Paris. 87, f. 86.

β'. Καθολικὰ παραγγέλματα (Καθολικὰ αἱ μὲν — ἀστέρος φύσιν).

γ'. Sine titulo. (*Χρὴ δὲ ἐπὶ πάσης καταρχῆς — γίνεται ἡ καταρχή*). Capitula *β'* et *γ'* = cod. Paris. 87, f. 86.

P. 623. *δ'. Περὶ πράξεως καὶ τῶν ἐλπίδων τὸ μέλλον θηρωμένων (Γένοιτο — εὐχρημάτιστα)* = ibid., f. 87.

ε'. Περὶ ταξειδίου καὶ ἱματοφορεσίας (Εἴ τις ταξειδέσει — τὰ ἱμάτια) = ibid.

ς'. Περὶ κέρδους (Ὅρα τοὺς οἰκοδεσπότας — οὐδαμῶς) = ibid.

ζ'. Περὶ ἀποδημίας (Ἔστω ὁ ὡροσκόπος — ὑποστρέψει ταχέως) = ibid.

η'. Περὶ καταρχῆς (Ἐν πάσῃ καταρχῇ — ὁ Ἄρης) = ibid., f. 87ᵛ.

149. Another Calculation Concerning the Diagnosis of the Sick, Whether They Will Live or Not.

150. A Diagnostic Calculation of Life and Death.

151. On the Inception of Illness from the Moon and the Other Stars.

152. Another Tablet Concerning the Sick.

153. A Calculation Concerning Every Matter.

154. On Victory and Defeat in the Hippodrome. Cf. Cat. VIII, 1, p. 197.

134 [sic]. On the hippodrome and another on contests.

135. A true and easy method for knowing the hour of the day (Standing in a level place, you will find the hour).

P. 486. The terms of the planets (In Aries the first of good actions) — Vettius Valens, I, 3 (p. 14–19 Kr.); cf. cod. Paris. 87, f. 1.

P. 494. On masculine and feminine signs (Of the masculine signs — Moon) = Vett. Val., I, 12; cf. cod. Paris. 87, f. 4.

P. 495. (for the greater part) and p. 196 blank.

P. 497. Ptolemy's Tetrabiblos = cod. X ed. Boll–Boer. P. 616. Claudius Ptolemy's book, the Karpos (Fore-enemy). End of the one setting forth [illegible] hundred chapters of those who set forth Karpon [sic] = Code X ed. Boer.

P. 622. 1. On the use of new vessels and garments (On the common use of vessels) — Heph., III, 32; cf. above p. 472, and cod. Paris. 87, f. 86.

β'. General Precepts (Καθολικὰ αἱ μὲν [illegible] of a star φύσιν).

γ'. Sine titulo. (Χρὴ δὲ ἐπὶ πάσης καταρχῆς — γίνεται ἡ καταρχή). Chapters β' and γ' ==≡ cod. Paris. 87, f. 86.

P. 623. δ'. On Action and the Future Sought by Hopes (May it come to pass [illegible] well-supplied with resources) ‖ ibid., f. 87.

ε'. On Journey and the Wearing of Garments (If someone is to travel [illegible] the clothes) = ibid.

ς'. On Gain (Observe the lords of the houses [illegible] no way) = ibid.

ζ'. On Travel Abroad (Let the horoscope be [illegible] reverse swiftly) = ibid.

η'. On Inceptions (In every inception [illegible] Mars) ‖ ibid., 1. 877.

P. 624. *θ'. Περὶ αἰτήσεως πότε ἔσται (Συμβάλλεται — σκέψις γινέσθω)* = ibid.
ι'. Περὶ ἀποδημίας ὅτε τὶς βούλεται ἀποδημῆσαι (Ἔστω ἀγαθοποιὸς — λῃσταῖς περιτύχῃ) ibid., f. 88.
ια'. Περὶ ἀποδήμων (Ταῦτα ἔσται ἀξιόλογα ἡ μὲν γὰρ ἀναγωγὴ τὰ κατὰ ... desinit media in pagina et rel. pag. vac.) = ibid.

P. 626. *Περὶ πολευόντων καὶ διεπόντων (Ἰστέον δὲ ὅτι ἕκαστος — κανόνιον τοιούτων)* = ibid., f. 89.

P. 627. *Κανόνιον πολευόντων καὶ διεπόντων.* Tabula = ibid.
Sine titulo (*Τὸ μὲν οὖν κανόνιον — σημαίνουσι*). — Ed. Boll, *Catal.*, VII, p. 88-90 ; cf. cod. Paris. ibid.

P. 629. *Ἄλλος περὶ τῶν αὐτῶν λεπτομερέστερον (Ἡμέρα α' Ἡλίου — φρέατος ἢ βαλανείου,* cetera desunt, abrumpitur in media pagina). Ed. Boll, *Catal.*, VII, p. 90-94, 2 ; cf. cod. Paris. ibid.

P. 632. Vacat.

P. 633. Cleomedes.

P. 705. *Περὶ εὑρέσεως τῆς ἰνδικτιῶνος (Ἡ ἰνδικτος ἥτις καὶ ἰνδικτιῶν — ἀνωτέρος* [sic] *εἴρηται).*
Περὶ τῆς εὑρέσεως ἀριθμοῦ τοῦ Ἡλίου (Ὁ δέ γε τοῦ Ἡλίου — ἀνωτέρος εἴρηται).
Ὁπῶς δεῖ εὑρίσκειν πόσων ἡμερῶν ἔστιν ἡ Σελήνη (Τὰς ἡμέρας — ἥμισυ ἡμερῶν).

P. 706. *Ὅπως δεῖ εὑρίσκειν καὶ πόσας ὥρας ἡ Σελήνη φαίνεται καθ' ἑκάστην ἑσπέραν (Ποθοῦντι — ἐπὶ τοσοῦτον).*

P. 708. Vacat.

P. 709. Inc. mutil. : *καθάριος, δοξαστικός ... ἢ βαλανείου ...* — Ed. Boll, *Catal.*, VII, p. 93, 16 - 94, 2 (i.e. quae in p. 631 scripta sunt, hic rep etuntur.)
Περὶ μηνῶν καὶ πόθεν ἔλαβον τὴν κλῆσιν (Ἐκ τεσσάρων τινῶν συγκεῖται — προευτρεπίζοντες ἑαυτούς).
Περὶ καλανδῶν καὶ νόνων καὶ εἰδῶν (Ἐπειδήπερ ὡς εἴπωμεν — κθ', λ', λα').

P. 711. Tabulae mensium.

P. 715. Sine titulo (*Νόναι παρὰ Ῥωμαίοις — κατελάμβανεν ἀεὶ ἀριθμόν*) = cod. Paris. 87, f. 95.
Περὶ γεωργίας (Τῆς Σελήνης οὔσης ἐν Κριῷ — κακὰ ἐπάξει) = ibid.

P. 624. 9. On the Question of When It Will Be (Contributing Factors – Considerations for get dressed) [illegible] ibid.

10. On Travel, When One Wishes to Journey Abroad (Let there be a benefic benefic [illegible] encounters brigands) ibid., f. 88.

11. On Travelers Abroad (These matters will be noteworthy, for the departure concerning ... ends in the middle of the page and the remaining page is blank) = ibid.

P. 626. On Those Who Rule and Administer (It should be known that each – a small table of such matters) = ibid., f. 89.

P. 627. A Small Table of Those Who Rule and Administer. Table = ibid.

Without title (The small table, then [redacted] they signify). [redacted] Ed. Boll, Catal., VII, p. 88–90; cf. cod. Paris. ibid.

P. 629. "Another on the same matters in greater detail (Day 1 of the Sun — [redacted] a well or bathhouse, the rest is missing, abrupted in the middle of a page). Ed. Boll, *Catal.*, VII, p. 90-94, 2 ; cf. cod. Paris. ibid.

P. 632. Vacant.

P. 633. Cleomedes.

P. 705. On Finding the Indiction (The indiction, which is also called the indiction, [redacted] as mentioned above [sic]).

On Finding the Number of the Sun (But indeed that of the Sun [redacted] as stated above).

How to find how many days the Moon is (Half the number of days).

P. 706. How to find also how many hours the Moon appears each evening (For one who desires, to such an extent).

P. 708. Vacant.

P. 709. Inc. mutil.: pure, glorious, or of the bath-house... — Ed. Boll, Catal., VII, p. 93, 16 - 94, 2 (i.e. what is written on p. 631 is repeated here.)

On the months and whence they received their names (From four certain things it is composed, preparing themselves).

On the Calends, Nones, and Ides (Since, as we might say... 8th, 19th, say [redacted] 30th, 31st).

P. 711. Tables of the months.

P. 715. Without title (The Nones among the [redacted] always occupied Romans... number) = cod. Paris. 87, f. 95.

On Agriculture (When the Moon is in Aries — evil shall be brought upon) = ibid.

= ibid.

Περὶ φυτεύσεως δένδρων (*Εἰ βούλῃ φυτεῦσαι — οἰκο-<δε>σποτίας*) — ibid., f. 95ᵛ.

P. 716. *Περὶ σπορᾶς γεωργικῆς εἰ βούλῃ σπεῖραι ἅπερ ἵνα θερίσῃς ἐν αὐτῷ τῷ ἔτι* [sic] (*Ἔστω ἡ Σελήνη — ἔτι κρείττων*) = ibid.

Περὶ μηνιαίων ἀποτελεσμάτων (*Ὁσάκις οὖν — μεταβαλεῖν πέφυκεν*) = ibid.

P. 718-720. Tabulae astronomicae.

Sequuntur capitula astronomica, de quibus cf. Coxe, l.c., p. 437 s.

P. 761. Sine titulo (*Ἔοικεν ἡ πολυθρύλλητος τετρακτὺς — γεωργοῖς καὶ ποιμέσι*). — Edetur in appendice.

P. 762. Sine titulo (*Εἰ τὸν φιλοθεάμονα — τῶν καιρικῶν ὡρῶν*). — Edetur in appendice. Sequuntur iterum diagrammata, tabulae, capitula astronomica.

P. 793-963. Ptolemaei *Πρόχειροι κάνονες*.

P. 981. Theonis Alexandrini, in *προχείρους* canones commentarius; alia opera et capitula astronomica, cf. Coxe, l.c.

P. 1153. *Τὰ σημεῖα τῆς γεωμαντίας, ὁ μέρος ἐστὶν τῆς ἀστρονομίας* (*Ἐὰν ἥξει τὸ σημεῖον* — [p. 1157] *ἀποκριτὴν καὶ ἀποσοφοὺς αὐτούς*).

P. 1159. Conspectus signorum astrologiae et geomantiae.

Πυθαγόρας ταῦτα ὀνόμασε λαξευτήρια ὁ καὶ οἱ Πέρσαι ραβούλιον ὀνομάζουσι. Sequitur explicatio signorum: *Τοῦτο τὸ εἶδος ὀνομάζεται τοῦ λαχιὰμ ὁ ἐστὶ κύριος τοῦ α' οἰκήματος καὶ στηριγμόν.* Cod. Paris. 9, f. 163ᵛ. — Ed. Tannery, *Mémoires scientifiques* IV, p. 359 s.

P. 1160. *Περὶ τοῦ α' (β' - ις') οἰκήματος* (*Τὸ α' οἴκημα — καὶ ὁ μάρτυς αὐτός ἐστι*). Cap. *α'-ε'* bis scripta sunt. — Ed. Tannery, ibid., IV, p. 361-364.

P. 1163. *Δηλοῖ ἓν ἕκαστον οἴκημα εἰς τὸ ἐπάνω μαρτυρίαν* (*Τὸ β' οἴκημα μαρτυρεῖ τὸ ιβ'*). Ed. Tannery, p. 364.

Ἑτέρα αὕτη ἡ μαρτυρία δύο μοίρας ἔχει (*Ἡ μία ἐστὶ — τοῦ γαρίπει ἔνι*). — Ed. Tannery, p. 364.

Ἑτέρα μαρτυρία παγίτ (*Ἡ μαρτυρία τοῦ παγίτ — ἐπάνω μαρτυρεῖ*). — Ed. Tannery, p. 364.

Sine titulo (*Κρόνος · ξηρός, ψυχρός, ἀρσενικός — ταχήλ, ταρίχ*). — Ed. Tannery, p. 365 s.

On the Planting of Trees (If you wish to plant — house-<dominion) ibid., f. 95.

P. 716. On agricultural sowing — if you wish to sow so that you may reap in that same year (Let the Moon be — even better) = ibid.

On Monthly Results (Whenever it is wont to — change)ibid.

P. 718-720. Astronomical tables.

The astronomical chapters follow, regarding which cf. Coxe, l.c., p. 437 s.

P. 761. Sine titulo ("Εοικεν ἡ πολυθρύλλητος τετρακτύς - γεωρ γοῖς καὶ ποιμέσι). - To be published in the appendix.

P. 762. Untitled (Εἰ τὸν φιλοθεάμονα — τῶν καιρικῶν ὡρῶν). —-To be published in the appendix. Diagrams, tables, and astronomical chapters follow once more.

pp. 793-963. Ptolemy Handy Tables.

P. 981. Theon's of Alexandria, in the Procheiros Kanones commentary; other astronomical works and chapters, cf. Coxe, l.c.

P. 1153. The signs of geomancy, which is a branch of astronomy (If the sign will come [p. 1157] respondent and re-wise men themselves).

P. 1159. Overview of signs of astrology and geomancy.

Pythagoras called these the four carved signs, and the Persians call them raboulion. There follows an explanation of the signs: This form is called of the lachiam, which is lord of the 1st house and stationary. Cod. Paris. 9. f. 163. Ed. Tannery, Mémoires scientifiques IV, p. 359 f.

P. 1160. On the 1st (2nd – 16th) house; (The 1st house — and 4 he himself is the witness). Chapters 1–8 are written twice. — **Ed.** Tannery, ibid., IV, p. 361–364.

P. 1163. Each house indicates a testimony to the one above it (The 2nd house bears testimony to the 12th). Ed. Tannery, p. 364.

Another testimony of this kind has two degrees (The one is — of the garípeieni). — Ed. Tannery, p. 364.

Another testimony of pagét (The testimony of pagít bears over-witness above). — Ed. Tannery, p. 364.

Sine titulo (Saturn dry, cold, masculine tachél, tarích). Ed. Tannery, p. 365 ...ya.

P. 1164. *Ἀρχὴ σὺν Θεῷ τοῦ Πυθαγορικοῦ λαξευτηρίου ἤτοι τοῦ ραβουλίου οὕτω πως λεγομένου Περσιστί* (*Τὸ οἰκήματι* [?] *οὗτο κέκληται λαχιάμ* — [p. 1196] *καὶ καλωσύνην καὶ ἀγαθόν*, deficit in ima pagina ; p. 1197 vac.) = Cod. Paris. 9, f. 166 ss. ; cod. Ital. 29, f. 1. — Initium ed. Tannery, p. 366 s.

P. 1198. Diagrammata.

P. 1199. *Αἱ διαφοραὶ τῶν ιβ' ζῳδίων*. Diagramma.
Αἱ ὀνομασίαι τῶν τέπτὰ [sic] *πλανωμένων* (*Φαίνων ἤτοι Κρόνος ἐπικύκλου*). — Cf. cod. Ital. 29, f. 25.

P. 1200. *Περὶ κομίτων* (*Κομίτων εἴδη κατὰ Ἀριστοτέλην — διαραίνει*). Cf. ibidem.
Τέχνη καὶ ἐπιστήμη καὶ ἐπιτεταγμένη ἀστρολογίας — τὸ ὀχύρωμα πληρωθῆ (?). Est prooemium operis sequentis.
Μέθοδος Σιρὰχ τοῦ προφήτου καὶ ποιητοῦ ἀστέρων τε καὶ πλανήτων, Ἡλίου τε καὶ Σελήνης καὶ ἁπλῶς εἰπεῖν καὶ ἀστέρων καταλλαγῆς (*Πρῶτον γοῦν τρίψον ἀρχαῖον βίσαλον — τοῦ δὲ γ', ε', ια'*). — Cf. excerptum ex *Σεδράχ* supra cod. 2, f. 321v.

P. 1202. *Ὑπόδειγμα τῶν τοῦ Ἡλίου προνεύσεων* (*Ἵνα δὲ εὕρομεν καὶ καθ' ἕκαστον τῶν εἰρημένων τριῶν χρόνων — ὅλου μεγέθους ιγ', ιλ'* [?]).

P. 1205. *Σύνοδος ἐκλειπτικὴ μηνὸς Νοεμβρίου κατὰ δὲ Ἀλεξανδρέσιν Ἀθύρ* (*Ἔτη ἀπὸ Φιλίππου ϡμα' — μὴν Φαρμουθί*).

P. 1206. Tabula astronomica.

P. 1207. Sine titulo (*Τὸ διακεκριμένον κέντρον — δρόμημα δ λ' να'' μβ'''*).
Ὅσα προλαμβάνεται κεφάλαια τῆς ἡλιακῆς ἐκλείψεως (*Σύνοδος ἀκριβὴς — λ' να'' μβ'''*).

P. 1208. *Κανόνιον διορθώσεως*.
Ψηφοφορία τῆς ἐκλείψεως (*Ὥρα πρὸ μεσημβρίας — Σκορπίῳ μοι. ιβ' λεπτὰ δ' κθ''*). Sequitur tabula.

P. 1211 s. Diagrammata.

P. 1213. *Πυθαγορικὴ ψηφίσματα ἀκριβὴ ἐκ τῆς ἀριθμητικῆς μέρισμα τῆς ἀστρονομίας ἀληθῆς* (?) (*Πολλὰ μὲν παθῶν — ἐγκαλούμενος*). Ed. Zuretti, *Catal.*, XI, 2, p. 139-141, 3.

P. 1214. <Epistula Petosiridis> (*Περὶ ἑνὸς ἑκάστου — μικρὸς θάνατος*). — Ed. Zuretti, *Catal.*, XI, 2, p. 152 s. — Praecedit diagramma, quod ed. Berthelot-Ruelle, *Alchim. grecs*, I, p. 88.

P. 1164. Beginning, with God's help, of the Pythagorean quarry, or the raboulion, as it is called in Persian (This dwelling [?] is called lagiám [p. 1196] and goodness and good, deficit at the bottom of the page; p. 1197 vac.) = Cod. Paris. 9, f. 166 ff.; cod. Ital. 29, f. 1. - Initium ed. Tannery, p. 366 f.

P. 1198. Diagrammata.

P. 1199. The differences of the 12 zodiac signs. Diagramma.

The names of the seven [sic] wanderers (of Fain i.e Saturn epicycle). - — -Cf. cod. Ital. 29, f. 25.

P. 1200. On Comets (Types of Comets according to Aristotle - sprinkles). Cf. ibid.

The art and science and appointed stronghold of [redacted] the astrology is fulfilled (?). This is the proem of the following work. Method of Sirach the prophet and poet of the stars and planets, of the Sun and Moon, and in short of the reconciliation of the stars (First then rub an old bisalon of the 3rd, 5th, 11th). — Cf. excerpt from Sedrach above cod. 2, l. 321.

P. 1202. Example of the solar inclinations (So that we may find also for each of the three aforementioned periods of the whole magnitude 13, 14 []).

P. 1205. Ecliptic conjunction of the month of November, according to the Alexandrians Athyr (Years from Philip Ama — month Pharmouthi).

P. 1206. Astronomical table.

P. 1207. Sine titulo (The distinguished center [redacted] the course / the run l' na' bv').

Chapters that are anticipated concerning the solar eclipse (Exact conjunction - λ' να" μβ').

P. 1208. A small table of correction.

Calculation of the eclipse (Hour before noon - in Scorpio degree 12, minutes 4, 29"). Sequitur tabula.

P. 1211 s. Diagrammata.

P. 1213. Pythagorean precise calculations from the arithmetic division of true astronomy (?) (Having suffered many things— being accused). Ed. Zuretti, Catal., XI, 2, p. 139-141, 3. P. 1214. <Epistula Petosiridis> (Concerning each one — a small death). - Ed. Zuretti, Catal., XI, 2, p. 152 s. — Praecedit diagramma, quod ed. Berthelot-Ruelle, Alchim. grecs, I, p. 88.

P. 1216. *Ἕτερον δὲ περὶ εὕρεσις* [sic] *ζωῆς* (*Λάβαι τὴν ποσότητα τῶν ἡμερῶν ὑπεργείῳ ὁ ἀριθμὸς τῶν κ'*). Sequitur diagramma : *Διαίρεσις τοῦ ὑπεργείου καὶ τοῦ ὑπογείου.*

P. 1217. Sine titulo (*Εἶπεν ὁ Ἑ ρ μ ῆ ς ὅτι ἐπὶ πάσης καταρχῆς δεῖ παρατηρεῖν — αὐτοῦ ἀπολεσθήσονται*) Cod. Rom. 20, f. 208 ; supra, p. 401.

Ἑ ρ μ ο ῦ τοῦ τρισμεγίστου περὶ σεισμῶν, ἐν ἄλλῳ Ὀ ρ φ έ ω ς (*Φράζεο — κατὰ χώρας*). — Ed. O. Kern, *Orphic. fragmenta*, p. 283 (frg. 285).

P. 1219. Inc. mutil. ... *ὁλοσχερέστερον ἀποδοῦναι λόγον* —[p. 1230] *διὰ λήθης τοῦ διωγμοῦ*). — Edetur in Appendice. — Paginae 1223-26 ad astronomiam spectant.

P. 1231. Capitula astronomica.

17. Codex Dorvillianus (olim Auct. X, 1, 4, 6) 108. — Chartaceus ff. 175, cm. 21,2 × 16,5 saec. XVIII. Cf. *Codd. mss. ... olim D'Orvilliani, qui in Bibl. Bodl. ... adservantur* (1806), p. 21 ; *Summary Catal.*, nr. 16986 ; Kroll-Viereck, *Hermippus de astrol.*, praef. p. VIII.

F. 3. < I o h a n n i s C a t r a r i i > *Ἑρμιππος ἢ Περὶ ἀστρολογίας* (*Ἀλλ' ἢ τοιοῦτον — φροντίζων οὐδέν.* Sequitur index). — Ed. Kroll-Viereck, 1895. F. 2. « *Incerti Autoris* (sic) *Christiani HERMIPPUS sive de Astrologia Libri II. Ex Ms. Vaticano.* »

18. Codex Dorvillianus 110 (olim Auct. X, 1, 4, 8). — Chartaceus, ff. 137, cm. 20 × 14, saec. XV. Cf. *Codd. mss. ... D'Orvilliani, qui in Bibl. Bodl. ... adservantur* (1806). p. 22 ; *Summary Catal.*, nr. 16988 ; D. W. Singer, *Catal. des Mss. alchimiques grecs*, III, p. 23 s.

F. 4. *Πίναξ τῆς παρούσης πυκτίδος περιέχων θεραπείας διαφόρους ὅλου τοῦ σώματος καὶ παντὸς πάθους διὰ λίθων καὶ βοτανῶν, ζῴων τετραπόδων, πετεινῶν καὶ ἰχθύων θαλασσίων. Ἀρχὴ τοῦ α' στοιχίου. Κεφάλαιον α'. Περὶ ἀμπέλων λευκῆς κτλ.* ... desinit [f. 22v] *καὶ παντὸς ζῴου. κεφ. σκθ'.* — Est index *Coeranidum* ; cf. pleniorem descriptionem apud D. W. Singer, *Catalogue des manuscr. alchim. gr.*, III, p. 23 s.

F. 22v. *Ἐξορκισμὸς Σ ο λ ο μ ῶ ν τ ο ς κατὰ δαιμόνων κεφαλ. σλ'* (*Ἐξορκισμὸς Σολομῶνος ὃν ἔδωκεν αὐτῷ ὁ Θεὸς ὑποτάξαι τὰ ἀκάθαρτα πνεύματα — τοῦ ἁγίου Ἀρτεμίου καὶ πάντων τῶν ἁγίων ἀμήν*). — Cf. infra indicis f. 23, cap. *σλ'*.

P. 1216. Another on the discovery [sic] of life (Take the quantity of the days above the earth, the number of the twenty). Sequitur diagramma: Division of the above-earth and the below-earth.

P. 1217. Sine titulo (Hermes said that at every inception one must observe — they will be destroyed from it) Cod. Rom. 20, f. 208; above, p. 401

Of Hermes Trismegistus on earthquakes, in another manuscript

Of Orpheus (Observe according to the regions). Ed. O. Kern, Orphic. fragmenta, p. 283 (frg. 285).

P. 1219. Inc. mutil. ... to render a more complete account — [p. 1230] through the forgetting of the persecution). — To be published in the Appendix. — Pages 1223–26 pertain to astronomy.

P. 1231. Astronomical chapters.

17. Codex Dorvillianus (formerly Auct. X, 1, 4, 6) 108. Chartaceus ff. 175, cm. 21.2 × 16.5, saec. XVIII. Cf. Codd. mss. olim D'Orvilliani, qui in Bibl. Bodl. ... adservantur (1806), p. 21; Summary Catal., nr. 16986; Kroll-Viereck, Hermippus de astrol., prael. p. viii.

F. 3. <Iohannis Catrarii> Ερμιππος ἢ Περὶ ἀστρολογίας (Αλλ' ἢ τοιοῦτον φροντίζων οὐδέν. Sequitur index). — Ed. Kroll-Viereck, 1895. F. 2. « Incerti Autoris (sic) Christiani HERMIPPUS sive de Astrologia Libri II. Ex Ms. Vaticano.

18. Codex Dorvillianus 110 (formerly Auct. X, 1, 4, 8). Paper manuscript, ff. 137, cm. 20 × 14, 15th century. Cf. Codd. mss. ...D'Orvilliani, qui in Bibl. Bodl. ...adservantur (1806). p. 22; Summary Catal., nr. 16988; D. W. Singer, Catal. des Mss. alchimiques grecs, III, p. 23 s.

F. 4. Table of contents of the present volume, containing various treatments for the whole body and every ailment by means of stones, herbs, four-footed animals, birds, and sea fish. Beginning of the first letter. Chapter 1. On the white vine, etc. ... ends [f. 224] and every animal. Ch. 229. — This is an index of the Cyranides; cf. the fuller description in D. W. Singer, Catalogue des manuscr. alchim. gr., III, p. 23 s.

F. 22. The Exorcism of Solomon against demons, ch. 230 (The Exorcism of Solomon which God gave him to subdue the unclean spirits — of Saint Artemius and all the saints, amen). — Cf. below in the index at f. 23, ch. 230.

F. 23v. *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἐπιφανίου ἀρχιεπισκόπου Κύπρου ἀφορκισμὸς ἐπὶ πνευμάτων ἀκαθάρτων κεφαλ. σλα'. (Ἐπικαλοῦμεθά σε σε θεὲ παντοκράτορ — κυρίου Σαβαὼθ ὅπου ἐὰν κα...)* in ima pagina f. 24v abrumpitur. — Cf. infra ff. 113 ss., cap. *σιδ', σιε'*.

F. 25. *Θεοῦ δῶρον μέγιστον ἀγγέλων λαῶν Ἑρμῆς ὁ τρισμέγιστος* ... ; desin. f. 92v : ... *τοῦτο ἀπορίαν ζητεῖται.* — Sunt libri IV. Coeranidum a D. W. Singer, l. c., p. 24 ss. descripti.

F. 93. *κεφ. ρξγ'. Λαχμητήριον σὺν Θεῷ ἁγίῳ τῶν ἁγίων καὶ πανευφήμων ἀποστόλων Πέτρου καὶ Παύλου εἰ δὲ λαχμητηρίων προσεχῶς (?) καὶ μετὰ συντετριμμένης καρδίας καὶ καθαροῦ συνειδότος.* Diagramma (*<Χριστὸ>ς δώσει ῥῆμα τοῖς εὐαγγελιζομένοις — καὶ τὸ ἀπολύμενον εἰς φῶς εὑρεθήσεται*).

F. 105v. *κεφ. ρξδ'. Αὗται εἰσὶν αἱ ἡμέραι ἃς μέλλει παρατηρεῖς* [sic] *ὁ ἄνθρωπος ὅλου τοῦ ἐνιαυτοῦ τοῦ καθ' ἑνὸς μηνὸς ἀναδιερμινιμένο(ς ?) (Σεπτέβριος · γ' καὶ ις' — Αὔγουστος δ' καὶ ιε').*

Ἡ τρὶς δευτέραις ἡ παρατηρημ(έν)αι(?) τῶν τρίων μηνῶν τούτων (Ἡ πρώτη τοῦ Αὐγούστου — μετὰ ζημίας καὶ αἰσχύνης ἔρχεται).

F. 106. *κεφ. ρξε'. Αἱ φωτισμέναι ἡμέραι τῆς Σελήνης (α', β', γ' — κς', κη').* — Ed. Zuretti, *Catal.*, XI, 2, p. 154.

Αἱ ἀφώτιστοι ἡμέραι τῆς Σελήνης (δ', ε' — κθ', λ'). — Ed. Zuretti, ibid.

Αἱ εὔχρηστοι ἡμέραι τῆς Σελήνης α'. (Πρώτη τῆς Σελήνης ὁ Μελάμπους ἔφη — πρωὶ εὔχρηστος). — Ed. Zuretti, ibid., p. 154-156.

F. 107. *κεφ. ρξς'. Σεληνοδρόμιον τῶν τριάκοντα ἡμερῶν τοῦ δρόμου τῆς Σελήνης. α' Ἀδὰμ ἐπλάσθη — ἴδης, ἀληθές ἐστιν).* — Ed. Zuretti, ibid., p. 157-162 ; cf. Cumont, *L'Antiquité Classique*, II, 1933, p. 262 ss.

F. 112v. *Ἐξορκισμὸς τῶν μύων (Ἀκούσατε ὄρη καὶ βουνὴ — ἵνα ἀπέλθωσιν).*

Capitulorum *ρξζ' — σιγ'*, quae hic perierunt, titulos ex indice f. 20v supplere libet :

ρξζ'. Ψῆφος περὶ τῶν γινομένων βρεφῶν καὶ περὶ ὁμοίας σκέψεως τῶν ζ' πλανητῶν ἀστέρων.

ρξη'. Περὶ τῶν ἑπτὰ ζωνῶν τῶν πλανητῶν ἀστέρων.

F. 23. The exorcism against unclean spirits by our father among the saints Epiphanius, Archbishop of Cyprus, ch. 231. (We invoke you, you, God almighty of the Lord Sabaoth, wherever...) breaks off at the bottom of the page at f. 24v. Cf. below ff. 113 ss., chs. 214, 215. The

F. 25. greatest gift of God, Hermes Trismegistus of the angels and peoples...; ends at f. 92v: ...this is sought as a difficulty. These are the four books of the Cyranides described by D. W. Singer, l. c., p. 24 ss.

F. 93. Ch. 163. A lot-oracle, with the help of the holy God of the holy and most celebrated apostles Peter and Paul; and for the lot-oracles, with attention (?) and with a contrite heart and pure conscience. Diagram (= Christ will give the word to those who bring the good tidings, and what is lost shall be found in the light).

F. 105. Ch. 164. These are the days which a man should observe throughout the entire year, distributed month by month [sic] (September — 3rd and 16th — August 4th and 15th).

The twice-second [days] observed [sic] of these three months (The first of August — comes with loss and shame).

F. 106. Ch. 165. The illuminated days of the Moon (1st, 2nd, 3rd — 25th, 28th). — Ed. Zuretti, Catal., XI, 2, p. 154.

The unilluminated days of the Moon (4th, 5th — 29th, 30th). — Ed. Zuretti, ibid.

The auspicious days of the Moon, 1st. (Melampus said that the first day of the Moon is auspicious in the morning). Ed. Zuretti, ibid., p. 154–156.

F. 107. Ch. 166. A lunar calendar of the thirty days of the Moon's course. 1st — Adam was formed [Ides, it is true]. is). Ed. Zuretti, ibid., p. 157–162; cf. Cumont, L'Antiquité Classique, II, 1933, p. 262 ff.

F. 112. Exorcism of mice (Hear, O mountains and hills — One departure).

Chapters ρξζ' [illegible] σιγ', which are lost here, it is convenient to supply the titles from the index at f. 20v:

ρξζ'. Calculation concerning newborns and concerning the similar examination of the 7 planetary stars.

ρξη'. Concerning the seven zones of the planetary stars.

ρξθ'. Περὶ τῶν ἑπτὰ πλανητῶν ἀστέρων · καὶ τῶν ἡμερῶν τῆς ἑβδομάδος · ψῆφος.
ρο'. Περὶ τῶν οἴκων τῶν ἑπτὰ πλανητῶν · καὶ τὰ ὑψώματα.
ροα'. Περὶ τῶν ὡρῶν καὶ τῶν νυκτῶν ὅλης τῆς ἑβδομάδος.
ροβ'. Κατασκεύασις καὶ παρατήρησις τῶν ὡρῶν · πῶς δεῖ ἡμᾶς ἀναστρέφεσθαι.
ρογ'. Ὡρολόγιον τῶν ἑπτὰ πλανητῶν ἀστέρων.
ροδ'. Περὶ ζωῆς θανάτου καὶ μακρονοσίας.
ροε'. Ἐὰν θέλῃς νοῆσαι ποίᾳ ἡμέρᾳ τῆς ἑβδομάδος ἀποθνῄσκει.
ρος'. Ἑτέρα γνῶσις περὶ ἀρρώστου.
ροζ'. Περὶ τῶν ιβ' ζῳδίων ποίας φύσεως εἰσὶν.
ροη'. Περὶ τῶν ιβ' ζῳδίων τὰ ὀνόματα καὶ εἰ τούτων μῆνες.
ροθ'. Περὶ ὅταν ποιεῖ ἡ Σελήνη εἰς τὸν Αἰγόκερον.
ρπ'. Αἱ χαρακτῆρες τῆς Σελήνης καὶ τῶν ἀστέρων καὶ τῶν πλανητῶν ὅλης τῆς ἑβδομάδος.
ρπα'. Τὰ συγήλια τῶν πλανητῶν.
ρπβ'. Πρὸς γυναῖκα ἵνα σε ὁμολογήσει πάντα.
ρπγ'. Πρὸς τὸ μὴ συλλαβεῖν γυνή.
ρπδ'. Περὶ χελώνας χερσέας.
ρπε'. Περὶ στέαρ βοὸς θηλύας.
ρπς'. Περὶ στέαρ γάτας μελαίνης.
ρπζ'. Περὶ θείου ἀπείρου.
ρπη'. Περὶ κανίου.
ρπθ'. Περὶ τὰ ὠστὰ τοῦ δεξιοῦ πτεροῦ τῆς καρκαράτζας.
ρϙ'. Περὶ ὀθωνίου τεθνεῶτος καὶ γῆρας ὄφεως.
ρϙα'. Περὶ αἷμα τραχήλου περιστερᾶς.
ρϙβ'. Περὶ δάκρυον ὄνου.
ρϙγ'. Περὶ τρίχως ὄνου τῆς πυγὸς .
ρϙδ'. Πρὸς τὸ δῆσαι γλῶσσας τῶν ἐχθρῶν.
ρϙε'. Πρὸς κύνας ἵνα μή σε ἀλικτοῦν.
ρϙς'. Πρὸς ἀγάπην.
ρϙζ'. Περὶ μύσους.
ρϙη'. Περὶ ἔρωτος. ἕτερον. ἕτερον.
ρϙθ'. Ἡ τέχνη τῆς παλάμης.
σ'. Περὶ μύσους. ἕτερον.
σα'. Περὶ ἐχθροῦ.

169. On the seven planetary stars and the days of the week: a calculation.

170. On the houses of the seven planets, and their exaltations.

ations.

171. On the hours of the days and nights of the entire week.

week.

172. The construction and observation of the hours; how we ought to conduct ourselves.

173. A horologion of the seven planetary stars.

174. On life, death, and prolonged illness.

175. If you wish to understand on which day of the week a person dies.

176. Another method of knowledge concerning the sick.

177. On the twelve zodiac signs and what their natures are.

178. On the names of the 12 zodiac signs and their months.

179. On what the Moon does when it is in Capricorn.

180. The characters of the Moon, the stars, and the planets for the entire week.

181. The conjunctions of the planets.

182. Toward a woman, so that she will confess everything to you.

183. To prevent a woman from conceiving.

184. On the land tortoise.

185. On the fat of a female cow.

186. On the fat of a black cat.

187. On boundless sulfur.

Chapter 288. On the Dog Star (Canicula).

189. Concerning the ὠ on the right wing of the karcharatza.

136. On the shroud of a dead man and the shed skin of a serpent.

151. On the blood of a dove's neck.

152. On the tears of a donkey.

153. On the hair of a donkey's rump.

174. To bind the tongues of enemies.

155. Against dogs, so that they do not bark at you.

176. For love.

177. On hatred.

178. On erotic desire. Another. Another.

1591. The art of palmistry.

200. On aversion. Another.

201. On an enemy.

σβ'. Περὶ ἀγάπης.
σγ'. Περὶ δῆσαι ὕπνον γυναικός.
σδ'. Περὶ τοῦ εὑρεῖν θησαυρόν.
σε'. Περὶ σουσουράδος.
σς'. Περὶ νυμφήτζας.
σζ'. Περὶ χελιδονίων.
ση'. Περὶ βοτάνης λεγομένης βετονίκης.
σθ'. Περὶ παιονίας.
σι'. Πρὸς κλέπτην. ἕτερον. ἕτερον.
σια'. Περὶ τὸ λῦσαι τὰ δύκτυα.
σιβ'. Πρὸς τὸ μὴ ἀδικεῖση ἄρκος ἢ λέως ἢ ἀλώπηξ.
σιγ'. Πρὸς κυνήγειν.

F. 113. *κεφ. σιδ'. Ἀφορκισμοὶ τοῦ ὁσίου πατρὸς ἡμῶν Βασιλείου κατὰ πνευμάτων ἀκαθάρτων (Ὁ θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων ὁ τῶν πυρίνων ταγμάτων — χάριτι καὶ οἰκτιρμοῖς).* — Cf. supra f. 22ᵛ, ss.

F. 118. *κεφ. σιε'. Ἕτεροι ἀφορκισμοὶ τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ Χρυσοστόμου εἰς ἐνοχλουμένων ὑπὸ πνευμάτων ἀκαθάρτων (Τὴν θείαν καὶ ἁγίαν καὶ μεγάλην φοβεράν τε καὶ φρικτὴν καὶ ἄστεκτον ὀνομασίαν — καὶ εἰς τοὺς αἰῶνας τῶν <αἰώνων>).*

F. 122. *κεφ. σιζ'. Προσευχὴ τοῦ ἁγίου Γρηγορίου τοῦ Θαυματουργοῦ εἰς ἐνοχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων (Ἐπικαλούμεθά σε τὸν θεὸν τὸν παντοκράτορα καὶ βασιλέα — φοβήθητε τὸν εἰπόντα ...).* — In fine f. 123ᵛ abrumpitur ; titulos capitulorum, quae abhinc desiderantur, iterum ex indice f. 22 supplevimus :

σιζ'. Εὐχαὶ ἐπὶ ἀρρώστων · ποίημα Ἰωάννου τοῦ Χρυσοστόμου.
ση'. Εὐχὴ τοῦ ἁγίου μεγαλομάρτυρος Τρύφωνος εἰς κήπους καὶ ἀμπελῶνας.
σιθ'. Εὐχαὶ φορούμεναι κατὰ ἀντιδίκων.
σκ'. Ἐξορκισμὸς εἰς δῆμα [l. δῆγμα] λύκων καὶ ἀλωπέκων καὶ παντοῖον ἰοβόλων.
σκα'. Εἰς φθονερὸν ὀφθαλμῶν.
σκβ'. Ἐπὶ μικροῦ παιδίου.
σκγ'. Περὶ ὄφεων καὶ σκορπίων καὶ ἐχίδνων καὶ παντὸς ἰοβόλου.
σκδ'. Εὐχὴ εἰς ἀκρίδα καὶ εἰς κάμπιαν καὶ παντὸς γένους σκολίκων.

202. On love.
203. On binding a woman's sleep.
204. On finding a treasure.
205. On susourada.
206. On nymphitza.
206. On swallowwort.
208. On the herb called betony.
209. On Peony.
216. Against a thief. Another. Another.
221. On loosing the nets.
212. Against being harmed by a bear, or a hare, or a fox.
213. On hunting.

F. 113. Ch. 214. Exorcisms of our holy father Basil against unclean spirits (O God of gods and Lord of lords, who by the grace and mercies of the fiery orders). — Cf. supra f. 224. ss.

F. 118. Ch. 215. Other exorcisms of our father among the saints, John Chrysostom, for those troubled by unclean spirits (The divine and holy and great and fearsome and dreadful and unbearable name — and unto the ages of ages).

F. 122. Ch. 216. Prayer of Saint Gregory the Wonderworker for those troubled by unclean spirits (We call upon you, God the Almighty and King — fear him who said ...). — At the end f. 123 it breaks off; the titles of the chapters missing from this point have again been supplied from the index at f. 22: 216. Prayers for the sick; a work of John the Chrysostom.

236. Prayer of the holy great martyr of Tryphon for gardens and vineyards.
219. Prayers worn as amulets against adversaries.
220. Exorcism against the bite [lit. biting] of wolves and foxes and all venomous creatures.
221. Against the evil eye.
222. For a young child.
223. Concerning serpents and scorpions and vipers and every of the venomous one.
224. Prayer against locusts, caterpillars, and all manner of worms.

σκε'. Προσευχὴ τοῦ ἁγίου μεγαλομάρτυρος Μαμαντος εἰς αἰγῶν [corr. ex *αἴγας*] *καὶ προβάτων.*

σκς'. Ἑτέραι εὐχαὶ ὅμοιαι τοῦ ἁγίου μάρτυρος Γεωργίου τοῦ Καταλεοντίτη εἰς αἰγῶν καὶ προβάτων.

σκζ'. « *Adoperare quodvis et verum est.* »

σκη'. Περὶ τοῦ γεννῆσαι γυνὴ ταχέως.

σκθ'. Εὐχὴ τοῦ δικαίου Ἰὸβ ἐπὶ σκολίκων ἀνθρώπων καὶ παντὸς ζῴου.

σλ'. Ἐξορκισμὸς Σολομῶντος κατὰ δαιμόνων. Hoc capitulum interrumpit indicem, cf. supra f. 22ᵛ; tum, f. 23ᵛ, sequitur *κεφ. σλα'*; an alia quoque capitula secuta sint, incertum est, nam f. 24ᵛ textus abrumpitur.

F. 124. *Περὶ τοῦ γένου Πινδάρου.*

19. Codex Laudianus gr. 50. Chartaceus, ff. 83 (+ 9 non numer.), cm. 34 × 22,8, saec. XVI. — In imo f. 1: *Liber Guilelmi Laud Archiepi Cantuar. et Cancellarii Universitatis Oxōn.*, 1633. — Cf. H. O. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 50; *Summary Catal.*, nr. 742; Ptol., *Tetrab.*, ed. Boll-Boer, p. VI; Id., *Fructus*, ed. Boer, p. 34.

F. 1. Ptolemaei Tetrabiblus praevio indice. — L. II: f. 16ᵛ; l. III: f. 35ᵛ; l. IV: 62ᵛ(cod. G ed. Boll-Boer).

F. 78. *Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπὸς* (*Προεκθέμενος* — [f. 83] *ὁ ἐχθρὸς· τέλος σὺν Θεῷ*) = Cod. G ed. Boer.

20. Codex Misc. gr. f. 2 (olim Arch. D. 34 et Selden 102 Supra) — Chartaceus, ff. 133, cm. 15,2 × 10, saec. XVII ex. (a. 1697). — F. 1: « *Ex dono Alexandri Helladij Constantinopolitani* ». *Ἀλέξανδρος ὁ Ἑλλάδιος ὁ ἐν τῇδε βιβλιοθήκῃ σπουδάσας ἐχαρίσατο τήνδε.* — *Summary Catal.*, nr. 27640.

F. 1-15 vacant.

F. 16. *Περὶ τῆς ἀποχύσεως τῆς Σελένης καὶ τινῶν ἐνέργιων περὶ αὐτῆς* (*Ἐν πρώτοις μὲν ἐστῶ γεινῶσκον ὅτι ὁ ἀναβιβασμῶς τῆς ἀπόχύσεως γίνεται ἡ γένα ὥρᾳ ε'*).

F. 17ᵛ. *Περὶ τῶ εὑρὶν τὴν ἔμπακτην τοῦ Ἡλίου προγνωστικὸν* (*Πῶς δεῖ εὑρὶν τὴν ἔμπακτὴν τοῦ Ἡλίου κράτισον* — [f. 19] *ἔστι τοῦ καμίσου*). Sequuntur alia huiusmodi capitula astronomica usque ad f. 31.

F. 31. *Ἑτερῶν προγνωστικὸν περὶ τὴν ἡλικίαν τοῦ ζῳδίων*

225. Prayer of the holy great martyr Mamas for goats [corr. from αίγας] and sheep. 226. Other similar prayers of the holy martyr George of Kataleontes for goats and sheep.

227. "Adoperare quodvis et nerum est."
228. On a woman giving birth quickly.
229. Prayer of the righteous Job against worms in humans and every animal.

230. Exorcism of Solomon against demons. This chapter interrupts the index, cf. above f. 22v; then, on f. 23, chapter 231 follows; whether other chapters also followed is uncertain, for on f. 24v the text breaks off.

F. 124. On the lineage of Pindar

19. Codex Laudianus gr. 50. Chartaceus, ff. 83 (+ 9 non numer.), dim. 34 × 22.8 cm, 16th century. At the bottom of f. 1: Liber Guilelmi Laud Archiepi Cantuar. et Cancellarii Universitatis Oxon., 1633. Cf. H. O. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 50; Summary Catal., nr. 742; Ptol., Tetrab., ed. Boll-Boer, p. vi; Id., Fructus, ed. Boer, p. 34.

F. 1. Ptolemy's Tetrabiblos with a preceding index. — Book II: f. 16; Book III: f. 35; Book IV: f. 62* (cod. G of the Boll-Boer edition).

F. 78. Claudii Ptolemaei Liber qui Fructus inscribitur (Προεκθέμενος — [f. 83] ὁ ἐχθρὸς· τέλος σὺν Θεῷ) Cod. **G ed. Boer.**

20. Codex Misc. gr. f. 2 (olim Arch. D. 34 et Selden 102 Supra) Paper, ff. 133, cm. 15.2 × 10, 17th century, end (a. 1697). — F. 1: "A gift from Alexander Helladius of Constantinople." Alexander Helladius, who studied in this library, donated this volume. — Summary Catal., nr. 27640.

F. 1–15 **vacant.**

F. 16. On the Effusion of the Moon and Certain of Its Influences (First of all, let it be known that the ascent of the effusion occurs at the natal hour 5). F. 17. On Finding the Epact of the Sun as a Prognostic (How one must find the most powerful epact of the Sun [f. 19] is of the shirt). Other similar astronomical chapters follow up to f. 31.

31. Another prognostic concerning the age of the zodiac signs

ἀρσενικὰ καὶ θιληκὰ καὶ πίου μέρως βαστοῦν (Κρίος ζῴνδιον ἀρσενικὸν ἔχη τὴν κεφαλήν — οἱ πόδες). — Cf. *Catal.*, V, 4, p. 167.

F. 31v. *Ἕτερον προγνωστικὸν περὶ τῶ κάλως τῶν ζῳδίων καὶ τὴ μέροι κρατοῦσι τῶ κάθ' ἓν (Οὖν ὄμορφα* [leg. *ἀνθρωπόμ.*] *ζῴδια ταῦτα · Δίδυμος — τὸ πεικνότερον).* Sequitur diagramma : *Δικνιμασίων γάφω.* — Partim ed. Zuretti, *Catal.*, XI, 2, p. 139.

F. 32v. *Ἕτερον προγνωστικὸν περὶ τοῖς φέραις* (sic) *τοῦ οὐρανοῦ καὶ πῶς ἥστανται ἡ αἰπτὰ πλανίται τοῦ οὐρανοῦ (Ὁ οὐρανὸς ἵσταται κατὰ τὸν προφήτὴν — Σελίνη δὲ ιθ').*

F. 33v. Sine titulo (*Καὶ ἄλλων καὶ οὐραρηθμῶν* [sic] *παρὰ τοὺς μένουν τῶν κη' τοῦ Ἡλίου ἐν τοῖς ἀνέμοις τῆς η').*

F. 36v. *Σελήνης α', ια', κα', εἰς τὸν λεβάντη — ἔμπροσθεν καλη ὅταρα καὶ φανερᾶ.* — Ed. Delatte, *Catal.*, X, p. 127.

F. 37. Diagramma : *αὐτὸς ὁ ὀφεομίμητος ἀστήρ ἔχει καὶ πιαις ἐνεργίαις ὅποῦ θέλωμεν ταὶς γράψ* [sic] *ἔμπροσθεν.* — Cf. cod. Paris. 91, f. 217v ; Rom. 111, f. 69v.

F. 37v. *Ὧδε γραφωμεν τὴν ἐνάτην εἰκόνα τοὺς ὀκτῶ η' ἀνέμους.*
Ἑρμηνείαν περὶ τοῦ ὀφεομίμητου ἀστέρους τὶ ἐνεργίαν ἔχει ὅς τὶς λέγεται καὶ δράκον ἱστορισμένος (Οὗτος ὁ παρῶν ἀστήρ εἶναι εἰς τὴν ἐνάτὴν θ' σφαίραν — καὶ θεωρη καλῶς ὦ ἀνθρωπε). — Ed. Boudreaux, *Catal.*, VIII, 3, p. 197-199 ; cf. Delatte, *Catal.*, X, p. 127.

F. 40. Sine titulo (*Εὗρε πρῶτον με τὴν τεχνη πόσων ἡμερῶν εἶναι ἡ Σελήνη καὶ ὅταν εὕρης τὸν ἀριθμον τῶν ἡμερῶν — ἀπάνω εἰς τῶν Λέων*).

F. 41. *Τὰ ἐνδεχόμενα ὕειν* signa Geminorum Cancri Aquarii Piscium *πλέων τούτων* signum Geminorum *καὶ ὁ χρόνος τῆς βασιλεῖας αὐτ(ῶν?) ὑδροφορικὸς.* Tabula.

F. 41v. Diagramma (VII sphaerae, zodiacus cyclus, XII venti).

F. 42. *Ἕτερον προγνωστηκὸν περὶ βροχὴ καὶ ἀνέμου πότε γύνεται ἐκ τῶν λη' ἀστέρων τὴν ἐνέργειαν μέννιγίος* [leg. *Μουνυχιῶν*] *Μάρτιος (Εἰς τὰς ιη' εἶναι ἡσεμιρίαν ἐαρινὴ καὶ αστὴρ ὁ ἰκτηνὸς ἐνδύἐται — ὁ ἄρκτος ἀφεσπέρας ἀνατέλει).* — Ed. Šangin, *Catal.*, XII, p. 109-112.

F. 46. < Z a n a t ῆ > *Ἕτεροι ἀστέρεις ὅποῦ ποιοῦν ταραχὴ καὶ βροχὰς καὶ κηνδύνους ἐν τη θαλασσῃ καὶ εἶναι δοκημασμενον (Μὴν Ἰάνουάριος εἰς τὰς δ' κυριεύη ὁ ἀστὴρ*

masculine and feminine and which part they govern (Which zodiac sign has the masculine head — the feet). Cf. Catal., V, 4, p. 167.

Γ. 31. Another prognosticon concerning the beauty of the zodiac signs and the parts that govern each (Now the beautiful [read: human] signs are these: Gemini — the more picturesque). Sequitur diagramma: Δικνιμασίων γάφω. Partly edited by Zuretti, Catal., XI, 2, p. 139.

C. 325. Another prognosticon concerning the spheres (sic) of the heavens and how the seven planets of the heavens stand (The heaven stands according to the prophet — Moon 19).

F. 33. Sine titulo (Καὶ ἄλλων καὶ οὐραρηθμῶν [sic] παρὰ τοὺς μένουν τῶν κη' τοῦ Ἡλίου ἐν τοῖς ἀνέμοις τῆς η').

F. 36. Σελήνης α', ια', κα', εἰς τὸν λεβάντη — έμπροσθεν καλη ἄταρα καὶ φανερά. - Ed. Delatte, Catal., XX, p. 127.

F. 37. Diagram: αὐτὸς ὁ ὀφεομίμητος ἀστήρ ἔχει καὶ πιαις ἐνεργίαις ὅπου θέλωμεν ταὶς γράψ [sic] ἔμπροσθεν. Cf. cod. Paris. 91, f. 217, Rom. 111, f. 69°.

F. 37. Here we write the ninth figure of the eight η' winds.

winds.

An explanation concerning the serpent-imitating star, what power it possesses, and which is also called the depicted dragon (This present star resides in the ninth θ' sphere; observe it well, O man). - Ed. Boudreaux, Catal., VIII, 3, p. 197-199; cf. Delatte, Catal., X, p. 127.

F. 40. Sine titulo (First find for me by the method how many days the Moon is, and when you have found the number of the days — above in Leo).

F. 41. The signs likely to bring rain: signa Geminorum, Cancri, Aquarii, Piscium; more than these the signum Geminorum, and the period of their reign is watery. Table.

F. 41v. Diagram (VII spheres, zodiacal cycle, XII winds). Another

F. 42. prognostic concerning rain and wind, when it occurs, from the power of the 38 stars of Munychion [corrected reading: Μουνυχιών] March (On the 18th is the vernal equinox, and the star of the kite rises; the Bear rises in the evening). — Ed. Sangin, Catal., XII, p. 109-112.

F. 46. <Zanates> Other stars that cause disturbance, rains, and dangers at sea, and it is proven (Month of January: on the 4th the star holds sway

γαμπηνῶς — ποιῇ ταράξιν ἡμέρας γ'). — Ed. Bassi-Martini, *Catal.*, IV, p. 145 s. ; cf. XII, p. 113.

F. 48v. *Προγνωστηκὸν περὶ ἐνόλου τοῦ χρόνου ἐκ τῶν ἀστέρων ὀκίον το ἄστρον κυριεύῃ εἰς τὴν η' ἡμεραν τοῦ Ἰουλλίου μηνος καὶ θεώ.ρε(?) καλὸς ἐν ποίῳ ζῴδιον περιπατεῖ ἡ Σελήνη (Ἐὰν εὑρεθῇ ἡ Σελήνη ἐν τῷ Λέωντι* signum Leonis *εἰς τὰς η' τοῦ Ἰουλλίου μηνὸς συμενη* [leg. *σημαίνει*] *σύτου φθωρὰ ἀνατολὴ καὶ δυσις φανερὸν ἀστέρων*). — Pro *η'* bis legendum *κ'*, i. e. dies quo Canicula oritur. Cf. Antiochum, *Catal.*, IV, p. 154 et Bidez-Cumont, *Les Mages hellénisés*, II, p. 78.

F. 50v. *<Εὐδόξου> Ἕτερον προγνωστηκὸν εὑρέθεν καὶ ἐρρεουνίσθεν παρὰ σοφῶν ἀνδρῶν... (Ἐὰν λάχῃ καὶ περιπατεῖ τῶτε ἡ Σελήνη,* signum Lunae, *εἰς τὰς ιδ' τοῦ Ἰουνίου μηνὸς* [f. 54v] *καρποὶ τῶν δέντρων γύνονται ὀλοιγοστεῖ καὶ τῷ συτάρῃ πολλή. τέλος τῶν ἀστρῶν τοῖς δήλωσις καὶ τῆς Σελήνης*). Ed. Boll, *Catal.*, VII, p. 183-187 (codex Oxoniensis, sicut Ross. 2, f. 161v, formam praebet recentiorem).

F. 54v. *Τῷ Σεληνοδρώμι τῆς Σελήνης γύνωσκε ὅτι ἀρχὴ ζη ἀπὸ τὸν Ἰαννοάρειον μηνὰ ἀπὸ τὸν πρῶτον κύκλον τῆς Σελήνης καὶ ἀπὸ τὴν δεκατην τετάρτη τοῦ θεμελείου καὶ δήκνη (?) εἰς τὰς πῶσας ἡμέρας τοῦ μηνὸς γύνεται νέα ἡ Σελήνη καὶ εἰς τὰς πῶσας ὥρας τῆς ἡμέρας καὶ τῆς νυκτὸς καὶ περιπατεῖ κτλ. (Κύκλος Σελήνης α' θεμέλιον ιδ' Ἰανουαρίου ις'* — [f. 65v] *ἀπὸ ταὶς ιδ' τὸ θεμέλειον τέλοος*). Cf. cod. Ross. 2, f. 165v ; cod. Paris. 43, f. 303 ; 46, f. 4.

F. 65v. *Ἕτερον περὶ πῶς περιπατεῖ ἡ Σελήνη τὰ δώδεκα ζῴδια καθ' ἑμέρα ἀπὸ ζῴδιον εἰς ζῴδιον πεται* [leg. *πότε?*] *εἰσέρχεται καὶ τί ἐνέργεια ἔχουσιν να γεινώσκει ὁ ἄνθρωπος πόται γύνηται βροχὴ καὶ ἄνεμος (Ἰανουαρίου Σελήνη εἰς τὴν α', β', γ', εὕρικεται Ὑδροχόος* — [f. 71v] *εὑρίσκεται Τοξότης. τέλος περὶ τοῦ ηὑρεὶν ἐν πίω ζῴδιο εἶναι ἡ Σελήνη*). — Ed. Boudreaux, *Catal.*, VIII, 3, p. 193-195 (incipit a mense Martio) ; cf. XII, p. 198 s.

F. 72. *Περὶ τοῦ γυνώσκειν τί φυσικὸν ἔχουσει τὰ δώδεκα ζῴδια — ἐνάντεια δέ εἰπὶν Σκορπίος καὶ Αἰγόκερος*).

F. 72v. *Ψῆφος Πυθαγόρου τοῦ σωφοῦ περὶ παντῶς πραγμάτων ὅπως νὰ ἰδῇ τις περὶ παντῶν πραγμάτων τίς να*

γαμπηνώς – causing disturbance for 3 days). - Ed. Bassi-Martini, *Catal.*, IV, p. 145 s. ; cf. XII, p. 113.

F. 48. A prognostication concerning the whole year from the stars: [when] the star rules on the 8th day of the month of July, and observe (?) in which sign the Moon is travelling (If the Moon is found in Leo signum Leonis on the 8th of the month of July, it signifies [leg. σημαίνει] destruction of grain, the rising and setting of the stars being manifest). — For η' bis legendum x', i.e. the day on which Canicula rises. Cf. Antiochuni, Catal., IV, p. 154 and Bidez-Cumont, Les Mages hellénisés, II, p. 78.

F. 50. "Another prognostication of Eudoxus, found and investigated by wise men... (If the Moon, signum Lunae, falls and travels on the 14th of the month of June [Γ. [4] the fruits of the trees become scarce and grain is plentiful. End: the declaration of the stars and of the Moon). Ed. Boll, Catal., VII, p. 183-187 (the Oxford codex, like Ross. 2, f. 161, presents a more recent form).

F. 54. The Lunar Course of the Moon: know that the cycle begins from the month of January, from the first cycle of the Moon and from the fourteenth foundation, and it shows (?) on how many days of the month the Moon becomes new and at how many hours of the day and night, and it travels etc. (Cycle of the Moon 1st, foundation 14th of January 15' [f. 659] from the 14th is the end of the foundation). Cf. cod. Ross. 2, f. 165; cod. Paris. 43, f1.. 303; 46, f. 4.

F. 65v. Another text on how the Moon traverses the twelve zodiac signs day by day from sign to sign, [when?] it enters, and what influence each sign possesses, so that a person may know when rain and wind occur (January: Moon in the 1st, 2nd, 3rd [day], Aquarius is found — [l. 714] Sagittarius is found. End of the text on finding in which sign the Moon is located). Ed. Boudreaux, Catal., VIII, 3, p. 193–195 (incipit a mense Martio); cf. XII, p. 198 s.

F. 72. On knowing the natural properties of the twelve zodiac signs — (Scorpio and Capricorn are opposites).

F. 72. The calculus of Pythagoras the Wise concerning all matters, so that one may discern regarding all matters who shall

κερδῆσι κρείσιν κτλ. (*Δωκείμαζε γούν ὦ ἄνθρωπε κατὰ τούτων τὸν τρόπον λάβε τῶν δύο παρικειμένων ἀνθρώπων τὰ βαπτειστικὰ — ἐκείνως ἐστὶν ὁ κλέπτης*). — Cf. quae edidit Zuretti, *Catal.*, XI, 2, p. 139 ss.

F. 75v. *Ἕτερον περὶ πῶς γράφουνται αἱ ἡμέραι τῆς εὐδομᾶδος καὶ πῶσα ψυφία ἔχει ἡ κάθημέρα* (*Κυριακῆ ἔχει ψυφία α' — Σαββάτω ἔχει ψυφία α'*).

F. 76. *Περὶ ἀσθενειμένον ἄνθρωπον ψύφυσον τὰ γράμματα τῆς ἡμέρας — ταφὴ εὕρης τελευτᾶ*) Cf. cod. Mediol. 1, f. 18; Ital. 5, f. 39 bis.

Ἕτερον κανόναν κοιμουμένουν τοῦ ἀρρώστου εἰπέ εἰς τὸ δεξιὸν τοῦ ὀτί ἡμέρα νυκὰ ἀποθένει.

F. 76v. *Ἡδοῦ καὶ το κακάριον ἔπροσθον* (*α' καὶ α' ὁ ἐκαλούμενος νυκὰ — θ' καὶ θ' ὁ νεώτερος νυκὰ*). — Ed. Zuretti, *Catal.*, XI, 2, p. 141 s.

F. 77v. *Τέλος περὶ πάντων προγνωσίαν τῆς ὀφέλειας — ἄνθρωπος εἰς ὀφέλειαν.*

F. 78. *Μάιος* 6 *καὶ* 20 *Φεφρουάριος* 11 *καὶ* 23. *Αὗται εἰσὶν ἡ αἰμέραι ἡ κακὶ καὶ μηδεν πράξις οὐδὲν.*

F. 79. *Ἑρμινεία νὰ κάμης μελλανην μαύρην.*

F. 81. *Μεθόδος περὶ τῶν ἡμερῶν τῆς Σελήνης* (*Μὴν Μάρτιος ἢ Κριός · ἐὰν σήρι ἡ Σελήνη πλῆθος βροχῶν*).

F. 82v. *Ἑτερα μεθῶδο περὶ τῶν λ' ἡμερῶν τῆς Σελήνη καὶ τὴν ὠφέλειαν αὐτῶν* (*Ἡ α' ἡμέρα τῆς Σελήνης ἐστὶ περὶ τοῦ ποιήσης διὰ πραγματίαν — καὶ κρίψυ πράγμα ἐν γῇ*).

F. 86. *Εὐλέπε καὶ τὰς ὥρας τῶν ἡμερῶν σημῖον α' μεθόδος τῶν ζ' ἡμερῶν τῆς εὐδομάδος τίνα ποιὴ ὁ ἄνθρωπος ἐν αυτὰς τὰς ὥρας κατὰ τοὺς πλανοίτας τοὶς ζ' ὁπου κυρίεῦον τὴν κάθ' ἡκάστην ὥραν τῆς ἡμέρας* (*Σημῖον κυριακῆ εἶναι τοῦ Ἡλίου*, signum Solis, *ἡ α' ὥρα Ἥλιος κάλος ἤ τι θέλεις* — [f. 96v] *ὥρα κγ' Ἄρης, εἰς τὸ ποιήσαι μάχην καὶ ἔχθρα*). — Est forma paullo plenior tractatus, quem ed. Hecg, *Catal.*, VIII, 2, p. 144-149.

F. 96v. *Γύνωσκαὶ δὲ καὶ πᾶσα ἡμερα εἰς ιβ' ὥρας μιράζεται ἀστρονομικὰ — οὕτως διὰμιράζωνται.*

F. 97. *Περὶ ὥρῶν τῶν ζῳδίων ἦν* (*Ἴστεων δὲ καὶ τὰ ιβ' ζῴδια μιράζωνται εἰς τὰς κδ' ὥρας καὶ θέλης γνῶναι τὰ γενόμενα*).

F. 99v. *Ἔστῷ σοι γνωστῶν ὅτι τοῦς λ' χρόνους μίαν φωρὰν γι-*

gain the advantage, etc. (Therefore, O man, examine in the following manner: take the baptismal names of the two persons in question — that one is the thief). – Cf.
what was edited by Zuretti, Catal., XI, 2, p. 139 ss.

F. 75. Another text on how the days of the week are written and what numerical value each day holds (Sunday has numerical value 1, Saturday has numerical value 1).

F. 76. Concerning a sick person: calculate the numerical values of the letters of the day — if you find a burial, he dies.) Cf. cod. Mediol. 1, f. 18; Ital. 5, f. 39 bus.
Another canon: while the sick person is sleeping, say into their right ear whether they will die by day or by night.

F. 76. Behold also the little table in front (1st and 1st, the one called nika 9th and 9th, the younger nika). - Ed. Zuretti, Catal., XI, 2, p. 141 f.

F. 77. End concerning the prognosis of benefit for all things human towards benefit.

F. 78. May 6 and 20 February 11 and 23. These are the evil days on which one should do nothing. Interpretation:

F. 79. you should make a black ink mark. Method

F. 81. concerning the days of the Moon (Month of March or Aries: if the Moon is in [a certain position], abundance of rains).

F. 82v. Another method concerning the 30 days of the Moon and their benefit (The 1st day of the Moon concerns doing business — and hiding something in the ground).

F. 86. Observe also the hours of the days: Sign 1st, a method of the 7 days of the week, what a person should do during these hours according to the 7 planets which rule each hour of the day. Sign: Sunday belongs to the Sun, signum Solis; the 1st hour is the Sun — auspicious, or whatever you wish [f. 96a] hour 23rd: Mars, for making battle and enmity). — This is a slightly fuller version of the treatise edited by Heeg, Catal., VIII, 2, pp. 144–149.

F. 96v. Know also that every day is divided astronomically into 12 hours, and they are divided in this manner.

F. 97. Concerning the hours of the zodiac signs (Know also that the 12 zodiac signs are divided into the 24 hours, and if you wish to know the events that occur).

F. 99v, Know that every 30 years, once

ρήζει ὁ Κρόνος — ἀστέρων Κρόνου καὶ Ἄρεως, signum Saturni et Martis.

F. 100v. *Γίνωσκαι καὶ ἡ Σελήνη ἔχει δύο κεροῦς — καὶ γαλήνι εἰς τὴν θαλασσα.*

F. 103v. *Οὕτως οἶπαν οἱ σωφοῖ τῶν Περσῶν ὅτι τὰ συμπτῶματα τούτων τῶν ζ' ἀστέρων εἰς ταύτα τὰ ιβ' ζῴδια συνασχυματισμοῦς γίνουνται τελος τῆς συνόδους.*

F. 105v. *Ἕτερων προγνωστικὸν περὶ Ἡλίου καὶ Σελήνης διάφωρὴ καταλιξις (Ὅταν ὁ Ἥλιος*, signum Solis, *ἐν τῷ Αἰγοκέρωτι καλὸν τὸ ἀγοράζην — τὴν τοπικὴν στᾶσῆν τῆς Σελήνης διὰκρίνει).*

F. 114. *Περὶ τῆς συναφίας τῆς Σελήνης πρὸς τὸν Ἥλιον τί ὀυλη ἡ ἐνέργεια αὐτῆς (Ἀκόμι* [?] *ἡ Σελήνη συνοδεύουσα τοῦ Ἡλίου*, signum Solis, *εἰς τὴν ἀρχὴν καὶ τοῦ ματηκὴν κακὸν).* — Cf. supra, cod. 16, p. 397.

F. 115. Quaedam de planetis et de stellis zodiaci cycli cum diagrammate : *Οἱ ἑπτὰ πλανοίται τἰοὔτῳ τρόπῳ* — [f. 116] *ἄρκτος μεγάλος ἄρκτος μικρὸς ... πρανήτας).*

F. 116v - 132v vacant (sed cf. f. 118v).

21. Codex Rawlinsonianus G. 124 (olim B. N. Rawl. 124 et Rawl. Auct. G. 124). — Chartaceus, ff. 116, cm. 27,5×19,5, saec. XIV (cf. Briquet, nr. 13599 ; 3758 ; 15463). — F. II : *N° 24* (an Bibliothecae Rawlinsonianae?) — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 715 (nr. 164) ; *Summary Cat.*, nr. 14849.

F. 1. *Ἐξηγητὴς ἀνώνυμος εἰς τὴν Τετράβιβλον τοῦ Πτολεμαίου (Τὰ προοίμια ποιεῖται* — [f. 101v] *ἀρχὰς πάντων τῶν κέντρων).* — Ed. Basil. 1559, p. 1-180.

F. 101v. *Πορφυρίου φιλοσόφου Εἰσαγωγὴ εἰς ἀποτελεσματικὴν Πτολεμαίου (Προοίμιον. Ἐπειδὴ τὰ περὶ τῆς συγκρατικῆς* [f. 115] *καὶ ὄπισθεν ἑπτὰ).* — Ed. *Catal*, V, 4, p. 187 ss.

F. 115v-116v vacant.

22. Codex Roe 15. — Chartaceus, ff. 404, cm. 28,5×20,5, saec. XV, olim in Monasterio S. Trinitatis in insula Chalce. — F. 1 : « Thomas Roe Eques auratus et Serenissimi Magnae Britanniae etc. Regis apud Turcarum Imperatorem Orator in gratitudinis suae erga Matrem Acad. : perpetuum testimonium, hunc Librum quem ex Oriente secum aduexit, publicae Bibliothecae D. D. 1628. » — F. 404 : *ἡ βίβλος αὕτη πέφυκε τῆς παντουργοῦ τριάδος τῆς ἐν τὶ νησο Χάλκης τε*

Saturn makes an ingress [redacted] of the stars Saturn and Mars, sign um of Saturn and Mars.

F. 100. Know also that the Moon has two horns — and calm into the sea.

F. 103v. Thus spoke the wise men of the Persians: that the effects of these 7 stars in these 12 zodiac signs together with configurations occur at the end of the conjunction.

F. 105. Another prognostication concerning the Sun and Moon, a distinct conclusion (When the Sun, signum Solis, is in Capricorn, it is favorable to purchase local provisions of the Moon distinguishes).

F. 114. On the conjunction of the Moon with the Sun, what it signifies: the effect of it. Again [?] the Moon accompanying the Sun, signum Solis, at the beginning and of the vain xv xaxov). - Cf. above, cod. 16, p. 397

F. 115. Certain matters concerning the planets and the stars of the zodiacal cycle, with a diagram: The seven planets in this manner—[f. 116] Ursa Major, Ursa Minor (planets).

F. 116v-132 are blank (but cf. f. 118v).

21. Codex Rawlinsonianus G. 124 (formerly B. N. Rawl. 124 and Rawl. Auct. G. 124). Paper manuscript, ff. 116, cm. 27.5 × 19.5, 14th century. F. 11: No 24 **(cf. Briquet, nr. 13599 ; 3758 ; 15463).** — (of the Rawlinson Library?). Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 715 (nr. 164); Summary Cat., nr. 14849.

F. 1. Anonymous commentator on the Tetrabiblos of Ptolemy (The prefaces are composed of all the centres). [redacted] [f. 101[4]] beginnings [f. 101[4]] beginnings [redacted] Ed Basil. 1559, p. 1-180.

F. 101[5]. Porphyry the Philosopher's Introduction to the Apotelesmatic [Astrology] of Ptolemy (Preface. Since the matters concerning the syncretic [f. 115] and the seven behind). - Ed. Catal. V, 4, p. 187 ff.

F. 115v-116v vacant.

22. Codex Roe 15. Paper, ff. 404, cm. 28.5 × 20.5, 15th century, formerly in the Monastery of the Holy Trinity on the island of Chalce. F. 1: "Thomas Roe, Knight and Ambassador of the Most Serene King of Great Britain etc. to the Emperor of the Turks, as a perpetual testimony of his gratitude to his Mother Academy, donated this book, which he brought with him from the East, to the public Library. 1628." F. 404: "This book belongs to the all-working Trinity of the monastery on the island of Chalce"

μόνης τῆς τοῦ ἐσόπτρου, καὶ εἴ της βουληθῇ ποτὲ ταύτην ἀποστερίσε καὶ χωρισμένος ἔσετε τριάδος τῆς ἁγίας ἐν τῷ αἰῶνι τοῦτο γε καὶ τω αἰλευσομένω. — οἱ πατέρες μέμνησθε του Μητροφάνους (hunc Vogel-Gardthausen, *Die griech. Schreiber*, p. 303, scriptorem fuisse codicis non recte dicunt). — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.* I, p. 468 ; *Summary Catal.*, nr. 261 ; Daremberg, *Notices et extraits des Mss. médicaux...*, I (1853), p. 55 s. ; Costomiris, *Revue des études gr.*, IV, 1891, p. 98 ; Diels, *Handschriften der ant. Aerzte*, II, p. 10.

F. 103. *Ἀλεξάνδρου βασιλέως περὶ τῆς τῶν ζ' βοτανῶν δυνάμεως κατὰ ἀστέρα πλάνητα τὸν ἁρμόζοντα λαμβανομένη καὶ τῶν ζῳδίων · τούτων δὲ ἑκάστη δύναμιν εἴληφε τοιάνδε (Πρώτη οὖν βοτάνη ἡ λεγομένη ἀσφόδελος —* [f. 104] *κριθὴν καὶ χρῶ ἐναργῶς).* — Cf. cod. Mediol. 23, f. 250 ; Rom. 75, f. 246. — Partim edd. Bassi-Martini, *Catal.*, IV, p. 135, 1 et D. W. Singer, *Catal. of Latin and Vernacular Alchem. Manuscr. in Great Britain*, III, p. 767 s. Cf. Cumont, *Catal.*, VIII, 4, p. 253 s. ; Pfister, *Byz. Zeitschr.*, XXXVII, 1937, p. 384 s.

23. Codex Savilianus 5. — Chartaceus, ff. 191, cm. 31,5 × 21,7 saec. XVI, varia manu scriptus, pars astrologica a. 1547 Romae, cf. f. 114v : *τέλος εἴληφε ἔτει ,α.φ.μ.ζ'. μηνὸς αὐγούστου τρίτῃ ἐπὶ δέκα. ὥρᾳ. ἰθ'. παύλου τρίτου ἀρχιέρεως μεγίστου ἄρχοντος. ἀρξάμενον.* 26. iulij. — Cf. cod. Rom. 3 et 19 (*Catal.*, V, 1, p. 57 ; V, 3, p. 6). — Cf. *Summary Cat.*, nr. 6552 ; I. Düring, *Die Harmonienlehre des Ptolemaios*, 1930, p. xxv, n. 37.

F. 1. *Ἐξηγητὴς ἀνώνυμος εἰς τὴν Τετράβιβλον Πτολεμαίου (Τὰ προοίμια ποιεῖται — συνίσταται καθ' αὐτό*, in media pagina [f. 3v] abrumpitur) = p. 1-8 ed. Basil. 1559.

F. 4. Sine titulo (*κεφ. α'. Τὸ προοίμιόν ἐστιν πρὸς τοὺς οἰουμένους* — [f. 114v] *πάντων τῶν κέντρων*, sequitur subscriptio, v. supra). — Est eiusdem Commentarii forma decurtata, p. 1-180 ed. Basil. 1559.

F. 115. Diagrammata.

F. 115v-116v vacant.

F. 117. *Πορφυρίου φιλοσόφου Εἰσαγωγὴ εἰς τὴν Ἀποτελεσματικὴν τοῦ Πτολεμαίου (Προοίμιον. Ἐπειδὴ* — [f. 134v] *ὄπισθεν ζ'. τέλος).* — Ed. *Catal.*, V, 4, p. 190 ss.

of the mirror alone, and if anyone should ever wish to deprive it of this, he shall be separated from the Holy Trinity in this age and in the age to come. O Fathers, remember Metrophanes (Vogel-Gardthausen, Die griech. Schreiber, p. 303, are incorrect in stating that this was the scribe of the codex). — Cf. Coxe, Catal. codd. mss. Bibl. Bodl. 1, p. 468; Summary Catal., nr. 261; Daremberg, Notices et extraits des Mss. médicaux..., I (1853), p. 55 f.; Costomiris, Revue des études gr., IV, 1891, p. 98; Diels, Handschriften der ant. Aerzte, II, p. 10.

F. 103. Alexander the King, on the powers of the seven herbs corresponding to each of the seven wandering stars and the zodiac signs; each of these has received the following power (The first herb, then, is the one called asphodel [f. 104] barley, and use it plainly). Cf. cod. Mediol. 23, f. 250; Rom. 75, f. 216. Partially edited by Bassi-Martini, Catal., IV, p. 135, 1 and D. W. Singer, Catal. of Latin and Vernacular Alchem. Manuscr. in Great Britain, III, p. 767 s. Cf. Cumont, Catal., VIII, 4, p. 253 s.; Pfister, Byz. Zeitschr., XXXVII, 1937, p. 384 s.

23. Codex Savilianus 5. Paper manuscript, ff. 191, cm. 31.5 × 21.7, 16th century, written in various hands, the astrological section dated 1547, Rome; cf. f. 114v: completed in the year 1547, on the thirteenth of August, the ninth hour, under Paul III, Supreme Pontiff, having begun on 26 July. — Cf. cod. Rom. 3 and 19 (Catal., V, 1, p. 57; V, 3, p. 6). Cf. Summary Cal., nr. 6552; I. Düring, Die Harmonienlehre des Ptolemaios, 1930, p. xxv, n. 37.

F. 1. Anonymous commentator on the Tetrabiblos of Ptolemy (The prefaces are composed as a self-contained unit, breaks off in the middle of the page [f. 3]), p. 1–8 of the ed. Basel 1559.

F. 4. Without title (ch. 1. The preface is addressed to those who suppose [f. 114v] all of the centers, followed by a subscription, see above). This is a shortened form of the same Commentary, p. 1–180 of the Basel 1559 edition.

F. 115. Diagrams.

F. 115v-116v vacant.

F. 117. Porphyry the Philosopher's Introduction to the Tetrabiblos of Ptolemy (Prooemium. Ἐπειδὴ [f. 1344] verso ζ'. end). Ed. Catal., V, 4, p. 190 ff.

F. 134v. *Κανόνιον τοῦ ὅλου κύκλου τῶν ὀκτώ καὶ δεκα ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς.* — Cf. cod. Rom. 3, f. 108.

F. 135. *Ζήτησον τὴν αὐτοῦ ἐξήγησιν ἐν ρκ' κεφαλαίῳ.* Sequitur diagramma.

F. 135v-136v. vacant.

F. 137. *Ἑρμοῦ τρισμεγίστου λόγος καθολικὸς πρὸς Τάτ*, etc., cf. *Summary Catal.*, l.c.

24. Codes Savilianus 12. Chartaceus, ff. 283, cm. 23,2 × 14,5, saec. XIII-XIV. — F. 54v (m. saec. XIV): *τῷ μεγάλῳ στρατοπεδάρχῃ.... τῷ παλαιολόγῳ .... Μανου(η)λ* possessorem, ut videtur, indicat; de dignitate quam *μέγας στρατοπεδάρχης* in Palatio Byzantino habuit, cf. Du Cange, s.v., et Manuelis Philae *Carmina*, passim. — Cf. *Summary Catal.*, nr. 6559; Ptol., *Tetrab.*, ed. Boll-Boer, p. VI.

F. 10. (m. rec.) *Πτολεμαίου Τετράβιβλος* (m. 1: *Περὶ τροπικῶν καὶ ἰσημερινῶν καὶ στερεῶν καὶ δισώμων ζῳδίων. Τούτων μὲν οὕτως προεκτεθέντων* — [f. 61] *τῶν ἀναφορῶν βράδιον. Περὶ γονέων*: abrumpitur in media pagina; f. 61v-62v vacant) Ptol. *Tetr.* I, 12 - III, 4; cc. I, 1 - 11 perierunt cum ff. 1-9. — Est cod. *K* ed. Boll-Boer.

F. 63. (m. rec.) *Ἀρχὴ τῆς ἐξηγήσεως τοῦ Πτολ(εμαίου)* (m. 1.: ... *εἰώθασι γὰρ καὶ ἐκ τούτων εἰς πρόγνωσιν* [f. 280] *τὸν χρόνον τῆς κολλήσεως. τέλος Ἀνωνίμου*) = p. 3, 4 - 170, 19 ed. Basil. 1559. Est codex vetustissimus Anonymi.

F. 281. *Τῶν Ἑλλήνων (Ἀθηναίων, Ἑβραίων, Μακεδόνων, Αἰγυπτίων) μῆνες.* — Cf. infra cod. 26, f. 107.

25. Codex Seldenianus 6 (Arch. Selden. supra 7). — Chartaceus, ff. 75, cm. 22,2 × 14,7, saec. XV. In f. 1 manus recentior indicem composuit eorum operum quae sunt *τὰ ἄξια καὶ οἷμαι ἀτύποτα.* — In f. 4v et 5v commemoratur annus 1368. — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 586; *Summary Cat.*, nr. 3395; Ptol., *Tetrab.*, ed. Boll-Boer, p. VIII.

F. 1. Sine titulo (*Εἰ βούλει γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον πρότερον διεταξάμεθα*). — Ed. Delatte, *Anecd. Athen*, II, p. 254-262.

F. 3. *Σελήνης οὔσης ἐν Κριῷ συμφέρει φυτεύειν — ποιεῖν*

F. 134. A table of the complete cycle of the eighteen zodiacal signs and how it is divided into configurations. Cf. cod. [illegible]m. 3, f. 108.

F. 135. Seek its explanation in chapter 180. A diagram follows.

F. 135–136. vacant.

F. 137. The universal discourse of Hermes Trismegistus to Tār, etc., cf. Summary Catal., l.c.

24. Codex Savilianus 12. Paper, ff. 283, cm. 23.2 × 14.5, 13th–14th century. F. 51 (early 14th cen[illegible]y): τῷ μεγάλῳ στρατοπεδάρχη.... τῷ παλαιολόγῳ .... Μανού(η)λ appears to indicate a former owner; on the rank which the megas stratopedarches held in the Byzantine Palace, cf. Du Cange, s.v., and Manuelis Philae Carmina, passim. Cf. Summary Catal., nr. 6559; Ptol., [illegible] Tetrab., ed. Boll-Boer, p. vi.

F. 10. (m. rec.) Ptolemy's Tetrabiblos (m. 1: On Tropical, Equinoctial, Solid, and Bicorporeal Signs. Having thus set forth in advance [l. 61] the ascensions more slowly. On Parents: abrumpitur in media pagina; ff. 61–62 vacant) Ptol. Tetr. I, 12 – III, 4; cc. I, 1–11 perierunt cum ff. 1–9. Est cod. Ke[illegible]d. Boll-Boer. (m. rec.) Beginning of the Commentary on Ptolemy) (m. 1.: ... for they are accustomed also from these to use for prediction [l. 280] the time of the conjunction. End of the Anonymous) p. 3,
F. 63. 4 – 170, 19 ed. Basil. 1559. Est codex vetustissimus

Anonymous.

F. 281. Months of the Greeks (Athenians, Hebrews, Macedonians, Egyptians). Cf. infra cod. 26, f. 107.

25. Codex Seldenianus 6 (Arch. Selden. supra 7). Paper m[illegible]uscript, ff. 75, cm. 22.2 × 11.7, 15th century. On f. I a later hand composed an index of those works which are τὰ ἄξια καὶ οἶμαι ἀτύποτα. On ff. 4 and 5 the year 1368 is mentioned. Cf. Coxe, Catal. codd. mss. [illegible]Bibl. Bodl., 1, p. 586; Summary Cat., nr. 3395; Ptol., Tetrab., ed. Boll-Boer, p. VIII.

F. 1. Without title (Εἰ βούλει γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον πρότερον διεταξάμεθα). Ed. [illegible]Delatte, Anecd. Athen, II, p. 254–262.

F. 3. When the Moon is in Aries, it is favorable to plant — to do

δεῖ. — Ed. Zuretti, *Catal.*, XI, 1, p. 165 s. (tractatus in cod. Oxoniensi paullo longior est).

F. 4v. *Τετρακοσιετερίδες* [sic] *Ἡλίου καὶ Σελήνης ἀπ' ἀρχῆς τοῦ ,ζωος' ἔτους* [= a. 1368] *ἀπὸ κτίσεως κόσμου Σεπτεβρίῳ α' τῆς ἰνδικτίωνος καὶ πρὸς τὸν διὰ Βυζαντίου μεσημβρινόν*. Tabula.

F. 5. *Ἔτη ἁπλᾶ Ἡλίου καὶ Σελήνης*. Tabula.

F. 5v. Isaac Argyri opera quaedam astronomica.

F. 48. Claudii Ptolemaei *Tetrabiblus* praevio indice; lib. II : f. 65v. Desinit f. 73 in verbis *δι' ἁρπαγῶν γίνεσθαι* (= II, 3, 43) = Cod. i ed. Boll-Boer. — Reliqua folia vacant.

26. Codex Seldenianus 16 (Arch. Selden. supra 17; olim 3405). — Chartaceus, ff. 212, cm. 19,2 × 13, saec. XIV-XV varia manu scriptus. — Annorum notae (f. 114v : annus 1153 ; f. 159v a. 1108) partes codicis (et fortasse totum codicem) ex archetypo saeculi XII pendere docent. — Codex magnam partem cum Ital. 19, qui est recentior, consentit (Oxoniensem codicem utrum saeculo XIV an XV attribuam nescio ; cf. Briquet 2973 a. 1373-5 ; 15574 = a. 1375-81 ; 15575 = 1430-44). Index codici praemissus ad ff. 1-111 tantum spectat ; sed ea, quae sequuntur, ex eodem communi fonte hausta esse e consensu codicis Italici apparet. — Perierunt : folia duo quaternionis *ιγ'* (quae erant inter f. 106 et 107) ; quaternio *ιδ'* (post f. 111) ; extremum folium quaternionis *ιη'* (post f. 140) ; folia singula quaternionis *κ'* (post f. 149 et 153). — F. 1 : *Pselli philosophi Epitome philosophiae Aristotelicae. / Liber iste pertinet ad Collegium s(an)ctae Indiuiduae Trinitatis in Acad. Cantabrig.* — Codicem notis Guilelmi Kroll usus excussit G. D. Brooks. — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 593 s. ; *Summary Cat.*, nr. 3405 ; Boll, *Sitz.-Ber. Heidelberg*, 1910, 16. *Abh.*, p. 5 s. ; *Heronis Alex. opera*, V, ed. Heiberg, p. XLIV, nr. 51.

F. 2-7v. Index capitulorum quae in codice inveniuntur, i.e. 190 Pselli, 25 alia.

F. 8. *Ἐπιλύσεις σύντομοι καὶ ἐξηγήσεις ἀποριῶν φυσικῶν τοῦ σοφωτάτου Ψελλοῦ γραφεῖσαι πρὸς τὸν βασιλέα κυρὸν Μιχαὴλ τὸν Δούκαν*. — Cf. cod. Ital. 19, f. 317.

F. 86v. *Ἑτέρα ἐξήγησις τινός*. — Cf. cod. Ital. 19, f. 375.

α'. Περὶ σεισμοῦ (Ὁ σεισμὸς οὕτως γίνεται · ἡ γῆ ἔχει φλέβας ἀερικὰς — τὸ ἰσχυρόν). Ed. A. Delatte, *Byz. Zeitschr.*, XXX, 1930-31, p. 516 s. (in hoc codice quaedam de fulmine addita sunt).

F. 87. *β'. περὶ θερμῶν ὑδάτων (Τὰ ὕδατα δὲ οὐκ εἰσὶ θερμά,*

dεῖ. Ed. Zuretti, Catal., XI, 1, p. 165 s. (the treatise in the Oxford codex is somewhat longer). δεῖ.

F. 4v. Tetrakositerides [sic] of the Sun and Moon from the beginning of the year 6876 [= A.D. 1368] from the creation of the world, on the 1st of September of the indiction, reckoned to the meridian of Byzantium. Table.

F. 5. Simple years of the Sun and Moon. Table.

F. 5v. Certain astronomical works of Isaac Argyrus.

F. 48. Claudii Ptolemaei Tetrabiblos with a preceding index; Book II, f. 65v. Ends at f. 73 in the words d' ágлayāv yi-νεσθαι (= II, 3, 43) Cod. i ed. Boll-Boer. The remaining folios are blank.

26. Codex Seldenianus 16 (Arch. Selden. supra 17; formerly 3405). Paper manuscript, ff. 212, cm. 19.2 × 13, written in various hands, 14th–15th century. Year notations (f. 114: year 1153; f. 159, year 1108) indicate that parts of the codex (and perhaps the entire codex) derive from an archetype of the 12th century. The codex largely agrees with Ital. 19, which is more recent (whether I should assign the Oxford codex to the 14th or the 15th century I cannot say; cf. Briquet 2973, year 1373–5; 15574, year 1375–81; 15575 = 1430–44). The index prefixed to the codex pertains only to ff. 1–111; but that what follows was drawn from the same common source is evident from its agreement with the Italian codex. Two folios of quire γ' have been lost (which were between f. 106 and f. 107); quire τθ' (after f. 111); the last folio of quire ιν' (after f. 140); individual folios of quire κ' (after f. 149 and f. 153). — F. 1: Psellus the Philosopher's Epitome of Aristotelian Philosophy. | This book belongs to the College of the Holy and Undivided Trinity in the University of Cambridge. G. D. Brooks examined the codex using the notes of Wilhelm Kroll. Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 593 s.; Summary Cat., nr. 3405; Boll, Sitz.-Ber. Heidelberg, 1910, 16. Abh., p. 5 s.; Hero of Alexandria, Opera, V, ed. Heiberg, p. XLIV, nr. 51.

F. 2-7. Index of chapters found in the codex, i.e. 190 works of Psellus, 25 others.

F. 8. Brief Solutions and Explanations of Physical Problems by the Most Wise Psellus, Written for the Emperor Lord Michael Doukas. — Cf. cod. Ital. 19, f. 317. F. 86°. Another Explanation of a Certain Matter. — Cf. cod. Ital. 19, f. 375.

1. On Earthquakes (An earthquake occurs in the following way: the earth has veins of air — the force). Ed. A. Delatte, Byz. Zeitschr., XXX, 1930-31, p. 516 s. (in this codex certain additions concerning lightning have been made).

F. 87. 2. On Hot Waters (The waters are not hot,

ὥς φησιν ὁ Αἰφραὶμ ὁ Σύρος καὶ ὁ Δαμασκηνὸς Ἰω(άννης) ὅτι ἐξερχομένων — ὕδωρ θερμὸν καὶ οὕτως εἰσί). — Ed. A. Delatte, *l.c.* p. 517 s. (hic codex formam abbreviatam praebet).

F. 87v. γ'. *Περὶ τῆς ἐπιγείων καὶ ἐπουρανίων κατασκευῆς* (*Τεττάρων ἐκλάχημα τῶν αἰτιῶν ἡ γαῖα— ἐπάνω μέρους τοῦ οὐρανοῦ*).— Partem primam ed. Cumont, *Catal*, VIII, 4, p. 111 s., alteram A. Delatte, l.c., p. 518 ; pars tertia non est edita ; cf. Delatte, *Bull. Acad. de Belgique*, 1933, p. 189 ss.

F. 89v. δ'. *Περὶ τῶν δ' στοιχείων* (*Τέσσαρα στοιχεία εἰσὶ τὰ συνιστόντα τὸν κόσμον — πᾶσα ὕλη τοῦ κόσμου*).

F. 90v. ε'. *Περὶ νεφελῶν* (*Κύκλωθεν τῆς γῆς ἐστιν ὁ Ὠκεανὸς ποταμὸς χάλαζα καὶ οὕτως γίνεται*). Cf. cod. Germ. 23, f. 175v.

F. 92. ς'. *Περὶ βροντῶν καὶ ἀστραπῶν* (*Τῶν νεφελῶν ἐπάνωθεν πυκνουμένων — κεραυνὸς καὶ οὕτως ἐστὶν*). — Cf. ibid. f. 176.

F. 92v. *Ἕτερα κεφάλαια ἐκβληθέντα ἐκ τῆς ἀστρονομικῆς τέχνης.* — Cf. cod. Ital. 19, f. 375.

α'. *Τὸ οὐράνιον σῶμα τινὲς κρίσταλον πεπηγμένον — τεσσάρων στοιχείων εἰσίν.*

F. 93v. β'. *Περὶ σχήματος οὐρανοῦ. Σχῆμα τῆς οὐρανοῦ σφαίρας τοῦ ὑπεργείου καὶ τοῦ ὑπογείου ἡμισφαιρίου. Πρόκλου Οὐρανοδρόμου.* (*Τὸ μὲν οὖν ἄνωθεν — καὶ τὸ ἄνωθεν*). — Ed. Kroll, *Catal.*, VI, p. 82.

<γ'>. *Ἰστέον ὅτι οἱ προσβόρειον κύκλοι — τὰς ιβ' μοίρας τοῦ κόσμου* Cod. Ital. 19, f. 376.

F. 94. δ'. *Διὰ τί πλανήτας ἐκάλεσαν τοὺς ζ' ἀστέρας* (*Πλανήτας ἐκάλεσαν τοὺς ζ' ἀστέρας — γέρων καὶ ἀναλογεῖ τῷ Κρόνῳ τῷ ψυχρῷ μέχρι τέλος*) = Cod. Ital. 19, f. 376v. Laudatur Sidonius (Dorotheus).

F. 95v. ε'. *Περὶ τοῦ Ἡλίου πῶς κρατεῖται* (*Ὁ Ἥλιος μέγας ὢν — δ' ὥρας ὅνπερ ποιεῖ*) = Cod. Ital. 19, f. 378v.

F. 96v. ς'. *Κανόνιον τῶν κδ' βαθμῶν καὶ τῶν δ' ἀνέμων.* <Ἀ>ντιόχου. Diagramma, deinde : *Ἐπεὶ γὰρ ἑκάστον ἄνεμον ἀνάπαλιν συννοείσθω* Cod. Ital. 19, f. 379.

F. 97.. ζ'. *Παύλου Ἀλεξανδρέος Ἐπίσκεψις ἀστρονομικὴ περὶ τῶν ιβ' ζῳδίων* (*Ἰστέον ὅτι τὸ ζῴδιον ἔχει δεκανοὺς τρεῖς — χώραις λη' γ'*) = A 2 - B 3 ed. Schato a. 1586 ; cf. *Catal.*, IV, p. 133 s.

as Ephraim the Syrian and John of Damascus say) that water flowing out is hot and thus it is so). — Ed. A. Delatte, l.c. p. 517 s. (this codex presents an abbreviated form).

F. 87. 3. On the Constitution of Earthly and Heavenly Things (The earth is allotted a portion of four causes above part of the heaven). The first part ed. Cumont, Catal., VIII, 4, p. 111 s., the second A. Delatte, l.c., p. 518; the third part has not been edited; cf. Delatte, Bull. Acad. de Belgique, 1933, p. 189 ss. F. 89. 4. On the Four Elements (There are four elements that constitute the world — all matter of the world).

F. 90. 5. On Clouds (Around the earth flows the river Ocean — hail and thus it comes to be). Cf. cod. Germ. 23, f. 175.

F. 92. 7. On Thunder and Lightning (When clouds condense above, lightning is thus produced). Cf. ibid. f. 176.

F. 92b. Other chapters excerpted from the art of astronomy. Cf. cod. Ital. 19, f. 375.

1. Some hold that the celestial body is solidified crystal consisting of four elements.

F. 93. 2. On the shape of the heaven. The shape of the celestial sphere of the upper and lower hemisphere. By Proclus Uranodromus. (That which is above and that which is above). Ed. Kroll, Catal., VI, p. 82.

<>It should be known that the northern circles the 12 degrees of the world Code. Italian 19, page 376.

F. 94. 4. Why they called the 7 stars planets (Plane- -tary stars they called the 7 stars; old man and analogous to Saturn the cold, to the end) = Cod. Ital. 19, f. 376. Cited: Sidonius (Dorotheus).

F. 95. 5. On the Sun, how it is governed (The sun, being great 4 hours which it makes) = Code. Italian 19, page 378.

F. 96. 6. Canon of the 24 degrees and the 4 winds. Of <A>- tioch. Diagram, then: For since each wind is to be understood in reverse = Cod. Ital. 19, f. 379.

F. 97. 7. Astronomical Examination of Paul of Alexandria concerning the 12 zodiac signs (It is to be known that the zodiac sign has three decans in regions 38° 3′) = A 2 - B 3 ed. Schato a. 1586; cf. Catal., IV, p. 133 f.

F. 100. *η'. Περὶ τοῦ Ἡλίου πότε δέχονται αὐτὸν τὰ ζῴδια (Ὁ Κριὸς δέχεται τὸν Ἥλιον ἐν μηνὶ Μαρτίῳ — εἰς τὰς κ' ὥραι νυκτὸς ι')* = Cod. Ital. 19, f. 382.

F. 100v. *θ'. Κλίμα πρῶτον ἀναφοραὶ τοῦ δια Μερόης — διάστημα μιλίων ρπε'* = Cod. Ital. 19, f. 382v.

F. 101. *ι'. Σχῆμα σφαιροειδὲς τοῦ ὁρατοῦ κόσμου.* Diagramma. *(Φασὶ δὲ τινὲς ὅτι τὸ μάκρος τῆς γῆς — θερμὰ ὕδατα ἀναδίδονται)* = Cod. Ital. 19, f. 383.

F. 102. *ια'. Περὶ τὴν φύσιν* [sic] *καὶ οἰκείωσιν τῶν ιβ' ζῳδίων καὶ τῶν δ' στοιχείων (Τὸ πῦρ θερμὸν καὶ ξηρὸν — στοιχείων ἐγγινομένη)* = Cod. Ital. 19, f. 383v.

ιβ'. Σχόλια Πρόκλου Οὐρανοδρόμου περὶ ἀνατολῶν καὶ δύσεων ἄστρων (Περὶ ἀνατολῶν — διὰ τοῦ ἀρκτικοῦ κόλπου). — Initium ed. Kroll, *Catal.*, VI, p. 82 ; cf. VII, p. 15.

F. 105. *ιγ'. <Κ> λαυδίου <Πτολεμαίου>. Περὶ ἀγαθῶν καὶ κακοποιῶν ἄστρων (Τούτων οὕτως ἐχόντων ἐπὶ δὲ τῶν τεσσάρων — τὸν ἄλλων προσγίγνωνται)* = *Tetrab.*, I, 5.

F. 105v. *ιδ'. <Κ> λαυδίου <Πτολεμαίου>. Περὶ ἐνεργείας τῶν ζ' πλανητῶν ἀλλήλοις κοινωνησάντων (Ὁ μὲν οὖν Κρόνος καὶ ὁ Ζεὺς — τὰ τέλη ἀποτελεῖ)* = *Tetrab.*, IV, 5, 7 s. ; IV, 9, 3-7.

F. 106. *ιε'. <Κ> λαυδίου <Πτολεμαίου>. Περὶ τῶν ιβ' ζῳδίων καὶ τῶν πλανητῶν καὶ τῶν συνεργουσῶν βοτανῶν αὐτοῖς (Ὁ ζῳδιακὸς κύκλος μεμορφομένος — θαυμαστῶς περιαπτομένη καὶ ταῖς ἐν ....* Deficit in ima pagina). Partem posteriorem edd. Bassi-Martini, *Catal.*, IV, p. 134-135, 4.

Perierunt duo folia, quae praebebant (ut docet index codici praemissus) capitula tria :

ις'. Περὶ τῶν ἀσυνδέτων ἀστέρων πρὸς τὰ φῶτα. — Rhetorii; ed. Boll, *Catal.*, I, 163 s.

ιζ'. Ἐπίσκεψις τῶν πλανητῶν πῶς κυριεύουσι τὰς ζ' ἡμέρας τῆς ἑβδομάδος. — Heliodori; ed. Bassi-Martini, *Catal.*, IV, p. 136 s.

ιη'. Περὶ τῶν ἐνεργειῶν τῶν πλανήτων ἐν ταῖς ὥραις κυριευόντων. — Ed. Bassi-Martini, *Catal.*, IV, p. 137 s.

F. 107. Inc. cum ultimis verbis huius capituli : ... *ἕκτον ς' καὶ τὰ*

F. 100. 8. On the Sun, when the zodiac signs receive it (Aries receives the Sun in the month of March on the 20th night hours 10) = Code. Italian 19, page 382.

F. 100v. 9. First climate: ascensions through Meroë — distance 41 miles from = Cod. Ital. 19, f. 382.

F. 101. 10. Spherical diagram of the visible world. Diagram. (Some say that the length of the earth — hot waters are emitted) = Code. Italian 19, page 383.

F. 102. 11. On the nature [sic] and affinity of the 12 signs of the zodiac and the 4 elements (Fire is hot and dry — arising from the elements) = Cod. Ital. 19, f. 383. 12. Scholia of Proclus Uranodromus on the risings and settings of stars (On the risings — through the arctic gulf). Beginning ed. Kroll, Catal., VI, p. 82; cf. VII, p. 15.

F. 105. xiii. <C>laudius <Ptolemy>. On Benefic and Malefic Stars (These being so, in the case of the other four, they are added) = Tetrab., I, 5.

F. 105. xiv. <C>laudius <Ptolemy>. On the Activity of the 7 Planets in Mutual Combination (Now Saturn and Jupiter — produces the final results) = Tetrab., IV, 5, 7 s.; IV, 9, 3-7.

F. 106. xv. <C>laudius <Ptolemy>. On the 12 Signs of the Zodiac and the Planets and the Herbs That Cooperate with Them (The zodiacal circle, wondrously formed, being attached and also in the .... Deficit in ima pagina). The latter part edited by Bassi-Martini, Catal., IV, p. 134-135, 4.

Two folios have been lost, which (as the index prefixed to the codex indicates) contained three chapters:

16. On the stars not in aspect with the luminaries. — are- Rhetorius; ed. Boll, Catal., I, 163 f.

17. An examination of how the planets rule the seven days of the week. Heliodorus; ed. Bassi-Martini, Catal., IV, p. 136 f.

18. On the activities of the planets in the hours they rule. — Ed. Bassi-Martini, Catal., IV, p. 137 f. F. 107. Begins with the final words of this chapter: the sixth 6 and the

ὅμοια. Sequuntur *Μῆνες Ἀθηναίων, Αἰγυπτίων, Μακεδονίων, Ἑλλήνων*=Cod. Ital. 19, f. 390v ; supra, cod. 24, f. 281.

ιβ'. Περὶ πόθεν λαμβάνει ἡ Σελήνη τὸ φῶς (*Τὸ φῶς γὰρ λαμβάνει ἡ Σελήνη — ἐλαττοῦται ἡ Σελήνη ὡς ἔφημεν*) = Cod. Ital. 19, f. 392.

F. 108. *κ'. Περὶ τῆς Σελήνης ἔκλειψιν* (*Γίνωσκε οὖν ὅτι ἐπάνωθεν τῆς Σελήνης — ἴδιον δρόμον πορεύεται*). Sequitur diagramma = Cod. Ital. 19, f. 392v.

F. 108v. *κα'. Περὶ τῶν τῆς Σελήνης παρατηρήσεων Πέρσου φιλοσόφου τοῦ<νο>μα Ζουνατῆ* (*Τῆς Σελήνης οὔσης — εὐκατάφορος εἰς πορνείας*). — Ed. Bassi-Martini, *Catal.*, IV, p. 139-140, 22 ; deficit in ima pagina. Cetera perierunt cum duobus foliis.

F. 110. *<κβ'. Ἑτέρα ἐπίσκεψις τῆς Σελήνης καὶ περὶ σχηματισμῶν αὐτῆς καὶ τῶν ὀνομασιῶν>* (Inc. mutil. ... *<ἐγχειρι>ζόμενα πάντα γαμεῖν τῷ ἀνδρί*). — Ed. Bassi-Martini, *ibid*, p. 143, 16 - 145.

F. 111v. *κγ'. Περὶ ἀστέρων ποιοῦντα* [sic] *τάραξιν καὶ κίνδυνον εἰς τὴν ὑπουρανὸν ἢ ὄμβρους ἢ ἀνέμους ἢ πυρκαιὰς ἢ σημεῖα τινὰ ... Πέρσου φ<ιλ>οσόφου τοῦ<νο>μα Ζουνατῆ* (*Μὴν Ἰαννουάριος εἰς τὰς — τελειοῦνται*. Deficit in ima pagina). — Ed. Bassi-Martini, *ibid.*, p. 145, 12-17. — Capitulum integrum infra f. 203 invenies.

Perierunt capitula :

κδ'. Ἑτέρα ἐπίσκεψις (scil. Melampodis, cf. cod. Ital. 19, f. 399).

κε'. Περὶ τῆς Σελήνης πῶς δεῖ εὑρίσκειν τὸν θεμέλιον αὐτῆς.

F. 112. *Ὄργανον τοῦ θεοῦ ἐστὶν ἡ φύσις — σταυροῦ*. — Ed. Bassi-Martini, *ibid*, p. 146, 23-25.

Χρῆσμα τεχνωθὲν παρὰ τοῦ Οὐάλεντος (*Εἰ μὲν οὖν ἀρχαῖοι ἁπλᾶς — τοῦ διαθέματος*). — Ed. Bassi-Martini, *ibid*, p. 146-149 ; cf. Vettium Val., ed. Kroll, p. viii. — Sequuntur eaedam tabellae atque in codice Italico 19.

F. 114. *Μερικὰ ἀποτελέσματα ἐκ διαφόρων ἀποτελεσματικῶν Οὐάλεντος, Μασάλη, Ῥητορίου, Μαξίμου, Ὑφαιστίνου* [l. *Ἡφαιστίωνος*], *Προταγόρου καὶ ἑτέρων* (*Ἰησοῦ καὶ τὰς πρεσβείας — τοῦ ὡροσκόπου*) = Cod. Ital. 19, f. 403. — Hoc

like things. There follow the Months of the Athenians, Egyptians, Macedonians, Greeks = Cod. Ital. 19, f. 390; above, cod. 24, 1.281.

19. On from where the Moon receives its light (For the Moon receives its light — the Moon decreases as we have said) = Code. Italian 19, page 392.

F. 108. 20. On the eclipse of the Moon (Know therefore that above the Moon it travels its own course). There follows a diagramma = Cod. Ital. 19, f. 392v.

F. 108. xxi. On the Observations of the Moon by the philosopher Persos, whose name is Kounate (When the Moon is in a disposition favorable to fornication). - Ed. Bassi-Marcini, Catal., IV, p. 139-140, 22; deficient at the bottom of the page. The rest perished along with two folios.

F. 110. <xxii. Another Examination of the Moon and on Her Configurations and Nomenclatures> (Inc. mutil. ... <manual- all things to marry to the man). — Ed. Bassi-Martini, ibid, p. 143, 16 - 145.

F. 1117. 23. On stars causing disturbance and danger to the sublunar realm, or rains, or winds, or conflagrations, or certain signs ... of the Persian philosopher named Zunates (Month of January on the — they are completed. Deficit in ima pagina). — Ed. Bassi-Martini, ibid., p. 145, 12-17. - Ca-pitulum That- integrum infra f. 203 invenies.

The following chapters are lost:

54. Another examination (scil. Of Melampus, cf. cod. Ital. 19, f. 399).

25. On the Moon: how one must find its foundation.

F. 112. Nature is the instrument of God — cross. - Ed. Bassi-Martini, ibid., p. 146, 23-25.
Χρήσμα τεχνωθὲν παρὰ τοῦ Οὐ άλεντος (Εἰ μὲν οὖν ἀρχαῖοι άπλᾶς τοῦ διαθέματος). - Ed. Bassi-Martini, ibid, p. 146-149; cf. Vettium Val., ed. Kroll, p. viii. The same tables as in the Italian codex follow.

read 19

F. 114. Particular outcomes from the various astrological works of Valens, Masallah, Rhetorius, Maximus, Hephaestio [recte: Hephaestion], Protagoras, and others (Of Jesus and the embassies of the horoscope). Cod. Ital. 19, f. 403. - Hoc

florilegium a. p. Chr. n. 1153 confectum esse prologus in Catal. Ital. exscriptus docet.

F. 115v. Sine titulo (*Ἐπεὶ ἔτυχεν ὁ ὡροσκόπος — περὶ ταύτης τῆς ὑποθέσεως ζήτει τοῦ Ἀντιόχου κε(φάλαιον) ἔμπροσθεν περὶ ὑψωμάτων καὶ ταπεινωμάτων καὶ ἐναντιωμάτων καὶ ἀπ' αὐτῶν διάκρινε*).

F. 116. *Ἐὰν ἐρωτηθεὶς παρά τινος τί γίνεται αὐτῷ (Ἴδε ἀκριβῶς τὴν μεσουρανοῦσαν μοῖραν — κακοποιός, φαῦλα).* — Palchi. = Cod. Rom. 2, f. 96; supra, cod. 16, p. 436. — Edetur in appendice.

Περὶ δὲ τοῦ πότε γίνεται (Θεώρησον — λέγειν) = Cod. Ital. 19, f. 405.

Εἰ γίνεται τὸ πρᾶγμα ἢ οὔ (Ἴδε τὴν Σελήνην — γενήσεται τὸ πρᾶγμα) Cod. Ital. 19, f. 405; supra, cod. 5, f. 107; cod. 16, p. 438.

Περὶ αἰτήσεως χάριτος καὶ δωρεῶν (Ἐὰν παρά τινος αἰτῆσαι — πρὸς τέρψεις) = Cod. Ital. 19, f. 405; Ven. 6, f. 48; Flor. 8, f. 239; Vindob. 2, f. 143; supra, cod. 16, p. 443.

F. 116v. *<Π>ερὶ αἰτήσεως γενεθλίου (Ἐὰν τινὸς γένεσιν — μέρη κζ')* = Cod. Ital. 19, f. 405v; supra, cod. 16, p. 443.

Περὶ νοσούντων (Ἐπὶ νοσοῦντος — ἐξάγωνον, ἀγαθόν) = Cod. Ital., ibid.

Περί πράσεως καὶ ὠνῆς (Τρόποι δὲ τῆς πράσεως — βοηθήσουσι πάντως) = Cod. Ital., ibid.

F. 117. *Ἄλλως (Σκέπτου — τετράποδα)* = Cod. Ital., ibid.

Περὶ ἀγορᾶς κτηνῶν (Ζῷα δὲ ἐὰν θέλεις — τὰ ὀπίσω) Cod. Ital. 19, f. 406.

Περὶ ὁδοιπορίας (Βλέπε τὸν ὡροσκόπον — ἐπαίρει τάχιον) Ibidem.

F. 117v. *Περὶ θησαυρῶν (Εἰ ἐρωτηθεὶς περὶ τόπου — ἀνάγνωθι τὸ κε(φάλαιον), ὅπερ ἐξέθετο περὶ τούτου ὁ Μασάλης)* = Cod. Ital. 19, f. 406v; Ven. 7, f. 330v; Vindob. 1, f. 278.

Τοῦ Οὐάλεντος. Περὶ γάμου (Τὸν μὲν ἄνδρα — παρακολουθεῖ) = Heph., III, 9; cf. cod. Flor. 7, f. 167; Ital. 19, f. 406v; Rom. 75, f. 136v.

F. 118. *Περὶ κρίματος ἢ δίκης (Εἰ ἐρωτηθεὶς περὶ μάχης μεταξὺ δύο — ὑπαυγος ὄντα σωθήσεται)* = Cod. Ital. 19, f. 407,; Rom. 20, f. 75, cap. *ιθ'*.

The prologue excerpted in the Catal. Ital. indicates that this florilegium was compiled in A.D. 1153.

F. 115. Without title (Since the horoscope happened — concerning this matter, consult the chapter of Antiochus) before, concerning exaltations and depressions and oppositions, and distinguish from them).

F. 116. If asked by someone what happens to him (Look carefully at the degree of the Midheaven: malefic, bad).

— Stages. = Cod. Rom. 2, f. 96; above, cod. 16, p. 436. — To be published in the appendix.

Concerning when it occurs (Consider — to say) = Cod. Ital. 19, f. 405.

Whether the matter will happen or not (See the Moon — will come to pass the matter will happen) Cod. Ital. 19, f. 405; supra, cod. 5, f. 107; cod. 16, p. 438.

Concerning the request for favor and gifts (If from someone you ask for pleasures) = Cod. Ital. 19, f. 405; Ven. 6, f. 48; Flor. 8, f. 239; Vindob. 2, f. 143; supra, cod. 16, p. 443.

F. 116[4]. Concerning the request for a nativity (If someone's genesis... degree 27') = Cod. Ital. 19, f. 405; supra, cod. 16, p. 443. Concerning the sick (In the case of a sick person, a sextile aspect is favorable) = Cod. Ital., ibid.

Concerning selling and buying (The modes of selling — help- they will assist in every way) = Cod. Ital., ibid.

F. 117. Otherwise (Consider — quadrupeds) = Cod. Ital., ibid.

On the Purchase of Livestock (If you wish to acquire animals — the things behind) Code. Italian 19, page 406.

On Journeys (See the Ascendant — raises the things— of the hour) Ibidem.

F. 117. On Treasures (If one is asked about a place — read the chapter), which Masallah set forth concerning this matter) = Cod. Ital. 19, f. 406; Ven. 7, f. 330°; Vindob. 1, f. 278.

Of Valens. On Marriage (The man — follows = Heph., III, 9; cf. cod. Flor. 7, f. 167; Ital. 19, f. 406; Rom. 75, f. 136.

F. 118. On Judgment or Litigation (If one is asked about a dispute between two — being under the rays of the sun, shall be saved) = Code. Italian 19, f. 407, ; Rom. 20, 1. 75, ch. s'.

F. 118.v *Αἱ δὲ ἀρρωστίαι παρὰ τὴν φύσιν τῶν ζῳδίων — ἀστραγάλων* Cod. Ital. 19, f. 407v.

F. 119. *Ἡ μὲν κοιλία ἐκεῖνο τὸ μόριον* Cod. Ital. 19, f. 408. *Περὶ τῶν κλιμάτων (Τινὲς δὲ λαβόντες καταργημένου φθόνου)* — Ed. Cumont, *Catal.*, V, 2, p. 137 - 139, 27.

F. 119v. *Περὶ ἐρωτήσεων (Ὅτι <ἐπὶ> πάσης ἐρωτήσεως περὶ οὗ ἡ ἐρώτησις)* Cod. Ven. 7, f. 168 ; Ital. 4, f. 73v ; 19, f. 409v.

F. 120. *Περὶ προκοπῆς (Τὸν ὡροσκόπον δεῖ λαμβάνειν — δηλωτικὸν τοῦ σκοποῦ).* Palchi = Cod. Ven. 6, f. 146v ; Ital., ibid. ; Rom. 2, f. 128, supra, cod. 16, p. 428.— Laudantur Dorotheus, Ptolemaeus, Valens, Indi. — Edetur in appendice.

Περὶ τοῦ εἰ ἔσται τινὶ ἀγαθὸν ἢ κακὸν καὶ πότε (Εἶπεν ὁ Μασάλης — ἡ Ἀφροδίτη ἀνὰ η') Cod. Ital. 19, f. 410 ; Ven. 6, f. 148v ; 7, f. 310v ; Rom. 20, f. 106 ; Vindob. 10, f. 87v ; Paris. 9, f. 206v ; supra, cod. 5, f. 107 ; cod. 16, p. 437.

Περὶ τοῦ πότε γίνεται ἡ ζητουμένη ὑπόθεσις (Ἐὰν ἐρωτηθεὶς πότε — ἐν τῷ μεσουρανήματι) = Cod. Ital. 19, f. 410v ; supra, cod. 16, p. 437.

F. 120v. *Ἄλλως (Ἴδε τὴν Σελήνην τὸ πρᾶγμα)* Supra, f. 116 ; cod. Ital. 19, f. 410v ; Ven. 6, f. 149 ; supra, cod. 5, f. 107, cod. 16, p. 438.

Περὶ ἀποδήμου ὑποστρέψει ἢ οὔ, ζῇ ἢ ἐτελεύτησεν (Σκόπει τὸν ὡροσκόπον — τῇ αὐτοῦ ἀποδημίᾳ) = Cod. Ven. 6, f. 146v ; Ital. 19, f. 410v ; Rom. 2, f. 109 ; 20, f. 93 ; supra, cod. 16, p. 439.

Περὶ ἀφροδησίων ἔρωτος (Τῆς Σελήνης οὔσης — ἐπὶ τῶν γυναικῶν) Cod. Ital. 19, f. 411 ; Paris. 10, f. 68 ; cf. cod. Rom. 2, f. 115. Edetur in appendice.

F. 121. *Ἄλλως (Ἐὰν βουληθῶμεν τι πρᾶξαι λάθρα Ζυγός, Αἰγόκερως, Ὑδροχόος)* Cod. Ital. 19, f. 411.

Περὶ τοῦ ἐχθροῖς ἐπιτιθέναι (Λέον ἐχθροῖς ἐπιτίθεσθαι καὶ δολοποιεῖν — ἅμα καὶ ἁλιεύειν) Cod. Ven. 7, f. 388v ; Ital. 19, f. 411v ; supra, cod. 5, f. 110 ; cod. 16, p. 471 ; cf. cod. Rom. 2, f. 114v.

F. 121v. *Ἄλλως (Τῆς Σελήνης οὔσης ἐν Κριῷ καὶ ἁλιεύειν)* = Cod. Ital. ibid.

Περὶ δραπέτου Νικαέως Προκαγόρου (Ἐὰν εὑρε-

F. 118. The diseases according to the nature of the zodiac signs astrogal Cod. Ital. 19, f. 407.

F. 119. The good fortune that part Code. Italian 19, page 408.

On the Climates (But some, having taken abolished envy) — **Ed. Cumont, *Catal.*, V, 2, p. 137 - 139, 27.**

F. 119. On Questions ("That in every question concerning the subject of the question) Cod. Ven. 7, f. 168; Ital. 4, f. 73; 19, **f. 409v.**

F. 120. On Progress (One must take the Ascendant indicat indicative of the purpose). Stages = Cod. Friday 6, f. 146; Ital., ibid.; Rom. 2, f. 128, supra, cod. 16, p. 428. — Praised are Dorotheus, Ptolemy, Valens,

Indi. To be published in the appendix.

On whether someone will have good or evil fortune, and when (Masales said: Venus at 3°) Cod. Ital. 19, f. 410; Ven. 6, f. 148; 7, f. 310v; Rom. 20, f. 106; Vindob. 10, f. 87; Paris. 9, f. 206; above, cod. 5, f. 107; cod. 16, p. 437.

On when the matter under inquiry will come to pass (If asked when — in the midheaven) Cod. Ital. 19, f. 410v; above, cod. 16, p. 437.

F. 120. Otherwise (Observe the Moon the matter) Above, f. 116; cod. Ital. 19, f. 410v; Ven. 6, f. 149; above, cod. 5, f. 107, cod. 16, p. 438.

On whether an absent person will return or not, whether he is alive or has died (Observe the ascendant at the time of his departure) Cod. Ven. 6, f. 146; Ital. 19, f. 410; Rom. 2, f. 109; 20, f. 93; above, cod. 16, p. 439. P.

On amorous desires (When the Moon is in the sign of women) Cod. Ital. 19, f. 411; Paris. 10, f. 68; cf. cod. Rom. 2, f. 115. To be published in the appendix.

F. 121. Otherwise (If we wish to do something in secret — Libra, Capricorn, Aquarius) Cod. Ital. 19, f. 411.

On attacking enemies (Leo attacking enemies and acting deceitfully and fishing) Cod. Ven. 7, f. 388v; Ital. 19, f. 411; supra, cod. 5, f. 110; cod. 16, p. 471; cf. cod. Rom. 2, f. 114.

F. 121v. Otherwise (The Moon being in Aries and fishing) **Cod. Ital. ibid.**

On a runaway slave, by Nicaeus Protagoras (If the

θῇ ὁ οἰκοδεσπότης — πρὸς μεσημβρίαν). — Ed. Bassi-Mart ini, *Catal.*, IV, p. 150 s. et Cumont, *Catal.*, VIII, 1, p. 153-155, 9.

F. 122. *Ἄλλως. Μαξίμου περὶ δραπετῶν (Σελήνη ἐν Κριῷ ὁ φυγὼν — ἐπανήξει δεσπότην)*. — Ed. A. Ludwich, *Maximi... reliquiae*, p. 90-91,18.

F. 122v. *Ἵνα δὲ βεβαιότερον δυνόμεθα περὶ τούτων καταστοχάζεσθαι δεῖ καὶ τὰς τῶν ζῳδίων φύσεις ὁρᾶν οὕτως (Σελήνη ἐν Κριῷ ἱμάτια νομίσματα ἔρια τάπητα — εὐκατάπλαστοι ἀπώλοντο)*.

Ἄλλως. Περὶ κλεπτῶν καὶ τί τὸ χαωθέν (Ὥρα Κρόνου · τὰ κλαπέντα ἱμάτια καὶ εὑρεθήσεται) = cod. Ital. 19, f. 412v.

F. 123. *Ἄλλως. <Π>ερὶ ἀποκρυβῆς εἰ φυλαχθῇ τί <ἐν τῇ χειρὶ> ἢ ἐν τόπῳ καὶ ἐρωτηθῇ τί ἐστι (Γνῶθι τὴν οὐσίαν τοῦ φυλαχθέντος ἀληθινὸν καὶ πικρόν)* = Cod. Ital. 19, f. 413v ; cf. cod. Ven. 6 ,f. 147v.

Si e t i t ulo (*<Τ>οῦ Ἀναβιβάζοντος ἐν δυτικῷ κέντρῳ — ἐν τροπικῷ πολλάκις*).

F. 123v. *Οὕτως γίνεται τὸ θέμα τῶν ιβ' τόπων*. Diagramma = Cod. Ital. 19, f. 413v.

Περὶ στηριγμῶν τῶν ἀστέρων (Ὁ Κρόνος στηρίζων ἐν τῷ ὡροσκόπῳ — θάνατον δηλοῖ) = Cod. Ital. 19, f. 414.

Περὶ δωρυφορίας (Δωρυφορία ἐστιν — βιοθανάτους ποιήσει) Cod. Ital. 19, f. 414v.

F. 124. <De XII locis> (*Ὁ πρῶτος τόπος — ἐπὶ τῶν λοιπῶν ὁμοίως*) = Cod. Ital. 19, f. 414v. — Est forma abbre viata capituli Pauli Alexandrini, L 1v - O 1v, lin. 9, ed. anni 1586.

F. 127. *Ἰουλιανοῦ Λαοδικέως (Εἰδέναι δὲ χρὴ — ὡροσκόπον)*. — Ed. Bassi-Mart ini, *Catal.*, IV, p. 151.

Τοῦ αὐτοῦ (Ἀγαθοποιοὶ ἀστέρες ἀρχιμύστας). — Ed. Bassi-Mart ini, *Catal.*, IV, p. 152.

Διαφορὰ ζῳδίων μερική (Δημόσια Αἰγόκερως). Ed. Bassi-Mart ini, *Catal.*, IV, p. 152.

F. 127v. *Περὶ καταρχῶν πρὸς τὰ ὅρια τῶν ἀστέρων (Ὡροσκοπῶν Κρόνος ἐν ἰδίοις ὁρίοις — ἐναντιότητα σημαίνει)* = Cod. Ital. 19, f. 418v.

F. 130v. *Περὶ τῶν τετάρτημορίων (Τὸ τεταρτημόριον ἀρσενικὸν*

the lord of the house is found toward the south). - Ed. Bassi-
This Mart,Catal., IV, p. 150 s. and Cumont, Catal., VIII, 1,
np. 153-155, 9.

F. 122. Another version. Maximus on runaways (Moon in Aries
the fugitive will return to his master). - Ed. A. Ludwich, Ma-
zimi... reliquiae, p. 90-91, 18.

F. 122. In order that we may more reliably make conjectures about these matters,
it is necessary also to observe the natures of the zodiac signs in this
way (Moon in Aries: garments, coins, wool, carpets — easily
shaped, were lost).
Another version. On thieves and what was lost (Hour of Saturn:
the stolen garments and is found) = cod. Ital. 19,
f. 412v.

F. 123. Another method. <C>oncerning concealment, if something is kept hidden <in
the hand> or in a place and one is asked what it is (Know the substance
of the thing kept hidden true and bitter) Code. Italian
19, f. 413v ; cf. cod. Ven. 6 ,f. 147v.
Similar title (< T>he Ascending Node in a western angle
in a tropical sign, frequently).

F. 123. Thus the figure of the 12 houses is formed. Diagramma Cod.
Ital. 19, f. 413.
On the Stations of the Stars (The [planet] Saturn stationing in
in the Ascendant signifies death) Cod. Ital. 19, f.
414.
On Doryphory (Doryphory is...will those who die a violent death
produce) Cod. Ital. 19, f. 414.

F. 124. <On the XII Places> (The first place for the remaining [places]
likewise) Cod. Ital. 19, f. 414v. — It is an abbreviated form
of the chapter of Paulus Alexandrinus, L1-0 19, lin. 9, ed. of the
year 1586.

F. 127. Julian of Laodicea (One must know hour
the ascendant). - Ed. Bassi-Martini, Catal., IV, p. 151.
By the same author: Benefic stars (chief initiates). Ed.
Bassi-Martini, Catal., IV, p. 152.
Particular differences of the zodiac signs (Public... Capricorn). Ed.
Bassi-Martini, Catal., IV, p. 152.

F. 127. On the Beginnings According to the Boundaries of the Stars (Of the Horoscopes
Saturn in its own terms — signifies opposition) Cod.
Ital. 19, f. 418v.

F. 130. On the Quadrants (The masculine quadrant

— *τελευτῆς*) = Paul. Alex., D 2v - D 3v, l. 9, ed. Schato, a. 1586.

F. 131. *<Π>ερὶ τῶν ἀκουόντων καὶ προστασσόντων καὶ βλεπόντων ἄλληλα ζῳδίων* (*Συμβάλεται καὶ τὰ ἀκούοντα — ἐξεταζομένων*) Paul. Alex., D 3v - E 2v (valde abbreviata), ed. Schato, a. 1586.

Περὶ ἀποκλιμάτων (*Τεσσάρων κέντρων ὄντων — χωρεῖν δυναμίας*) = Paul. Alex., P 2v - P 4v, l. 15, ed. 1586.

F. 131v. *Ἐκ τοῦ Ὑφαίστίνου ἀπὸ τοῦ γ' βίβλου κε(φάλαιον) δ'* (*Τὰ μὲν τροπικὰ τῶν ζῳδίων ῥαδίως — καταρχή*). — Ed. Ruelle, *Catal.*, VIII, 2, p. 112, 8 - 113, 3 ; cf. infra f. 136v et supra, cod. 16, p. 423.

F. 132v. *Ἑτέρου. Περὶ ζῳδίων κράσεως* (*Τῶν ζῳδίων τὰ μὲν εἰσὶν ἀρρενικὰ — ἑκάστου ἐρώτησις*) = Cod. Ital. 19, f. 424.

F. 133. *Περὶ ἡμερινῶν καὶ νυκτερινῶν ζῳδίων καὶ πλαγίων, ὀρθῶν καὶ τροπικῶν καὶ ποταπῶν τελ(όντων ?) ἀποτελέσματα* (*Ἡμερινὰ ζῴδια — ἄλλο τι πράσσειν*) = Cod. Ital. 19, f. 424v ; supra, cod. 16, p. 423.

Περὶ ὀρθῶν καὶ πλαγίων ζῳδίων (*Ἐπὶ πάσης πράξεως — προειρημένα ζῴδια*). — Dorothei. — Ed. Boll, *Catal.*, V, 1, p. 240, 13-28.

Ἀνωμαλίαν ποιοῦσι τροπικὰ δὲ ζῴδια — τὸ ζητούμενον πρᾶγμα. — Cf. *Catal.*, VIII, 2, p. 112, 8 ss.

F. 133v. *Διαφορὰ τῶν ζῳδίων* (*Ὁ Κριὸς ἰσημερινὸν — νυκτερινόν, νότειον*). — Cf. capitula pleniora Rhetorii ; ed. Boll, *Catal.*, VII, p. 194 ss.

F. 135. *Ῥητορίου περὶ λαμπρῶν, ἀμαυρῶν, κενῶν καὶ σκιερῶν μοιρῶν.* Tabellae duae. = Cod. Paris. 82, f. 173.

F. 135v. *Περὶ ἀρσενικῶν καὶ θηλυκῶν μοιρῶν τῶν ζῳδίων.* Tabella = Cod. Paris. 82, f. 173.

Ὑψώματα τῶν ζ' πλανητῶν (*Ἥλιος Κριῷ μοι. ιθ' — Σελήνη Ταύρῳ μοι. γ'*).

F. 136. *Περὶ τοῦ πῶς γνωσώμεθα τὸν τὸ κύρος ἐπὶ πάσης ἐκζητήσεως* (*Πρὸ πάντων ἐστὶ ζητεῖν — καταρχῆς ἡμῖν ἐστιν*) = Cod. Ital. 19, f. 425. — Edetur in appendice.

F. 136v. *Περὶ τῶν ιβ' μορίων τῶν ζῳδίων* (*Τὸ τί σημαίνουσι — τῶν ὁμοίων*) Heph., III, 4 (pars posterior ; pars prior, f. 131v) ; ed. Ruelle, *Catal.*, VIII, 2, p. 113, 4 - 116 ; cf. supra cod. 16, p. 431.

— of death) = Paul. **Alex., D 2v - D 3v, l. 9, ed.** Schato, a. 1586.

F. 131. On the Signs that Hear, Command, and Behold One Another (The hearing signs also contribute when examined) = Paul. Alex., D 3v - E 2v2 (greatly abbreviated), ed. Schato, a. 1586.

On the Declining Houses (Four angles being present, proceed of power) = Paul. Alex., P 2v . P 4v, l. 15, ed. 1586.

F. 131. From Hephaestio, from the 3rd Book, Chapter 4 (The tropical signs of the zodiac easily [determine] the inception). Ed. Ruelle, Catal., VIII, 2, p. 112, 8 - 113, 3 : cf. infringement. 136 et seq., cod. 16, p. 423.

F. 132. Of Another. On the Mixture of the Signs (Some of the signs are masculine — question of each)==Cod. Ital. 19, f. 424.

F. 133. On Diurnal and Nocturnal Signs and Oblique, Erect and Tropical, and of what kind they perform ?) the Effects (Diurnal signs to do something else)==Cod. Italian 19, f. 424°; above, code 16, p. 423.

On Erect and Oblique Signs (In every action the aforementioned signs). Of Dorotheus. **Ed. Boll,** Catal., V, 1, p. 240, 13-28.

The tropical signs produce anomaly the subject under investigation matter. Cf. Catal., VIII, 2, p. 112, 8 pp.

F. 133. Differentiation of the zodiac signs (Aries is equinoctial, nocturnal, southern). — Cf. fuller chapters **Rhetorii; ed. Boll,** in Catal., VII, p. 194 ss.

F. 135. Rhetorius on bright, dim, empty, and shadowy degrees. Two tables. = Cod. Paris. 82, f. 173. F. 135. On the masculine and feminine degrees of the zodiac signs. Table = Cod. Paris. 82, f. 173.

Exaltations of the 7 planets (Sun in Aries degree 19, Moon in Taurus degree 3).

F. 136. On how we may determine the lord of authority in every horary inquiry (First of all one must seek— is the beginning for us) — Cod. Ital. 19, f. 425. — To be published in the appendix. F. 136. On the 12 parts of the zodiac signs (What the similar things signify) Heph., III, 4 (latter part; earlier part, f. 131); ed. Ruelle, Catal., VIII, 2, p. 113, 4–116; cf. above cod. 16, p. 431,

F. 139v. *Περὶ τῶν ιβ' μορίων. Ψῆφος (Τὸ ιβ' μόριον τῶν ἀστέρων — σεσηνομένους καθίστησι)* Cod. Ital. 19, f. 429v.

F. 140. *Εἰς τὸ ποιεῖν κανόνιον κατὰ τὸν Ἁλίμ (Ἐπὶ τῶν ὁμαλῶν κινημάτων — ἐν ἄλλῳ ἐστι να' λγ')* = Cod. Ital. 19, f. 430.

Εἰς δὲ τὰ ὁμαλὰ κινήματα τοῦ Ἀναβιβάζοντος (Πρόστιθε καθ' ἕκαστον — ἔτη νζ' νς' λθ').

F. 140v. *Περὶ τοῦ πότε φανήσεται κομήτης (Ἴδε ὅταν γένηται ἐγκάρδιος ὁ Ἑρμῆς — φανήσεται ὁ κομήτης).* — Ed. Heeg, *Catal.*, V, 3, p. 97.

Τοῦ Ψελλοῦ περὶ τῶν τοῦ Ἑρμοῦς ἰδιοτήτων (Ἔχει δὲ τινας ὁ Ἑρμῆς — ἀνατολικοῦ γάρ, deficit in ima pagina).

F. 141. *Ἐκ τῆς Ἡλιοδώρου ἀστρονομικῆς διδασκαλίας. Περὶ δεκανῶν ζῳδίων (Ἰστέον δὲ — λυπουμένους).* — Ed. Bassi-Martini, *Catal.*, IV, p. 152-154. — Cf. cod. Vindob. 3, f. 68.

F. 142. *Τοῦ αὐτοῦ (Τοῦ Κρόνου ζῴδια ψυχρὰ καὶ παγετώδη — πορείας δέχεται).*

F. 142v. *Περὶ ζῳδίων οἴκων, ὑψωμάτων, ταπεινωμάτων.* Tabella. *Ζήτει Παύλου Ἀλεξανδρέως κε(φάλαια) πλατύτερα.*

F. 143. *Περὶ ὑψωμάτων καὶ ταπεινωμάτων. Ἀντιόχου (Εἰρηκότες οὖν — δύναται).* — Ed. Boll, *Catal.*, I, p. 147 s.

F. 143v. *Περὶ ἐναντιωμάτων τῶν ἄστρων (Τίνος ἕνεκεν — ἀστέρος).* Ed. Boll, *Catal.*, I, p. 148 s.

F. 144. *Περὶ τῶν λς' δεκανῶν. Τοῦ αὐτοῦ (Τοῦ ζωδιακοῦ Τεύκρου τοῦ Βαβυλωνίου).* — Est Porphyrii, c. 47 (*Catal.*, V, 4, p. 220 s.); cf. Boll, *Catal.*, I, p. 149 s.

F. 144v. *Σελίδιον Πτολομαίου ἀποδεικτικὸν τῶν πλανωμένων καὶ ἀπλανῶν ἀστέρων τὰς ὑποθέσεις πάνυ καλῶς.* Tabellae. *Ἐν ταύτῃ βλέπε τὴν ἑρμήνειαν περὶ τῶν δε(καν)ῶν Παύλου Ἀλεξανδρέως* (Haec nota ad tertiam tabellam spectat, quae est Pauli Alexandrini Q 4 ed. a. 1586). — Cf. cod. Vindob. 3, f. 37v.

F. 145v. *Περὶ αἱρέσεως τῶν ἀστέρων. Ἀντιόχου. (Ἐπὶ τῶν ἡμερινῶν — ἀσπάζεται).* — Ed. Boll. *Catal.*, I, p. 146.

Παύλου Ἀλεξανδρέως περὶ δεκανῶν ἤτοι

F. 139. On the Twelve Parts. Psêphos (The twelfth part of the stars establishes those marked. Cod. Ital. 19, f. 429.

F. 140. On making a canon according to Halim (In the mean motions in another [manuscript] it is 51° 33') Cod. Ital. 19, f. 430.

And for the mean motions of the Ascending Node (Add for each year 57° 56' 39').

F. 140. On when a comet will appear (See, when Hermes becomes combust, the comet will appear). Ed. Heeg, *Catal.*, V, 3, p. 97.

Psellus on the properties of Hermes (And Hermes has certain [properties] for of the eastern, deficit in ima pagina).

F. 141. From Heliodorus's Astronomical Teaching.

On the Decans of the Zodiac (It should be known — those who are grieved). Ed. Bassi-Martini, Catal., IV, p. 152-154. Cf. cod. nVindob. 3, 1. 68.

F. 142. By the same author (The signs of Saturn are cold and frosty, it receives journeys).

F. 142. On the Houses, Exaltations, and Falls of the Zodiac Signs. Table. See the chapters of Paul of Alexandria) more broadly.

F. 143. On Exaltations and Falls. Antiochus (Having therefore said — is possible). Ed. Boll, *Catal.*, I, p. 147 s.

F. 143. On the Oppositions of the Stars (For what reason — star). Ed. Boll, Catal., I, p. 148 s.

F. 144. On the 36 Decans. By the same (Of the zodiac of Teucer of Babylon). It is Porphyry's, c. 47 (Catal., V, 4, p. 220 s.); cf. Boll, Catal., I, p. 149 s.

F. 144. A demonstrative table of Ptolemy on the hypotheses of the wandering and fixed stars, very well done.

Tabellae. In this, see the interpretation on the decans of Paul of Alexandria (This note refers to the third table, which is Paul of Alexandria's Q 4 ed. of the year 586). Cf. cod. Vindob. 3, f. 37v.

F. 145. On the Sect of the Stars. By Antiochus. (Among the diurnal embraces). - Ed. Boll. Catal., I, p. 146.

Of Paul of Alexandria on the decans or

προσώπων τῶν ζ' ἀστέρων (Ὅτι οἱ δεκανοὶ — εὕρεσιν καὶ κανόνιον) = C 2v, ed. a. 1586.

F. 146. *Ἀντιόχου <περὶ> τῶν πρὸς τοὺς ζ' πλανήτας ἀστέρας συναφῶν τῆς Σελήνης (Σελήνη ἐὰν συνοδεύουσα τῷ Κρόνῳ — Σκορπίῳ καὶ Ὑδροχόῳ).* — Ed. Boll, *Catal.*, VII, p. 107-111, 10 (codex Oxoniensis formam breviorem praebet).

F. 147. *Ἀντιόχου* <calendarium> *(Μὴν Ἰανουάριος. α' Ὁ ἐπὶ τῆς κεφαλῆς — ἕῳος δύνει)* = Cod. O editionis Bollianae, *Sitz. Ber. Akad. Heidelb.*, 1910, 16 *Abh.*, p. 11 s.

F. 149. *Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς καὶ τῆς προγνώσεως τῶν ἐξ αὐτοῦ συμβαινόντων. Ἀντιόχου (Ἡ τοῦ Κυνὸς ἐπιτολὴ — καὶ λοιμοί).* — Ed. Bassi-Martini, *Catal.*, IV, p. 154 s. Cf. supra cod. 20, f. 48v.

F. 149v. *Κλαυδίου Πτολεμαίου περὶ τριγώνων (Τρίγωνα μὲν σχήματα — εἰς λ' μοίρας).* — Est excerptum ex *Tetrab.*, I, 19. — Sequuntur diagrammata. — Cf. infra, f. 153.

F. 151. Sine titulo *(Πρώτη καὶ ἀνωτάτη ζώνη τοῦ Κρόνου — διὰ ἡμερῶν κθ' καὶ τέταρτ(ον?)* = Cod. Ital. 11, f. 91v.

F. 151v. *Περὶ τῶν σχηματιζομένων ιβ' τημορίων Κλαυδίου Πτολεμαίου (Οἰκειοῦνται — σύστασιν ἔχουσιν)* = *Tetrab.*, II, 14.

F. 152. *Περὶ ἀσυνδέτων · τοῦ αὐτοῦ (Ἀσύνδετα — ποιούμενον)* *Tetrab.*, I, 17.

Περὶ οἴκων τοῦ αὐτοῦ (Συνοικειοῦνται — τῆς Παρθένου) = *Tetrab.*, I, 18.

F. 153. *Περὶ τριγώνων σχημάτων τοῦ αὐτοῦ (Ἐπειδὴ γὰρ — ιβ' τημόριον πρὸς τῷ θε<ρινῷ>...*, deficit in ima pagina) = *Tetrab.*, I, 19, 1-6.

F. 154. Inc. mutil. ... *μίας φυτεύειν · πρὸς κυνηγέσια — ἄλλον τόπον ἐνθετοῦσιν.*

F. 154v. *Περὶ δίκανῶν ἀσελγοποιῶν ἐν οἷς ἡ Ἀφροδίτη καὶ οἱ λοιποί. Ἀντιόχου (Ἡ Ἀφροδίτη Κριῷ ὀρέξεις ἐπιμανεῖς).* Ed. Boll, *Catal.*, VII, p. 115, 10-16.

Ὁ ἐνιαυτὸς τοῦ Ἡλίου — συστοίχως τῷ παντί.

F. 155. *Περὶ τῆς τῶν μετεώρων σημειώσεως Ἡλίου, Σελήνης καὶ ἀστέρων · Ἰουλιανοῦ (Χρήσιμοι δ' ἂν εἶεν — ἀκολουθίαν ἐκθήσομεν)* = Ptolem., *Tetrab.*, II, 14 ; cf. Cumont, *Catal.*, IV, p. 109.

of the faces of the 7 stars (That the decans [illegible] discovery and canon) [illegible] C 2v, ed. a. 1586.

F. 146. Antiochus <On the Conjunctions of the Moon with the 7 Planetary Stars (the Moon, when traveling in conjunction with the Saturn [illegible] Scorpio and Aquarius).— Ed. Boll, Catal., VII, p. 107-111, 10 (the Codex Oxoniensis provides a shorter form).

F. 147. Antiochus <calendarium> (Month of January. 1st: The [star] upon the head — ephos sets) Cod. O of the Bollian edition, Sitz. Ber. Akad. Heidelb., 1910, 16 Abh., p. 11 s.

F. 149. On the Heliacal Rising of the Dog Star and the Prediction of Events Arising from It. By Antiochus (On the Rising of the Dog Star and Pestilences). - Ed. Bassi Martini, Catal., IV, p. 154 s. Cf. supra cod. 20, f. 48.

F. 149. Claudius Ptolemy on Triangles (The triangle figures - into 30 degrees). - This is an excerpt from the Tetrab., I, 19. Diagrams follow [illegible] Cf. infra, f. 153.

F. 151. Without title (The first and highest zone of Saturn, [illegible] through 29 and a quarter days?) = Cod. Ital. 11, f. 918.

F. 151. On the twelve-part figures of Claudius Ptolemy (They are associated with the constitution) = Tetrab., II, 14.

F. 152. On unconnected [signs]; by the same (Unconnected [illegible] being made) *Tetrab.*, I, 17.

On houses by the same (They are co-associated [illegible] of Virgo) = *Tetrab.*, I, 18.

F. 153. On triangular figures, by the same author (For since [illegible] the twelfth part near the sum<mer>..., deficit in ima pagina) =Tetrab., I, 19, 1-6.

F. 154. Inc. mutil. ... to plant one; for hunting [illegible] another they assign the place.

F. 154v. On the licentious decans in which Venus and the rest appear. Antiochus (Venus in Aries — frenzied desires). Ed. Boll, Catal., VII, p. 115, 10-16.

The year of the Sun [illegible] in correspondence with the whole.

F. 155. On the signification of meteors of the Sun, Moon, and stars; by Julian (They would be useful — we shall set forth the sequence) = Ptolem., Tetrab., II, 14; cf. Cumont, Catal., IV, p. 109.

F. 156v. *Περὶ νεφελῶν ἐπίσκεψις· Ἰουλιανοῦ Λαοδικέως* (*Αἱ νεφέλαι — ἄνεμον*). — Ed. Cumont, *Catal.*, IV p. 110.
Ἐστὶ δὲ καὶ ἀπὸ ἐπισκέψεως παλαιῶν ἐμπειρικῶν ἀνδρῶν ὅτι ἑνὸς ἑκάστου μηνὸς εὕρων ἡμέρας β' εὐχρήστας — στιγμὰς γ' = Cod. Ital. 19, f. 436.

F. 157v. *Ἰστέον ὅτι ἡ σφαῖρα εἰς δ' τεταρτημόρια — μοῖραι ιθ'.* Praecedit diagramma.

F. 158. *Τὸ ζῴδιον μὲν νυχθημέρους λ' — μοῖ. ιε'.*
Περὶ τῶν ζ' πλανητῶν (*Φασὶν οὖν οἱ ἀποτελεσματικοὶ — στέγην ταυτότητος*). — Ed. Cumont, *Catal.*, IV, p. 114 s.

F. 158v. *Ἀρχὴ τῆς ψηφορίας* [sic] (*Λεῖ πρὸ μηνὸς Σεπτεμβρίου — ἐπὶ τοσοῦτον ἐλέχθω*) = Cod. Ital. 19, f. 437v.

F. 161. *Περὶ ἐκλεί(ψεως)* (*Ἐπὶ δὲ τῶν ἐκλείψεων — τὴν κίνησιν*) = Cod. Ital. 19, f. 439v.

F. 161v. *Περὶ τῶν ἐκλειπτικῶν συνδέσμων* (*Ἐπὶ τούτοις δεῖ ζητεῖν — ἡ ἔκλειψις*) = Cod. Ital., 19, f. 440v.
Εὕρεσις συνδέσμου (*Εὑρίσκονται — δύο φωστῆρων*) = Cod. Ital. 19, f. 440v.

F. 162. *Περὶ τῶν ε' πλανήτων* (*Ἐπὶ δὲ τῶν ε' πλανομένων* [sic] — *ἐν ἐπιτόμῳ εἰρείσθω*) = Cod. Ital. 19, f. 441 (cum eadem notula).

F. 163v. *Περὶ τῶν ζ' κλιμάτων* (*Κλίματα εἰσὶν ζ' — μιλίων ρπε'*) = Cod. Ital. 19, f. 442v; cf. cod. Germ., 7, f. 41.

F. 164. *Ἐπὶ δὲ τοῦ χειμερινοῦ τροπικοῦ ἐλαχίστη — τοῦ νυχθημέρου* = Cod. Ital., 3, f. 15v.

F. 164v. *Ὅρος ἀστρονομίας* (*Ἀστρονομία ἐστὶ γνῶσις — ποιοῦσι μοίρας τξ'*) = Cod. Ital. 3, f. 4.

F. 168v. *Ἐπιστολὴ Πέτρου φιλοσόφου εἰς τὸν πατριάρχην κύρον Λουκᾶν* (*Ὀλλύσθω — παιδικῶν*). — Ed. Bassi-Martini, *Catal.*, IV, p. 156-158.

F. 170v. *Τοῦ αὐτοῦ Πέτρου φιλοσόφου ἔκθεσις περὶ ἀστρονομίας* (*Πάντα φθαρτὰ — πληροῦσιν ἡμέρας κθ'*). — Insunt eadem capitula atque in cod. Ital. 19, f. 446 ss.; cf. cod. Paris. 32, f. 103; 47, f. 172v. — Partim ed. Cramer, *Anecd. Paris.*, I, p. 370 ss.

F. 177v. *Ἑτέρου* (*Ὁ οὐρανὸς σφαιροειδὴς ἐστὶν — ζῳδίων ἀστέρας ἔχει*) = Comm. Arat. p. 102, 17 ss.; p. 112, 1 ss.; p. 116, 1; p. 124, 4, ss.: p. 134 ss., ed. Maass. — An Hipparchi?

F. 156. On the Observation of Clouds: Julian of Laodicea (The clouds - wind). - Ed. Cumont, Catal., IV, p. 110.

There is also from the observation of ancient empirical men that, having found 2 useful days and 3 points for each — month - Cod. Ital. 19, f. 436.

F. 157. It should be known that the sphere is divided into 4 quadrants. 19 degrees. Praecedit diagramma.

F. 158. The zodiac sign indeed [spans] 30 nychthemera - 15 degrees.

On the 7 Planets (For the astrologers say a roof of sameness). Ed. Cumont, Catal., IV, p. 114 s.

F. 158. Beginning of the calculation [sic] (It must be stated thus much before the month of September let it be said) = Cod. Ital. 19, f. 437.

F. 161. On Eclipse (In the case of eclipses — the movement) = Code. Italian 19, page 439.

F. 161. On the Eclipse Conjunctions (After these one must seek — the eclipse) = Cod. Ital., 19, f. 440v.

Finding of the Conjunction (They are found of the two luminaries) Code. Italian 19, page 440.

F. 162. On the Five Planets (Concerning the five wandering [sic] briefly let it be stated) Cod. Ital. 19, f. 441 (with the same note).

F. 163. On the Seven Climates (The climates are seven — of miles 565) Cod. Ital. 19, f. 442; cf. cod. Germ. 7, f. 41. F. 164. On the winter solstice the shortest of the night of the part Cod. Ital., 3, f. 15v.

F. 164v. Definition of astronomy (Astronomy is the knowledge they produce of 360 degrees) == Cod. Ital. 3, f. 4.

F. 168r. Letter of Peter the Philosopher to the Patriarch Lord Lucas (Let him perish of children). Ed. Bassi-Martini, *Catal.*, IV, p. 156-158.

F. 170. Of the same Peter the Philosopher, an exposition on astronomy (All things perishable – they fill 29 days ( ). The same chapters are found in cod. Ital. 19, f. 446 ff.; cf. cod. Paris. 32, f. 103; 47, f. 172. — Partly ed. Cramer, Anecd. Paris., I, p. 370 ff.

F. 177. Of another (The heaven is spherical – of the zodiacal stars contains — Comm. Arat. p. 102, 17 ss. ; p. 112, 1 ss. ; p. 116, 1 ; p. 121, 4, ss. : p. 134 ss., ed. Maass. - An Hip-nparchi

F. 179v. *Ἀστέρες βόρειοι (Ἄρκτος μεγάλη — ἡνίοχος ιθ'). Νότιοι (Ποταμὸς ιγ' — θυτήριον η'). — Πάντα μὲν οὖν τὰ προδεδηλωμένα ἄστρα — δοκοῦσιν ἔρχεσθαι.* Hipparchi, ed. Boll, *Bibl. mathem.* III, Folge II, 1901, p. 185 ss. ; cf. cod. Paris. 10, f. 126v. — Edetur in appendice.

F. 180. *Ἑτέρα ἔκδοσις τί ἐστι σφαῖρα (Σφαῖρα ἐστὶ σχῆμα στερεὸν μέρος οὐδεν).* — Gregorii Solitarii, cf. cod. Germ. 39, f. 97 ; Paris. 46, f. 8 ; 47, f. 84.

F. 180v. *Τί ἀστὴρ καὶ τί ἄστρον. Τί διαφέρει ἀνατολὴ ἐπιτελῆς. Τί ἐστι φάσις καὶ τί κρύψις.*

F. 181. *Περὶ μηνός (Μῆνα λέγομεν κυρίως — ὁμωνυμίας διεσώζετο)* Cod. Ital. 19, f. 456v.

F. 182. *Σχήματα Σελήνης ἅπερ καλεῖται φάσεις* = Cod. Ital. 19, f. 457v; cf. cod. Germ. 7, f. 103.

F. 182v. *Ἔτος Ἡλίου. Ἡλίου ἐπακταί. Περὶ τῶν ἐμβολίμων μηνῶν.*

F. 183. *Αἱ ἐννεακαιδεκατηρίδες. Σελήνης ἐπακταί.* Cf. cod. Ital. 19, f. 461v.

F. 183v. *Περὶ τοῦ γνῶναι ἐν ποίᾳ ἡμέρᾳ καὶ ὥρᾳ καὶ στίγμῃ γίνεται ἡ Σελήνη.*

F. 184. *Ἄλλως. Περὶ τοῦ γνῶναι ἐν ποίᾳ ὥρᾳ γεννᾶται ἡ Σελήνη. Ἕτερος ψῆφος εἰς τὸ εὑρεῖν ἐν ποίᾳ ὥρᾳ γίνεται ἡ γέννα τῆς Σελήνης* etc. — Cf. cod. Ital. 19, ibid.

F. 185v. *Τοῦ ἁγίου Μαξίμου μέθοδος τῆς ιδ' ἐν συντόμῳ.* Sequuntur capitula alia, de quibus cf. cod. Ital.

F. 187. *Ἥρωνος μὲν εἰσαγωγὴ τῶν γεωμετρουμένων*, etc. Cf. cod. Ital. ; *Heronis opera*, V, ed. Heiberg, p. xliv, nr. 51.

F. 195v. *Περὶ παρατηρήσεων τῶν φλεβοτομούντων ἔν τε τὰς τοῦ μηνὸς ἡμέρας* [sic] *καὶ τῆς Σελήνης (Ἀπὸ τῆς α' ἡμέρας πλυνθορικὰ πάθη)* = Cod. Ital. 19, f. 471.

F. 196v. *Περὶ τῶν ιβ' ὁρῶν (Δώδεκα ὅρη — ἡ μεγάλη θάλασσα τῶν Λατίνων).* — Ed. A. Delatte, *Byz. Zeitschr.*, XXX, 1929-30, p. 512 s. (nomina geographica nonnumquam differunt).

F. 197v. *Περὶ τῶν δ' θαλασσῶν (Τέσσαρες θάλασσαι — λύμναι λέγονται καὶ οὐ θάλασσαι).* — Aliam formam ed. A. Delatte, *l.c.*, p. 513 ss.

F. 199. *Τὸ πῦρ θερμὸν καὶ ξηρὸν γεννᾷ τὴν ξανθὴν χολὴν — δ' στοιχείων ἐγγινομένη.* — Cf. infra, cod. 33, f. 1 ; *Catal.*, IV, p. 127, 1.

F. 179. Northern stars (Great Bear, the Charioteer 19th). Southern (River 13th, Altar 8th). – All therefore the aforementioned stars — seem to come. **Hipparchi**, ed. Boll, Bibl. mathem. III, Folge II, 1901, p. 185 ss. ; cf. cod. Paris. 10, f. 126. — Will be published in the appendix.

F. 180. Another edition: what is a sphere (A sphere is a solid figure with no part). Of Gregory the Solitary, **cf. cod. Germ. 39, f. 97 ; Paris. 46, f. 8 ; 47, f. 84.**

F. 180. What is a star and what is a constellation. What is the difference of a complete rising. What is a phase and what is a setting.

F. 181. On the month (We properly call a month [redacted] of homonymy was presaved) Code. Italian 19, page 456.

F. 182. Phases of the Moon which are called appearances = Code. Italian 19, **f. 457v; cf. cod. Germ. 7, f. 103.**

F. 182. The Year of the Sun. Solar epacts. On the intercalary month of

F. 183. The nineteen-year cycles. Epacts of the Moon. **Cf. cod.** Ital. 19, f. 461°.

F. 183. On knowing on which day and hour and moment the Moon occurs.

F. 184. Otherwise. On knowing at what hour the Moon is born. Another calculation for finding at what hour the birth of the Moon occurs, etc. — [redacted] cf. cod. Ital. 19, ibid.

F. 185. The method of Saint Maximus for the 14th in brief. There follow other chapters, concerning which cf. cod. Ital.

F. 187. Heron's introduction to geometric figures, etc. Cf. cod. Ital. ; Heronis opera, V, ed. Heiberg, p. xliv, nr. 51.

F. 195. On observations for those performing phlebotomy during the days of the month and of the Moon (From the 1st day, brick-red affections) Cod. Ital. 19, f. 471.

F. 196. On the twelve mountains (Twelve mountains — the great sea of the Latins). - Ed. A. Delatte, Byz. Zeitschr., XXX, 1929-30, p. 512 s. (nomina geographica nonnumquam differunt).

F. 197. On the four seas (Four seas [redacted] lakes are called and not seas). [redacted] Another form ed. A. Delatte, l.c., p. 513 ss.

F. 199. Fire, being hot and dry, generates yellow bile [redacted] d' of elements coming into being. — **Cf. infra, cod. 33, f. 1 ; *Catal.*, IV, p. 127, 1.**

F. 199v. *Ψῆφος Σελήνης ἡμερῶν (Ὅταν θέλῃς εὑρεῖν τὴν Σελήνην — εἰ δὲ ν', ὥρα ι')*. — Computationes digitorum ope factae. Sequuntur diagrammata digitorum et aliae huiusmodi computationes.

F. 201v-202 vacant.

F. 202v. *Ἴστεον ὅτι τὸ ζῴδιον ἔχει — κέντρων ἀναπόδιζε*. Diagramma.

F. 203. *<Τ>αῦτα προεγράφησαν ὄπισθεν εἰς κεφ. κγ'. Περσοῦ φιλοσόφου καὶ ἀστρονόμου τοῦ<νο>μα Ζουνατῇ ἐπίσκεψις παρατηρήσιμος (Δεῖ σε γινώσκειν — καὶ ὀλιγο <χρόνιον>)*.— Ed. Olivieri, *Catal.*, IV, p. 118 s. (cod. Oxoniensis addit : *Τοῦτο γὰρ οὕτως γέγραπται καὶ εἴ ἐστιν ἀληθὲς οὐκ οἶδα*).

Περὶ ἀστέρων ποιούντων τάραξιν ... ἡμέραι παρατηρήσιμοι (Μηνὶ Ἰαννουαρίῳ — ἡμέρας γ'). — Ed. Bassi-Martini, *Catal.*, IV, p. 145 s. — Cf. supra, f. 111v.

F. 204. vacat.

F. 204v. Computationes ad pascham spectantes. — Tabulae.

27. Codex Seldenianus 20 (Arch. Seld. B. 17). — Chartaceus, ff. 138, cm. 31×21,5, saec. XVI, eadem manu scriptus atque cod. 28 et e cod. Rom. 15 descriptus. — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 596 ; *Summary Catal.*, nr. 3363.

F. 1. *Τόπων ἢ ἀστέρων — ἐναντίως* = Vett. Valens, Add., p. 372, 40 s. Kroll ; sunt verba quae in cod. 28 manus altera supplevit.

Ψηφοφορία τῆς ἡλιακῆς ἐποχῆς (Ὑποθώμεθα βούλεσθαι — [f. 7v] ἔμπροσθεν εἰσὶ γεγραμμένα) = Cod. Rom. 15 f. 108v.

28. Codex Seldenianus 22 (Arch. B 35). — Chartaceus, ff. 186, cm. 32,5 × 23,5, saec. XVI, eadem manu scriptus atque cod. 27. F. vIv : « *Curavit hunc librum describendum Christophorus Longolius precio octingentorum sesterciorum nummum...* » ; descriptus est codex e Vat. gr. 191 (= cod. astrol. Rom. 15), cf. *Catal.*, V, 2, p. 4 ; Vettius Valens, ed. Kroll, p. x. — Ex hoc codice descripti sunt cod. Germ. 35 et Paris. 116 (cf. *Catal.*, VIII, 4, p. 89). — Olim Johannis Dee (cf. *A Collection of ... Letters... James Usher*, 1686, p. 322 : « *Vettius Valens in Greek is Mr. Selden's now* [i.e. a. 1624], *but was sometimes Dr. Dees* »). — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 597 s. ; *Summary Cat.*, nr. 3365.

F. 199. Calculation of the Moon's days (When you wish to find the Moon the [redacted] but if 50, hour 10). [redacted] Computationes digitorum ope done Following are diagrams of digits and other calculations of this kind.

F. 201v–202 vacant.

F. 202v. It should be known that the zodiac sign has [redacted] of the centers, go back. Diagramma.

F. 203. These were written beforehand above in ch. 23. Of the Persian philosopher and astronomer, that certain one, Zonates, a notable observation (You must know — and for a short time). — Ed. Olivieri, Catal., IV, p. 118 s. (cod. Oxoniensis adds: For this has been written thus and whether it is true I do not know).

On stars causing disturbance ... days of observation [redacted] for me (In the month of January, 3 days). [redacted] Ed. Bassi-Martini, *Catal.*, IV, p. 145 s. — Cf. supra, f. 111v.

F. 204. is free

F. 204. Computations relating to Easter. [redacted] Tables.

27. Codex Seldenianus 20 (Arch. Seld. B. 17). Paper, ff. [redacted] 138, cm. 31 x21.5, 16th century, written in the same hand as cod. 28 and copied from cod. Rom. 15. Cf. [redacted]xe, Catal. codd. mss. Bibl. *Bodl.*, I, p. 596 ; *Summary Catal.*, nr. 3363.

F. 1. Of Places or Stars [redacted] on the contrary [redacted] = Vet. Walloons, Add., p. 372, 40 s. Kroll; these are words which in cod. 28 a second hand supplied.

Calculation of the solar epoch (Let us suppose we want to [redacted] [f. 7] what is written above)Cod. Rom. 15 f. 108v.

28. Codex Seldenianus 22 (Arch. B 35). Paper, ff. [redacted]86, cm. 32.5 x 23.5, 16th century, written in the same hand as cod. 27. F. vi♥; "Christophorus Longolius had this book copied at a price of eight hundred sesterces..."; the codex was copied from Vat. gr. 191 (= cod. astrol. Rom. 15), cf. Catal., V, 2, p. 4; Vettius Valens, ed. Kroll, p. x. From this codex were copied cod. Germ. 35 and Paris. 116 (cf. Catal., VIII, 4, p. 89). Formerly belonging to John Dee (cf. [redacted]

A Collection of ***Letters... James Usher, 1686, p. 322: "Vellius Valens in Greek is Mr. Selden's now [i.e. a. 1624], but was sometimes Dr. Dees"). Cf. [redacted]e, Catal. codd. mss. Bibl. Bodl., 1, p. 597 f.; Summary Cal., nr. 3365.

F. 1. *Οὐάλεντος Ἀντιοχέως Ἀνθολογιῶν βιβλίον πρῶτον.*
Praeit titulus primus *περὶ μεσουρανήματος*. Desunt : I, 1-5 ; 20-23. — Liber II : f. 5 ; l. III : f. 42 ; l. IV : f. 61ᵛ ; l. V : f. 90ᵛ ; l. VI : f. 108 ; l. VII : f. 121 ; l. VIII : f. 138ᵛ ; l. IX : f. 153 ; des. f. 176ᵛ. — Est cod. S ed. Kroll.

F. 177. *Περὶ χρόνων ζωῆς εἰς τὰ ἐν τοῖς ὀργάνοις τοῦ ιβ' κεφαλαίου κτλ. (Πρὸ παντὸς μὲν οὖν — περὶ τὸν βίον γενήσονται. Τέλος τοῦ β' βιβλίου Οὐάλεντος).* — Ed. Kroll, *ibid.*, p. 364-366.

F. 181ᵛ. *Τόποι ζῳδιακοὶ τῶν ιβ' ζῳδίων ἁρμόζοντες περὶ χρόνου ζωῆς πρὸς τὸν ἐλάχιστον καὶ μέσον καὶ μέγιστον ὅρον περὶ ὁρίων (Οἱ πλείους μέντοι — ἐναντίων ἐναντίως,* ultimi duo versus manu altera). — Ed. Kroll, *ibid.*, p. 366-372.

29. Codex Arch. Selden. B. 8. — Chartaceus, ff. 335, cm. 31,8 × 20,5, miscellaneus, pars graeca : saec. XVI. — Olim Johannis Dee (F. 3 : « *Parisiis / Ex bibliotheca regia / Joannes Dee* 1550. / 10 »). — *Summary Catal.*, nr. 3338.

F. 3. *Πορφυρίου φιλοσόφου Εἰσαγωγὴ εἰς τὴν Ἀποτελεσματικὴν τοῦ Πτολεμαίου ὡς φασὶ (Προοίμιον Ἐπειδὴ* [f. 12ᵛ] *μεγάλου ἀποτελέσματος)* — Capitula 1-30 ; additur nota : *τὸ δὲ λοιπὸν οὐχ εὕρηται.* — Ed. *Catal.*, V, 4, p. 190 ss.

30. Codex Auct. F. 4. 14. — Chartaceus, ff. 307, cm. 22 × 15,5, saec. XVI, e cod. Barocc. 95 (= astrol. 6) descriptus. — Olim Eduardi Barnard (nr. 14 et 23). — Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 683 s. (nr. 113) ; *Summary Catal.*, nr. 8823.

F. 304. *Ἐπίστολα* [sic] *Θρασήλου φιλοσόφου οἱ δὲ Πυγαγόρου πρὸς Ἄμμα βασιλέα Αἰγύπτου (Πολλὰ παθὼν — ἐγκαλούμενος ἢ προσκληθείς).* — Ed. Tannery, *Notices et extraits*, XXXI, 2, 1885, p. 248-250 ; cf. Zuretti, *Catal.*, XI, 2, p. 139 ; supra, cod. 6, f. 307.

F. 305. *Πλήθης* [leg. *πλινθὶς*] *α' (θ' καὶ α' ὁ ἐγκαλῶν* — [*πλήθης θ'*] *θ' καὶ θ' ὁ ἐγκαλῶν νικᾷ).* — Cf. quae ed. Zuretti, *Catal.*, XI, 2, p. 141 s. ; supra, cod. 6, f. 308.

F. 1. Vettius Valens of Antioch, Anthologies, Book One.

The first title περί μεσουρανήματος precedes. Missing: I, 1-5; 20-23. - Book II: f. 5; l. III: f. 42; l. IV: f. 61; l. V f. 90v l. VI: f. 108; l. VII: f. 121; l. VIII: f. 138; l. IX: f. 153; ends f. 176°. This is cod. S of Kroll's edition.

F. 177. On the lengths of life, regarding the instruments of chapter 12, etc. (Above all therefore – concerning the life that comes to be will be. End of the second book of Vettius Valens). Ed. Kroll, *ibid.*, p. 364-366.

F. 181. Zodiacal places of the 12 signs suitable for the length of life, with respect to the minimum, mean, and maximum limit concerning terms (The majority indeed of opposite[redacted] opposing ways, the last two verses in another hand). Ed. Kroll, ibid., p. 366-372,

29. Codex Arch. Selden. B. 8. Paper, [redacted] 335, cm. 31.8 × 20.5, miscellaneous, Greek portion: 16th century. Formerly [redacted] belonging to John Dee (F. 3: "Parisils / Ex bibliotheca regia / Joannes Dee 1550. / 10"). — Summary Catal., nr. 3338.

F. 3. Porphyry the Philosopher's Introduction to the Apotelesmatica of Ptolemy, as they say (Prooemium: Epeidê [1. 127] megalou apotelesmatôs) Capitula 1–30; a note is added: the remainder has not been found. Ed. Catal., V, 4, p. 190 ff.

30. Codex Auct. F. 4. 14. Pape[redacted] ff. 307, cm. 22 × 15.5, 16th century, copied from cod. Barocc. 95 (= astrol. 6). Formerly belong[redacted]g to Edward Barnard (nr. 14 and 23). Cf. [redacted]xe, Catal. codd. mss. Bibl. Bodl., I, p. 683 f. (nr. 113); Summary Catal., nr. 8823.

C. 304. Letter [sic] of the philosopher Thrasyllus, or according to others of Pythagoras, to Ammon king of Egypt (Having suffered much — accused or summoned). - Ed. Tannery, Notices et extraits, XXXI, 2, 1885, p. 218-250; cf. Zuretti, Catal., XI, 2, p. 139; supra, cod. 6, f. 307. Γ. 305. Plinth [leg. plinthis] 1 (9 and 1 the accuser (plinth 9] 9 and 9 the accuser wins. Cf. quae ed. Zuretti, Catal., [redacted] 2, p. 111 s.; supra, cod. 6, f. 308.

31. Codex Auct. F. 4. 16 (olim Arch. B. 90). — Chartaceus, ff. 46, cm. 23,6 × 16, anno 1564 Parisiis manu Michaelis Vergecii Cretensis scriptus, cf. f. 41 : *γέγραπται ἐν λουτεκίᾳ τῶν παρησίων χειρὶ ἀγγέλου βεργηκίου τοῦ κρητὸς. ἔτει ,αφξδ'*. Codex est gemellus Italici 1 (Taurin. B VI, 8, cf. *Catal.*, IV, p. 3), anno posteriore exarati, eodemque modo litteris aureis vel rubris et picturis est ornatus. Cf. Vogel-Gardthausen, *Die griech. Schreiber*, p. 3. Ex libris Iohannis Fortescue a. 1601 Bibliothecae Bodleianae dono datis, cf. T. (Fortescue) Lord Clermont, *A History of the Family Fortescue*, 1880, p. 411 s. — Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 686 (nr. 115); *Summary Catal.*, nr. 3079.

F. 1. *Ἰωάννου τοῦ Καματηροῦ τοῦ ἐπὶ τοῦ κανικλείου περὶ τῆς οὐρανίας τῶν ἀστέρων διαθέσεως ἐν συνόψει διὰ στίχων ἰαμβικῶν πρὸς τὸν βασιλέα τὸν Πορφυρογέννητον (Προοίμιον. Ἐξ οὐρανίων ἀντύγων* — [f. 36] *Βαβυλονίων γράφει. τέλος τῆς παρούσης πραγματίας. τέλος).* Ed. Miller, *Notices et Extraits*, XXIII, 1872, p. 53-111 ; cf. cod. Paris. 4, f. 60 ; 10, f. 192.

F. ϛ6ᵛ. *Διασάφησις πῶς χρὴ συνιστάναι τὰ θεμάτια (Τῆς οὐρανίας διαθέσεως κατὰ τόδε τὸ ἐγχαραττόμενον καὶ τὰ γενέθλια)* = Cod. Ital., I, f. 36 ; cf. Hephaestionis capitulum, ed. *Catal.*, I, p. 93.
Ὅρος θεματίου (Θεμάτιον τοίνυν λέγεται — τὸ παρὸν διάγραμμα). Sequitur diagramma. — Cf. infra, cod. 36, f. 84.

F. 37ᵛ. *Περὶ τῶν ὀνομασιῶν τῶν τόπων τοῦ θέματος (Πρῶτος οὖν τόπος λαμβάνεται χαρὰ τοῦ Κρόνου).* Sequitur diagramma Cod. Ital., ibid.

F. 38. *Περὶ τῶν χρηματιστικῶν τόπων τοῦ θεματίου (Τούτων δὲ τῶν τόπων χρηματιστικοὶ σχήματα ἀγαθὰ συμφωνήσουσι)* = Cod. Ital. 1, f. 37ᵛ.
Ἐκ πόσων τρόπων γίνονται τὰ ἀποτελέσματα (Γίνονται δὲ τὰ ἀποτελέσματα τῶν πλανήτων — θηλυκοὶ ἐν τοῖς θηλυκοῖς) Porphyrii, *Introd.*, c. 53 (ed. *Catal.*, V, 4, p. 214).

F. 38ᵛ. *Ἔκθεσις εἰς τὰς μαρτυρίας (Ἡ μαρτυρία τῶν πλανήτων χαίρει μετ' αὐτῶν)* = Porphyr., *Introd.*, c. 54 (ed. *ibid.*, p. 215).

F. 39. *Διδασκαλία καθολικὴ πῶς δεῖ ἀποτελεῖν τὰ γενέθλια (Μετὰ τὸ ἐκθέσθαι γοῦν τὸν ὡροσκόπον* — [f. 41] *ἐνι-*

31. Codex Auct. F. 4. 16 (formerly Arch. B. 90). Paper manuscript, ff. 46, cm. 23.6 × 16, written in Paris in the year 1561 by the hand of Michael Vergikios of Crete, cf. f. 41: written in Lutetia of the Parisians by the hand of Angelos Vergikios the Cretan, in the year 1564. The codex is a twin of Italicus 1 (Taurin. B VI, 8, cf. Catal., IV, p. 3), copied in a later year, and is decorated in the same manner with gold or red letters and illustrations. Cf. Vogel-Gardthausen, Die griech. Schreiber, p. 3. From the library of Johannes Fortescue, donated to the Bodleian Library in the year 1601, cf. T. (Fortescue) Lord Clermont, A History of the Family Fortescue, 1880, p. 411 s.

Coxe, Catal. codd. mss. Bibl. Bodl., 1, p. 686 (nr. 115); Summary Catal., nr. 3079.

F. 1. Of Ioannes Kamateros, the keeper of the inkstand, on the celestial disposition of the stars in synopsis through iambic verses addressed to the Emperor Porphyrogennetos (Prooemium. From the celestial vaults — [f. 36] writes of the Babylonians, end of the present treatise. end). Ed. Miller, Notices et Extraits, XXIII, 1872, **p. 53-111 ; cf. cod. Paris. 4, f. 60 ; 10, f. 192.**

G. eón. Explanation of how one must set up the charts (Of the celestial disposition according to this inscribed and nativity) ======== Cod. Italian, I, f. 36; cf. Hephaestio-nnis chapter, ed. Catal., I, p. 93.

Definition of a theme (A theme, then, is said the present diagram). A diagram follows. **Cf. infra, cod. 36, f. 84.**

F. 37. On the names of the places of the chart (The first place is thus taken from Saturn). A diagram follows. Cod. Ital., ibid.

F. 38. On the chrematistic places of the theme (Of these places, the chrematistic ones good configurations in harmony will be) = Cod. Ital. 1, 1. 37.

In how many ways are the effects produced (There result and the effects of the planets feminine in the feminine) Porphyry *Introd.*, c. 53 (ed. *Catal.*, **V, 4, p. 214).**

F. 38v. Exposition on the testimonies (The testimony of the planets rejoices with them) = **Porphyr., *Introd.*, c. 54 (ed. *ibid.*, p. 215).**

F. 39. General teaching on how one must cast nativities (After setting out the horoscope, then — [f. 41] eni

αυτοῦ ἢ τοῦ Ἑρμοῦ). — Ed. Cumont, *Catal.*, VIII, 1, p. 243 ss.

F. 41v-46v vacant.

32. Codex Auct. T. V. 4. — Membranaceus, ff. 150, cm. 15,8 × 12,3, saec. XIV. — Ex libris Iohannis Saibante (nr. 43 in : S. Maffei, *Verona Illustrata*, 1732, III, p. 243). Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 811 (nr. 266); *Summary Cat.*, nr. 20546 ; Ptol., *Tetrab.*, ed. Boll-Boer, p. VII.

F. 1. *Τάδε ἔνεστιν ἐν τῷ α' βιβλίῳ κεφάλαια Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσματικῶν.* Claudii Ptolemaei Tetrabiblus : l. II, f. 32 ; l. III, f. 59v ; l. IV, f.107v. Deficit f. 137 in verbis *τοιοῦτός τις ἄν* p.212, 25 Boll-Boer. Est codex U ed. Boll-Boer. — In margine eadem manu commentarius perpetuus, qui inscribitur *Ἐξηγητοῦ ἀνωνύμου τινός · εἰς τὴν Τετράβιβλον τοῦ Πτολεμαίου* (*Τὰ προοίμια* — [f. 139v] *χρόνον τῆς κολλήσεως. Τέλος ἀνωνύμου. Τέλος τῆς ἐξηγήσεως τοῦ ἀνωνύμου*) = P. 1-179, 38 ed. Basil. a. 1559.

F. 140-140v. Diagrammata duo quorum alterum : *Σχηματισμοὶ τῶν ἑπτὰ πλανητῶν, ὁ θέλων γνῶναι τοῦ ἑνὸς ἑκάστου τὴν πράξιν.*

F. 141. *Βιβλίον ὁ Καρπὸς Κλαυδίου Πτολεμαίου ἔχον ἐξηγητὴν τὸν Ἄχμετ υἱὸν τοῦ Ἰωσὴφ τὸν γραμματικὸν τοῦ ἀρχηγοῦ Αἰγύπτου Ταουλούντ.* Inc. commentarius perpetuus f. 141 : *Ἡ πρόγνωσις διχῶς νοεῖται,* des. mutil. f. 143 : *Ἥλιος, Ἀφροδίτη Ἑρμῆς* Cod. Flor. 3, f. 25v ; Rom. 53, f. 115v ; Mediol. 12, f. 328. — Fructus inc. mutil. f. 143 : *οἴκῳ τοῦ Ἄρεως δίδωσιν,* des. f. 150 : *ἔσται ὁ ἐχθρός. Τέλος τοῦ Πτολεμαικοῦ βιβλίου τοῦ Καρποῦ* = P. 219, 3 ss. ed. 1553 ; p. 53, 21 ed. Boer.

33. Codex Auct. T. V. 8. — Chartaceus, ff. 248, cm. 18 × 13,5, saec. XV (cf. Briquet, nr. 2576). — Codex olim 416 folia continuit ; nunc ordo eorum, quae remanserunt, valde disturbatus est (vide infra). — Olim Ambrosii hierodiaconi Cyprii (f. 247 : *καὶ τόδε σὺν τοῖς ἄλλοις ἀμβροσίου ἱεροδιακόνου ἐκ νήσου κίπρου καὶ γονέων ἱερέων*). Reverendus Hall, apud Liburnenses capellanus, a. 1816 Bibliothecae Bodleianae dono dedit. Cf. Coxe, *Catal. codd. mss. Bibl. Bodl.*, I, p. 813, nr. 270 ; *Summary Cat.*, nr. 28092.

F. 2. *Ἐν ὀνόματι κυρίου θεοῦ παντοκράτορος. Ἀρξόμεθα*

of him or of Hermes). — Ed. Cumont, *Catal.*, VIII, 1, p. 243 ss.

F. 41v-46v vacant.

32. Codex Auct. T. V. 4. — Membranaceus, ff. 150 cm. 15,8 12,3, century XIV. — Ex libris of Joannes Saibante (nr. 43 in: S. Maffei, Verona Illustrata, 1732, III, p. 243). Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 811 (nr. 266); Summary Cat., nr. 20546; Ptol., Tetrab., ed. Boll-Boer, p. VII.

F. 1. The following are the chapter headings contained in the first book of Claudius Ptolemy's Apotelesmatica addressed to Syrus. Claudii Ptolemaei Tetrabiblos: l. II, f. 32; l. III, f. 59; l. IV, f. 107. Ends at f. 137 with the words τοιοῦτός τις ἄν p. 212, 25 Boll-Boer. This is codex U of the Boll-Boer edition. — In the margin, in the same hand, a continuous commentary, which is entitled: Anonymous Commentator's Commentary on the Tetrabiblos of Ptolemy (The proemia [f. 139] time of the joining. End of the anonymous. End of the commentary of the anonymous) = P. 1-179, 38 ed. Basil. a. 1559.

F. 140-140'. Two diagrams, one of which: Configurations of the seven planets; for one who wishes to know the function of each one of them.

F. 141. The book Karpos of Claudius Ptolemy having as commentator Achmet son of Joseph the grammarian of the governor of Egypt Taoulount. Inc. commentary perpetuus f. 141: Η πρόγνωσις διχῶς νοεῖται, des. mutil. f. 143: Ἥλιος, Ἀφροδίτη Ἑρμῆς Cod. Flor. 3, 1. 25; Rom. 53, f. 115; Mediol. 12, f. 328. – Fructus inc. mutil. f. 143: οἴκῳ τοῦ Ἄρεως δίδωσιν, des. f. 150: ἔσται ὁ ἐχθρός. End of the Ptolemaic book of the Karpos P. 219, 3 ss. ed. 1553; p. 53, 21 ed. Boer.

33. Codex Auct. T. V. 8. Paper; fr. 248, cm. 18 × 13.5, 15th century (cf. Briquet, nr. 2576). The codex formerly contained 416 folios; the order of those that remain is now greatly disturbed (see below). Formerly belonging to Ambrosios, hierodeacon of Cyprus (f. 247: and this together with the others of Ambrosios hierodeacon from the island of Cyprus and of dear parents). The Reverend Hall, chaplain at Livorno, donated it to the Bodleian Library in 1816. Cf. Coxe, Catal. codd. mss. Bibl. Bodl., I, p. 813, nr. 270; Summary Cal., nr. 28092.

F. 2. In the name of the Lord God Almighty. We shall begin

τοῦ διηγήσασθαι πὸς ἐσυνεβην τοῦ γράψασθαι ἢ παρούσα δέλτος τοῦ βροντολογίου (Γυνοσκε σύ, ὡ αν(θρωπ)έ ὀτη οἱ παρούσα βήβλως αἱ ωράσίς τοῦ προφήτου Δ α - ν η ύ λ εἰσίν — ἐπειησαν την Ἀρραβειτηκην). — Aliam formam huius praefationis in Apocalypsim prophetae Danielis ed. Boudreaux, *Catal.*, VIII, 3, p. 171-172, 9.
Πρόγραμμα (Ἐν δέ τό κερῶ τοῦ ,ςψνγ' ετους — γνώσις σου ἐξ εμοῦ). — Breviorem formam ed. Boudreaux, *ibid.*, p. 172, 10-16.

F. 2v. Sine titulo. (*Ὁ ἀνθροπος δ' εστίν ἐπίγος — αριθμὸς αὐτοῦ*).
Περι του ουρανού (Ωσαύτος καί ὁ ουρανός — ἐστὶν θερμὸν ... abrumpitur; pars f. 3 et f. 3v vacant.

F. 4. Sine titulo (... *αἱμά ἐστιν θερμὸν καὶ ὑγρὸν — μανθάνωμεν περὶ ἀνθρώπου*). — Cf. supra cod. 26, f. 199.
Τούτῳ δὲ τῷ λόγῳ κατὰ μέρος διηγεῖται ὁ μέγιστος ἐν Ἕλλησιν Ὑ π π ο κ ρ ά τ η ς καθ' ἡμᾶς δὲ ὁ μακάριος ποιητὴς ὁ Δ α μ α σ κ η ν ό ς. — Cf. cod. Rom. 82, f. 363.

F. 4v. *Ἄνθρωπος δὲ ἑρμηνεύεται διὰ τὸ θροεῖσθαι — καὶ ἐν τῇ κύστη.*
Πόθεν οἱ μὲν τῶν ἀνθρώπων εἰσὶν χάρι ἐν τῆκοί (?) (sic) *ἐκ — τοῦ φλέγματος.*

F. 5. *Καὶ ἑπτά εἰσιν αἱ τοῦ ἀνθρώπου ἡλικίαι (Βρέφος ἀπὸ γεννήσεως μέχρι δ' ἐτῶν ἀναλογεῖ δὲ τὴν Σελήνην — τῷ τε Κρόνῳ ξ').* — Excerptum ex Ptol., *Tetrab.*, IV, 10, 6. — Cf. cod. Ambros. 426 (H 22 sup.), f. 10v; Boll, *Neue Jahrb.*, XXXI, 1913, p. 120, 2.
Περὶ ὀδόντων ποσώτητα (Ὁ ἀνὴρ ἔχει ὀδόντας λβ' — ὁ ἐκτετμημένος βοῦς ὀδόντας κδ').

F. 5v. *Περὶ ὀστέων ποσώτητα (Συνέστηκεν δὲ ὁ ἄνθρωπος ἐξ ὀστέων ρξθ' τρία καὶ τρία).*

F. 6. Sine titulo (*Θεὸς μὲν ἐστὶν οὐσία ἀναίτιος — τῶν ὅλων δικαίαν ἀπόφασιν*).

F. 6v. Sine titulo (*Ἰστέον δὲ ὅτι ἡ παροῦσα δέλτος ἄρχεται ἀπὸ τῶν Ὀκτώβριον μῆναν — Αὔγουστος καὶ Σεπτέβριος*).

F. 7. Sine titulo. (*Ἐπειράθην γὰρ τοῦ δηλῶσαι ὑμᾶς τὰ τοιάδε — ἐπιστρέψαι καὶ ζῆσαι αὐτούς*).

F. 7v. *Γραφὴ αὐτοῦ Ἀ λ ε ξ ί ο υ (Καὶ μαρτυρεῖ μοι αὐτὸς ὁ πάντα τά τε ἐν τῷ οὐρανῷ — ἐλεῆσαι αὐτὸν ἀμήν).* — Cf. Cumontii notam, *Catal.*, VIII, 3, p. 171; XII, p. 153.

of narrating how it came about that the present volume of the brontologion was written (Know, O man, that the present book and the visions of the prophet Daniel are; they made the Arabic one). Aliam formam huius praefationis in Apocalypsim prophetae Danielis ed. Boudreaux, Catal., VIII, 3, p. 171-172, 9. Preface (In the time of the 693rd year – knowledge of you from me). - Breviorem formam ed. Boudreaux, ibid., p. 172, 10-16.

F. 2v. Sine titulo. (Ο άνθρωπος δ' εστίν ἐπίγος - αριθμός αὐτού). On the heavens (Similarly also the 8th heaven--is hot- is hot- warm· is broken off; part f. 3 and f. 3v empty

F. 4. Sine titulo (... blood is hot and moist, we learn about man). Cf. supra cod. 26, f. 199.
In this account the greatest among the Greeks, Hippocrates, and in our time the blessed poet, the Damascene, narrate in detail. Cf. cod. Rom. 82, f. 363.

F. 4. Man is interpreted through the notion of being vocal — and in the [and] in the bladder.
Why some men are graceful (?) (sic) from — the phlegm.

F. 5. And there are seven ages of man (An infant from birth up to 4 years corresponds to the Moon — and to Saturn, 60). Excerpt from Ptol., Tetrab., IV, 10, 6. Cf. cod. Ambros. 126 (H 22 sup.), f. 10v; Boll, Neue Jahrb., XXXI, 1913, p. 120, 2.
On the quantity of teeth (A man has 32 teeth - a castrated ox has 24 teeth).

F. 5v. On the number of bones (The human being is composed of one hundred and seventy-nine bones, three and three).

F. 6. Sine titulo (God is an uncaused essence ... a just — of all things pronouncement).

F. 6v. Sine titulo (It should be known that the present tablet begins from the month of October, Augustus and September). Sine

F. 7. titulo. (For I endeavored to reveal these things to you, to turn them back and to make them live).

F. 7v. His writing of Alexios (And he himself bears witness to me, the one who controls all things, both those in heaven, to have mercy on him, amen). - Cf. Cumont's note, Catal., VIII, 3, p. 171; XII, p. 153.

Στοίχοι τοῦ αὐτοῦ (Καὶ ὥς τις ἐν χειρὶ τήν δε τὴν βίβλον λάβῃ — συγγνώμην δώσει ὁ θεὸς τοῦ ἐλέους). — Cf. ibid.

Περὶ φωτὸς, πυρὸς, φωστήρων, Ἡλίου, Σελήνης, καὶ ἀστέρων (Τὸ πῦρ ἐν τῶν τεσσάρων στοιχείων ἐστὶν κοῦφον τε — [f. 9v] *Ὑδρόχοος* signum Aquarii *Ἰχθύες*, signum Piscium). Errore margini f. 9 adscriptus est titulus : *Περὶ τοῦ σχήματος τοῦ Ἑρμοῦ καὶ τοῦ Ἄρεως.*

F. 9v. *Ἑρμηνεία (Οὗτοι οἱ δώδεκα ἀστέρες περὶ μὲν τῶν Χαλδαίων καὶ Ἀράπων οἶκοι ὠνομάζονται — καὶ πλανήτας ὧδε γράφομεν).*

F. 10. Sine titulo. (*Τούς τε οὐρανοὺς καὶ τὰ ζῴδια καὶ τοὺς πλανήτας κατὰ τὴν τάξιν αὐτῶν — εἴκοσι ἐννέα καὶ δήμηρον ἡμέρας μιᾶς*).

F. 11v. *Περὶ τῶν ιβ' ζῳδίων (Ἐν τῷ ὀγδόῳ οὐρανῷ ἔστιν οὐ* [sic] *κύκλος τῶν ζῳδίων* — [f. 15] *συνίστανται καὶ πάλιν διαλύονται).*

F. 15. *Περὶ τοῦ φανέντος τοῖς μάγοις ἀστέρος (Ἐπὶ καὶ ὁ κατὰ τὴν τοῦ κυρίου δι' ἡμᾶς κατὰ σάρκα — ἄστρον τάξεως ἢ φύσεως).*

Ἥλιος διὰ πᾶν (Χρὴ γινώσκειν ὡς ἐκ τοῦ Ἡλίου φωτίζεται ἡ Σελήνη εὐχαριστῶς καὶ εὐγνωμόνος).

F. 15v. *Δια ποίαν αἰτίαν ἐκλήψει ὅ τε Ἥλιος καὶ ἡ Σελήνη (Ἐκλήπει δὲ ὁ μὲν Ἥλιος τοῦ σώματος τῆς Σελήνης — βουνὸς ἢ τεῖχος).*

F. 16. *Περὶ τῆς ἐκλήψεως τῆς Σελήνης (Ἡ δὲ τῆς Σελήνης ἔκληψις ἐκ τοῦ ἀποσκιάσματος — καὶ ποιεῖς ὑφιλμόν).* — Cf. cod. Germ. 32, f. 6v.

F. 18. *Πίναξ σὺν θεῷ τῆσδε τῆς βίβλου τοῦ βροντολογίου καὶ συσμολογίου καὶ εἴ τι ἐν οὐρανῷ καὶ ἐν τῇ γῇ σημεῖα φανήσονται. λόγοι ἀποδείξεων εἴκοσι πέντε (α' περὶ ἐκλείψεως τοῦ Ἡλίου — κε' περὶ συσεισμοῦ* [sic] *τῆς γῆς).* Danielis prophetae apocalypsis. Ed. Boudreaux, *Catal*, VIII, 3, p. 172, 17-28.

F. 18v. Incipit a mense Octobri (*Ἀρχὴ τοῦ μεθοπώρου ἤτοι τοῦ Ὀκτωβρίου μηνὸς. Χρὴ γινώσκειν, ὅτι ὁ παρὼν μὴν* [f.26v] *ἀφαντισθήσονται οὐκ ὀλλιγοί ἐν τῷ παρόντι χρόνῳ καὶ θεὸς μὲν ἐστὶ κυρίως ὁ γινώσκον τὰ συμβησόμενα).*— Ed. Boudreaux, *ibid.*, p. 172, 29 - 179, 5 (hic codex partim pleniorem formam praebet et ei similiorem, cuius

Verses of the same (And whoever takes this book in hand, God of mercy will grant him forgiveness). — Cf. ibid.

On light, fire, luminaries, the Sun, the Moon, and the stars (Fire among the four elements is light [l. 97] Hydrochoeus the sign of Aquarius, Ichthyes, the sign of Pisces). By error, a title was inscribed in the margin of f. 9: On the figure of Hermes and Ares. Interpretation

F. 9v. (These twelve stars, concerning the Chaldeans and Arabs, are called houses — we write of the and planets thus).

F. 10. Without title. (The heavens and the zodiac signs and the planets according to their order — twenty-nine and a fraction of one day).

F. 11v. On the twelve zodiac signs (In the eighth heaven there is a [sic] circle of the zodiac signs — [l. 15] they come together and are again dissolved).

F. 15. On the star that appeared to the Magi (For also the one at the flesh-taking of the Lord for our sake — of the rank or nature of a star).

The Sun above all (One must know that from the Sun the Moon is illuminated, gratefully and with good sense).

F. 154. For what reason the Sun and the Moon are eclipsed (The Sun is eclipsed by the body of the Moon — a hill or a wall).

F. 16. On the Eclipse of the Moon (But the eclipse of the Moon from the shadow – and you make a subtraction). Cf. cod. Germ. 32. f. 6.

F. 18. Table, with God's help, of this book of the brontologion and seismologion and of whatever signs shall appear in the sky and on the earth. Twenty-five demonstrative discourses (1st on the eclipse of the Sun, 25th on the earthquake [sic] of the earth). Apocalypse of the prophet Daniel. Ed. Boudreaux, Catal., VIII, 3, p. 172, 17-28.

F. 18. Begins with the month of October (Beginning of autumn, that is of the month of October. One should know that in the present month [1.267] not a few will disappear in the present time, and God indeed is properly the one who knows what will come to pass). Ed. Boudreaux, ibid., p. 172, 29 - 179, 5 (this codex partly presents a fuller form and one more similar to that of which

fragmentum e cod. Atheniensi 11 ed. Delatte, *Catal.*, X, 154 s.). Perierunt praesagia de mensibus Nov.-Mart., item caput primum et media pars capitis secundi de mense Aprili, qui continetur ff. 29-33ᵛ et 27 [sic]. Sequuntur menses ceteri eodem modo in 25 capitulis tractati ; ordo dehinc foliorum perturbatus sic est restituendus, Maius : 27ᵛ. 41-46ᵛ ; Iun. : 46ᵛ-49. 35-38 ; Iul. : 38ᵛ-40. 56. 28. 57 ; Aug. : 57ᵛ-62. 34. (exciso folio uno pars capitis 24 et caput 25 nunc desunt) ; September : (capita 1-2 perierunt una cum exciso illo folio) 50-55. — Desinit, f. 55 : ... *ἕως περάτων τῆς οἰκουμένης. Τέλος τῶν ἀποδείξεων Δ α - ν ι ὴ λ τοῦ προφήτου. καὶ ἀρχὴ τῶν μαθηματικῶν.* — Pars paginae vacat.

F. 55ᵛ. *Ἀρχὴ σὺν θεῷ ἑτέρου βροντολογίου καὶ σεισμολογίου καὶ εἴ τι ἐν οὐρανῷ καὶ ἐν τῇ γῇ σειμεία μέλλωσι φαίνεσθαι · λόγοι ἀποδείξεων εἴκοσι ὀκτῶ · ἔστιν καὶ τῶν μαθηματικῶν καὶ τῶν φιλοσόφων πάντων.*

Πίναξ σὺν θεῷ ἁγίῳ (Περὶ ἐκλείψεως τοῦ Ἡλίου α' — Περὶ ἐπιβρέξεως βατράχων καὶ ἰνώρων ιθ'). Pars huius indicis (κ-κη') periit ; ff. 56-62ᵛ ad Danielis prophetae Apocalypsim pertinent, v. supra).

F. 63. Sine titulo, in mg. ιγ'. (*Χρὴ γινώσκειν ὅτι ὁ Ἥλιος ἐμπένει εἰς τὸν Κριὸν — εἰς τὸν Ἰχθὺν* signum Piscium). — Capitulum ab hoc opere alienum nescio quomodo hic insertum sit.

In capitulis 29, quae sequuntur, eadem phaenomena caelestia et in eodem ordine tractantur atque in Apocalypsi D a n i e l i s prophetae. Sed hic phaenomena sunt quae capitula efficiunt, ibi menses ; hic singula phaenomena cum praesagiis totius anni semel apparent, ibi calendarii modo duodecies repetuntur.

α'. Περὶ ἐκλείψεως τοῦ Ἡλίου (Ἐὰν ὁ Ἥλιος ἐκλείψει καὶ ἡ Σελήνη εἰς ζῴδιον τὸν Κριὸν ἐν τούτῳ τῷ χρόνῳ).

F. 65. *β'. Περὶ ἐκλείψεως τῆς Σελήνης (Ἐὰν ὁ Σελήνη κρατηθῇ — χείρωνα τούτων γένωνται).*

F. 66ᵛ. *γ'. Περὶ δίσκου τοῦ Ἡλίου (Ἐὰν ὁ Ἥλιος δύσκον ποιησει γύρωθεν — εἰς τοὺς κλέπτας καὶ ἁρπαγάς).*

F. 67ᵛ. *δ'. Περὶ δύσκου τῆς Σελήνης (Ἐὰν δὲ ἡ Σελήνη δύσκον ποιήσει — μάλλιστα δὲ εἰς τοὺς γέροντας).*

a fragment from cod. Atheniensis 11 ed. Delatte, Catal., X, 154 f.). The prognostications for the months Nov.–Mar. have been lost, likewise the first chapter and the middle part of the second chapter on the month of April, which is contained in ff. 29–33 and 27 [sic]. The remaining months follow, treated in the same manner in 25 chapters; the order of the folios, which is disturbed, is to be restored as follows — May: 27. 41–46v; Jun.: 46–49. 35–38; Jul.: 38–40. 56. 28. 57; Aug.: 57–62. 34. (with one folio excised, part of chapter 24 and chapter 25 are now missing); September: (chapters 1–2 were lost together with that excised folio) 50–55. Ends, f. 55: ... unto the ends of the inhabited world. End of the demonstrations of Daniel the prophet, and beginning of the mathematical [sections]. Part of the page is blank.

F. 55. Beginning, with God's help, of another brontologion and seismologion and of the signs that are about to appear in the sky and on the earth; twenty-eight demonstrative discourses; it belongs to both the mathematicians and all the philosophers.

Table, with the holy God (On the Eclipse of the Sun, 1; On the Rain of Frogs and Early Rains, 19). Part of this index (20–28) is lost; ff. 56–62v belong to the Apocalypse of the prophet Daniel, see above.

F. 63. Without title, in the margin: 13. (One must know that the Sun enters Aries – into Pisces, the sign of Pisces). This chapter, which is foreign to this work, has been inserted here by some unknown means.

In the 29 chapters that follow, the same celestial phenomena are treated in the same order as in the Apocalypse of the prophet Daniel. But here the phenomena constitute the chapters, there the months; here each individual phenomenon appears once together with the omens for the whole year, there they are repeated twelve times in the manner of a calendar.

1. On the Eclipse of the Sun (If the Sun is eclipsed and the Moon is in the zodiacal sign of Aries at that time).

F. 65. 2. On the Eclipse of the Moon (If the Moon prevails ... worse 34 things than these come to pass).

F. 66. 3. On the Disk of the Sun (If the Sun makes a disk around it ... concerning thieves and plunderers).

E. 67. 4. On the Difficulty of the Moon (And if the Moon causes difficulty especially in the case of the elderly).

F. 69. *ε'. Περὶ νεομηνίας τῆς Σελήνης* (*Ἐὰν τὴν Σελήνην θεάσονται ἐξελθοῦσαν — ὕδατα εἰς περίσσευμα ἔσονται*).

F. 70. *ς'. Περὶ ἐκχύσεως τῶν ἀστέρων* (*Ἐὰν ἄστρα ἐκχυθῶσιν — καὶ εἰρήνη ἐν τῷ κόσμῳ*).

F. 71v. *ζ'. Περὶ ἐκπέσεως τῶν ἀστέρων* (*Ἐὰν ἄστρα ἐκπέσωσιν καθάπερ βολῆς — εἰρήνη δὲ φανήσεται εἰς τὸν κόσμον*).

F. 73. *η'. Περὶ ἐμφανήσεως τῆς ἁγίας ζώνης* (*Ἐὰν δὲ ἡ ἁγία ζώνη φανεῖται — καὶ πολιῶν τῶν ὑδάτων*).

F. 74v. *θ'. Περὶ ῥομφαίας ὅμοιον ἐν τῷ οὐρανῷ* (*Ἐὰν ῥομφαίας ὅμοιον — νῖκος δὲ Ἀράβων γένηται*).

F. 76. *ι'. Περὶ ἐρυθράδας τοῦ οὐρανοῦ* (*Ἐὰν ἐρυθράδα ἐν τῷ οὐρανῷ — εἰς τὰς τοιαύτας χῶρας*).

F. 78. *ια'. Περὶ σημείου ξένου ἐν τῷ οὐρανῷ* (*Ἐὰν σημεῖον ξένον — εἰ δὲ εἰς τὸν Ἰχθὺν λάχῃ* ... deficit, pars paginae vac.).

F. 79. <*ιβ'. Περὶ ὁμοιώσεως ἀνθρώπου ἐν τῷ οὐρανῷ*>. Deest. Titulum e Danielis Apocalypsi supplevimus.
ιγ'. Περὶ βροντῆς μετὰ θορύβου (*Ἐὰν βροντὴ μετὰ — ὑετὸς πολύς*).

F. 80v. *ιδ'. Περὶ ἀστραπῆς πολλῆς δυνάμεως* (*Ἐὰν ἀστραπὴ γένονται — ὑετὸς πολὺς φανήσεται*).

F. 81v. *ιε'. Περὶ λαύρας τῆς ἀπ' οὐρανοῦ* (*Ἐὰν πῦρ ἀπὸ τοῦ οὐρανοῦ — ἔσονται ἐν εὐθηνίᾳ*).

F. 82v. *ις'. Περὶ ὑετοῦ ἄγαν* (*Ἐὰν ὑετὸς εἰς πλῆθος — βασιλείας αὐτῶν*).

F. 83v. *ιζ'. Περὶ χαλάζης* (*Ἐὰν δὲ χάλαζα ἀπέλθῃ — χλόη δὲ ὀλλίγη γένηται*).

F. 84v. *ιη'. Περὶ ἐπιβρέξεως χοῦν ἐρυθρόν* (*Ἐὰν χοῦν ἐρυθρόν ἐπὶ τὴν γῆν — ἀρχὴν τοῦ χρόνου*).

F. 86. <*ιθ'. Περὶ ἐπιβρέξεως βατράχων καὶ σκολύκων*>. Deest. Titulum e Danielis Apocalypsi supplevimus.
κ'. Περὶ κονιορτοῦ ἀπὸ τὸν ἀέρα (*Ἐὰν κονιορτὸς φανεῖται τοῦ χρόνου πάντας εὖ γένηται*).

F. 87. *κα'. Περὶ μεταβάσεως τὴν ἡμέραν εἰς νύκτα* (*Ἐὰν ἡμέρα εἰς νύκτα — πραγματευτάδας εὖ ἔσται*).

F. 88. *κβ'. Περὶ ταραχῆς τῶν ἀνέμων* (*Ἐὰν σάλος ἀνέμου γένηται — χειμῶν ὀρυμῆς γένηται*).

F. 89. *κγ'. Περὶ φωνῆς τῆς ἀπ' οὐρανοῦ* (*Ἐὰν φωνὴ ἐξ οὐρανοῦ διέλθῃ — ἰδιῶται ἐκ τῶν φωσάτων*).

F. 69. 5. On the new moon of the Moon (If they observe the Moon as it has come out, waters will be in abundance). 6. On the

F. 70. outpouring of the stars (If stars are poured out, there will also be peace in the world).

F. 71v. 7. On the falling of the stars (If stars fall as if cast, peace will appear in the world).

F. 73. 8. On the appearance of the holy belt (But if the holy belt appears, also of grey waters).

F. 71. 9. On something resembling a sword in the sky (If something resembling a sword — [redacted]d a victory of the Arabs comes about).

F. 76. 10. On the redness of the sky (If redness in the sky in such regions).

F. 78. 11. On a strange sign in the sky (If a strange sign — but [redacted] it falls to the fish... part of the page is missing vac.).

F. 79. <12. On the likeness of a man in the sky>. Missing. We have supplied the title from the Apocalypse of Daniel. 13. On thunder with tumult (If thunder with much rain).

F. 80. 14. On lightning of great power (If lightning occurs — much rai[redacted] shall appear).

F. 81. 15. On a shower from the sky (If fire from the sky — they shall be in prosperity).

F. 82. 16. On excessive rain (If rain in abundance — kingly- of them).

F. 83. 17. On Hail (But if hail departs [redacted] but green growth becomes little).

F. 84. 18. On the Rain of Red Dust (If red dust upon the earth — the beginning of time).

F. 86. <19. On the Rain of Frogs and Worms>. Leest. We have supplied the title from the Apocalypse of Daniel.

20. On Dust from the Air (If dust should appear— tai of the time all in one kind it becomes).

F. 87. 21. On the Transition of Day into Night (If day into night [redacted] the merchants there shall be).

F. 88. 22. On the Turmoil of the Winds (If a storm of wind should arise a fierce winter shall arise.

F. 89. 23. On a Voice from Heaven (If a voice from heaven should pass through private individuals out of the armies).

F. 90. *κδ'. Περὶ φωνῆς τῆς ἐκ βάθρων τῆς γῆς (Ἐὰν φωνὴ ἀπὸ τῆς γῆς ἀκουσθῇ — σῖτος εἰς πλῆθος ἔσται).*

F. 91. *κε'. Περὶ σεισμοῦ τῆς γῆς (Ἐὰν σεισμὸς γένηται — εἰ δὲ εἰς τὸν Αἰγόκερον λάχῃ, πλῆθος σίτου,* deficit in imo folio).

F. 93. <κς' ...> (inc. mutil. <*Εἰ δὲ εἰς τὴν Παρθένον λάχῃ*> ... *εἰς δὲ τῶν παραθάλασσαν μιᾶ κεφαλὴ — ἀγοραίους διάφορον οὐκ ἔστιν*).

F. 93v. *κζ'. Περὶ τοῦ ψύχους δίχα τῆς ὥρας (Ἐὰν ψύχος γένηται — χλόη ἄγαν γένηται).*

F. 94v. *κη'. Περὶ χίωνος παρ' ὥρας (Ἐὰν χιὼν ἐπέλθῃ* — deficit in imo folio in signo Virginis... *δηλοῖ καὶ ἀδικίας ...*).

F. 95. *Βροντολόγιον τῶν ιβ' μηνῶν Ῥωμαίων τε καὶ Ἑλλήνων (Μὴν α'. Ἀπρίλλιος ἤτοι Ξανθικός · α' β' Κριός · γ' δ' ε' Ταῦρος* — [f. 96 *Μάρτιος ἤτοι Δύστρος*] *κθ' λ' λα' Ὑδροχόος).* — Ed. Boudreaux, *Catal.*, VIII, 3, p. 193-195 (inc. a mense Martio et omittit mensium nomina Macedonica).

F. 96. *Ἕτερον βροντολόγιον τῶν ιβ' ζῳδίων (Ἀπρίλλ(ιος) · Κριὸς* signum Arietis *ἐὰν βροντήσει οἱ ἐπὶ ἀνατολῆς φαρήσονται* [sic] *καὶ λύκει ἔσονται περὶ τὴν ὕλην* — [f. 97v] *ἀνατολὴν καὶ δύσιν καὶ μέσους τόπους).* Ultima verba una cum foliis sequentibus 28 perierunt. — Ed. Delatte, *Catal.*, X, p. 129-132 (ubi incipit a mense Septembri).

F. 98. Tractatus de ventis mutilus : ... *τῶν κύνων ἢ λακτικῶν ὥσπερ κύων λακτιόντων — διὰ τὸ μὴ ἔχειν αὐτοὺς γνώμων.*

Sine titulo (*Ὁ κόσμος οὗτος συνέστηκεν ἐκ τεσσάρων στοιχείων — τὸ ὕδωρ ψυχρὸν καὶ ὑγρὸν*).

F. 98v. *Δώδεκα ἑτερὶς* (sic) *τοῦ Διὸς καὶ ὅσα ἀποτελεῖ περιπολεύων τοὺς ιβ' οἴκους τοῦ ζῳδιακοῦ κύκλου (Ὁ ζῳδιακὸς κύκλος τέτμηται* — [f. 102v] *μὴ γενέσθαι σεισμοὶ*) = Zoroastris, *Geopon.*, I, 12 ; Bidez-Cumont, *Les Mages hellénisés*, II, p. 183 ss. (Frg. O 42).

F. 102v. *Φιλοστράτου, περὶ χαλάζης (Φασὶ δὲ τινες ὅτι κάτοπρον* [sic] — *οὐ πεσεῖται χάλαζα)* = *Geopon.*, I, 14, 4-5 (immo Philostrati sunt, quae in Geoponicis praemittuntur).

Τὰ δὲ κλήματα τῆς γῆς εἰσὶν ἑπτὰ (Πρῶτον κλῆμα τῆς γῆς ἔστιν ἡ Ἰνδία — εὔδομον κλῆμα ἡ Σκυθία).

F. 90. 24. On the Voice from the Depths of the Earth (If a voice is heard from the earth, grain will be in abundance).

F. 91. 25. On the Earthquake (If an earthquake occurs and falls if in Capricorn, abundance of grain, deficit in imo folio).

F. 93. 26. ..
. (inc. mutil. ⟨If it falls in Virgo⟩ ... and along the coast one head — there is no difference among the market people).

C. 937. 27. On Cold Out of Season (If cold occurs, much green growth will occur).

F. 94. 28. On Snow Out of Season (If snow comes, deficit in imo folio in signo Virginis... it also indicates injustices ...). F. 95. Brontologion of the 12 months of the Romans and the Greeks (Month 1. April, that is Xanthikos, 1st 2nd Aries; 3rd 4th 5th Taurus — [f. 96 March, that is Dystros] 29th 30th 31st Aquarius). Ed. Boudreaux, Catal., VIII, 3, p. 193–195 (inc. a mense Martio et omittit mensium nomina Macedonica).

F. 96. Another Brontologion of the 12 zodiac signs (April): Aries signum Arietis, if it thunders, those in the east will be manifest [sic] and there will be wolves in the forest — [f. 97v] east and west and middle regions). Ultima verba una cum foliis sequentibus 28 perierunt. Ed. Delatte, Catal., X, p. 129–132 (ubi incipit a mense Septembri). Tractatus

F. 98. de ventis mutilus: ***of dogs or barking, just as barking dogs — because they do not have knowledge of them

mon.

Sine titulo (This world is composed of four elements: water is cold and moist).

F. 985. The twelve-year cycle of Jupiter and what it produces as it revolves through the 12 houses of the zodiac circle (The zodiac circle is divided [f. 1024] so that earthquakes do not occur) = Zoroastris, Geopon., I, 12; Bidez-Cumont, Les Mages hellénisés, II, p. 183 ss. (Frg. 0 42).

F. 1025. Philostratus, On Hail (Some say that a mirror [sic] — hail will not fall) = Geopon., I, 14, 4-5 (rather, the passages prefixed in the Geoponica belong to Philostratus).

The zones of the earth are seven (The first zone of the earth is India; the seventh zone is Scythia).

Διάστιχα ἡρῶα (*Ἐμπεδοκλέα σφαῖρα. ἑπτὰ πολυπλανίες — Ἥλιος δὲ γέλος*, finis omittitur) = Stob., I, 5, 14, ubi carmen Hermeti adscribitur; *Anth. Pal.*, *App.*, III, 147; cf. cod. Rom. 26, f. 121 et *Catal.*, VIII, 1, p. 265, cap. *τκε'*.

F. 103. *Περὶ τῶν ἑπτὰ πλανήτων* (*α' Ὁ μὲν γὰρ Κρόνος κυκλοῖ τὸ στερέωμα — ποταπῶς ἄρα ἔσται ὁ ἐνιαυτός*).

F. 103v. *Καλανδολόγιον* (*Εἰ μέν γὰρ συνέβη ἡμέρα Ἡλίου συνδραμῆν τὴν ἑορτὴν τῶν καλανδιῶν — ἀδόκιτον οἰωνίζοντο*) = Lyd., *De mens*, IV, 10 (p. 75, 7 - 76, 8 W.).

F. 104v. *Αἱ σημασίαι τῶν ἀστέρων εἰς λίθους καὶ βοτάνας καὶ εἰς ζῷα* (*Κρόνον ἀνῆκεν κρόμμον — καὶ τὰ χειροήθη*) = *Anecd. astrol.*, p. 120-122 (in : *Maximus*, ed. Ludwich).

F. 105. *Ἡ κατοίκησις τῶν ζῴων* [sic] (*α' Κριὸς δεσπόζει λειμόνων — καὶ τῶν ἰχθύων*). — Ed. Ludwich, *ibid.*, p. 119 s.

F. 105v. Sine titulo. (*Ὅτι δεῖ λάθρα* [?] *τί πράττει(ν) ἐν ταῖς ἡμέραις τῶν ζῳδίων — τότε δεῖ πράττειν ἃ βούλει κρυπτά*). *Οἱ ἑπτὰ πλανῆται ἑκάστῳ ποῖαν ἡμέραν καὶ ὥραν ἐξουσιάζει* (*α' Καὶ ὁ μὲν Κρόνος πολιτεύει ἡμέραν Σαββάτω καὶ ἔστιν ἡ πρώτη ὥρα Κρόνου μελανὸς — ὁ Ζεὺς λευκὸς ὑ* ... in ima pagina abrumpitur, perierunt 24 folia).

F. 106-248. Opera geomantica, initio mutila.

F. 106. Sine titulo. (*Οἶκος α'* signa geomantica. *Ἐν τῷ ἰδίῳ τόπῳ ἱστάμενος — τῆς νῦν πραγματείας*).

F. 107v. *Ὑποτάξω δὲ καὶ ἑτέραν σύνταξιν τῆσδε τῆς πραγματίας ἐν οἴκοις δεκαἓξ σχημάτων* (*Οἶκος α'* signa geomant. *Χρὴ γινώσκειν οἷος — αὐτῷ συμπαρομαρτυροῦνται*).

F. 111. *Κρίσις τῶν σχημάτων ὧδε α'*, in marg. *μέρη ε', ζ'* (*Ὀφίτων δ καὶ λεγχίαν — ἀργῆσαι μέλλει*). — Cf. cod. Germ. 26, f. 58.

Κρίσις σχημάτων λεχνίαν (*Ἐὰν δὲ ἐρώτησις — πρᾶξιν καλὴν*).

F. 111v. *Ὑπόδειξιν κέκτηνται τήνδε* (*Ἐν ἀνθρώποις πατριάρχας — καὶ εἰς γύναια*).

F. 112. *Κρίσις καταστροφοῦ σχήματος*, in mg. *μέρη ς'*, sign. geomant. (*Ὁ καὶ ἀγκὶς — προσδοκούμενον γένηται*).

Ἡ τούτου καθολικῆ ἀπόδειξις (*Ἔνδειξιν ποιεῖ εἰς ἀνθρώπους — κατάστασις καὶ εἰς γύναια*).

F. 112v. *Κρίσις σχήματος χομβρά*, in mg. *μέρη γ'*, sign. geom. (*Τοῦτο τὸ σχῆμα φαῦλον — αἱματοχυσίαν*).

Heroic distichs (Empedocles' sphere. Seven wandering bodies; the Sun is laughter, ending omitted) === Stob., I, 5, 14, where the poem is attributed to Hermes; Anth. Pal., App., III, 147; cf. cod. Rom. 26, f. 121 and Catal., VIII, 1, p. 265, cap. τκε'.

F. 103. On the seven planets (1st: Saturn revolves around the firmament — how therefore will the year turn out).

F. 103. Calendrologion (For if it happened that the day of the Sun coincided with the feast of the Kalends — an inauspicious omen) ζοντο) = Lyd., De mens, IV, 10 (p. 75, 7 - 76, 8 W.). F. 104. The significations of the stars in relation to stones, plants, and animals assigned to Saturn: onion – and domesticated animals) = Anecd. astrol., p. 120-122 (in: Maximus, ed. Ludwich). F. 105. The habitation of the animals [sic] (1st: Aries rules over meadows – and the fish). - Ed. Ludwich, ibid., p. 119 f. F. 105. Sine titulo. (That one must secretly [3] act in the days of the zodiac signs, then one must do what one wishes to keep hidden). The seven planets, which day and hour each one governs (1st: And Saturn governs the day of Saturday and the first hour is that of black Saturn — Zeus white 6 ... breaks off at the bottom of the page, 24 folios lost).

F. 106-248. Geomantic works, mutilated at the beginning.

F. 106. Without title. (House α' geomantic signs. Standing in its own place of the present treatise).

F. 107. I will also append another arrangement of this treatise in sixteen houses of figures. House α' geomantic signs. It is necessary to know what kind of things are jointly attested to it).

F. 111. Judgment of figures thus α', in the margin: parts 5', 7' (Of the Ophitans and lanchias it is about to be idle). - Cf. cod. Germ. 26, f. 58.

Judgment of figures of lanchias (If indeed the question is a [redacted] action good).

F. 111. They possess the following demonstration (Among men, patriarchs [redacted] and unto women).

F. 112. Judgment of the catastrophic figure, in the margin: parts 6', geomantic sign. (Which also the expected hook comes to pass). Its universal demonstration (It gives indication to men – condition and to women).

F. 112. Judgment of the figure chombrá, in mg. 3 parts, sign. geom. (This figure is bad — a loss of garments).

Ἡ τούτου ἀπόδειξις καθολικῆ (Τοῦτο τὸ σχῆμα ἔχει καλῶς — βδελλυρὸν).

F. 113. *Κρίσις σχήματος παγιάδ, μέρη β'* sign. geom. (*Τοῦτο τὸ σχῆμα ἀγαθὸν — τῶν μαρτύρων*) Cod. Germ. 26, f. 59v.

F. 113v. *Ἡ τούτου καθολικὴ ὑπόδειξις (Ἔνδειξιν ποιεῖ εἰς κήπους — καὶ εἰς γύναια).*

Κρίσις σχήματος νοστρατοὺλ χάριτζη, in mg. sign. geom. (*Τοῦτο τὸ σχῆμα ἀγαθόν — ἐν πολέμῳ).*

F. 114. *Ἡ τούτου καθολικῆ ὑπόδειξις (Ἔνδειξιν ποιεῖ εἰς βασιλεῖς — σημαίνουν καὶ εἰς γύναια).*

Κρίσις σχήματος νοστρατουλ τάχηλ, in mg. *μέρη β',* sign. geom. (*Τοῦτο τὸ σχῆμα εἰσοδικὸν — ἐλπὶς γένηται).*

Ἡ τούτου καθολικὴ ὑπόδειξις (Ἔνδειξιν ποιεῖ εἰς εὐμορφίαν — σημεῖα καὶ εἰς γύναια).

F. 114v. *Κρίσις σχήματος θαπητὰ καὶ ατιπαλχάριτζη,* in mg.sign. geom. (*Τοῦτο τὸ σχῆμα ἐξοδικόν εἰς τόπον).*

F. 115. *Ἡ τούτου καθολικη ὑπόδειξις (Ἔνδειξιν ποιεῖ εἰς κάνδαλ(ους?) — τὰ αὐτὰ καὶ εἰς γύναια).*

Κρίσις σχήματος κκαημὰ καὶ ἀττη πταχήλ, in mg. signa geom. (*Τοῦτο τὸ σχῆμα ἀγαθὸν — χαρίσεται).*

F. 115v. *Ἡ τούτου καθολικῆ ὑπόδειξις (Ἔνδειξιν ποιεῖ εἰς καλευτυχίαν (?) σφοδήλῳ).*

Κρίσις τοῦ σχήματος φαράχ τζοτταλά, in mg. sign.geom. (*Τοῦτο τὸ σχῆμα ἀγαθὸν — εὐπάγωγον).*

F. 116. *Ἡ τούτου καθολικῆ ὑπόδειξις (Ὑποκεῖται δὲ εἰς ὕλας — ποθηνός).*

F. 116v. *Κρίσις σχήματος ναγηιαλχάτ,* in mg. sign. geom. (*Τοῦτο τὸ σχῆμα φαῦλον — νοσοῦντας κακόν).*

Καθολικὴ ὑπόδειξις (Ἔνδειξιν τελεῖ εἰς γύναια — ἐπιτήδιος).

F. 117. *Κρίσις σχήματος πακδουλτάχηλ,* in mg. sign. geom. (*Τοῦτο τὸ σχῆμα ἀγαθὸν — παραπλήσια).*

Καθολικῆ ὑπόδειξις (Ἔνδειξιν ποιεῖ εἰς ἀνθρώπους ἀκουστοὺς — σημεία εἰς γύναια).

F. 117v. *Κρίσις σχήματος καπδουλχάριτζη,* in mg. sign. geom. (*Τοῦτο τὸ σχῆμα φαῦλον — αἱμάτων).*

Καθολικῶς ὑπόδειξις (Ὑπόκειται εἰς ἀνθρώπους ἀγενεῖς — καὶ εἰς γύναια).

F. 118. *Κρίσις σχήματος τζηαιμαάτ,* in mg. sign. geom. (*Τοῦτο τὸ σχῆμα συγκεκραμένων ὑπόδειξιν).*

Its universal demonstration (This figure has something well [redacted] abominable).

F. 113. Judgment of the figure pagiád, 2 parts, sign. geom. (This figure is good — of the witnesses) Cod. Germ. 26, f. 594. F. 113. Its universal demonstration (It gives indication regarding gardens and regarding women).

Judgment of the figure nostratúl cháritze, in mg. sign. geom. (This figure is good — in war).

F. 114. Its general indication (It makes indication to kings signifying and [redacted] women).

Judgment of the figure nostratoul takhil, in the margin, part 2, geom. sign. (This figure is one of entry — may hope arise). Its general indication (It makes indication to beauty [redacted] signs and to women).

F. 114. Judgment of the figure thapita and atipalcharitzi, in the margin geom. sign. (This figure is one of departure to a place).

F. 115. Its general indication (It makes indication to the same dalious ?) — things and to women).

Judgment of the figure kkaima and atti ptakhil, in the margin geom. signs. (This figure is good ... will [redacted] bestow).

F. 115. Its general indication (It makes indication to good fortune (?) sfodiló).

Judgment of the figure pharach tzottala, in the margin geom. sign. (This figure is good [redacted] and easy to handle).

F. 116. Its general demonstration (It is subject to all— — desirable).

F. 116. Judgment of the figure na ialchat, in mg. sign. geom. (This figure is bad — ill for the sick).

General demonstration (It produces an indication regarding women - Epi - tedious).

F. 117. Judgment of the figure pakdoulachil, in mg. sign. geom. (This figure is good — similar things).

General demonstration (It produces an indication regarding people of repute, signs regarding women).

F. 117. Judgment of the figure kapdú charitzê, in mg. sign. geom. (This figure is bad — of blood).

General indication (Applies to unbearded men and to — women).

F. 118. Judgment of the figure tziaymaat, in mg. sign. geom. (This figure of mixed [things] indication).

Ἡ τούτου καθολικῆ ὑπόδειξις (Ἔνδειξιν τελεῖ εἰς ὁμάδευσιν — ἕξει σημεῖα).

F. 118v. *Κρίσις σχήματος ὁκλᾶ,* in mg. sign. geom. (*Ἔνδειξιν ποιεῖ εἰς συνβαλτάτυνα — γύνεια).*

F. 119. *Καθολικῆ ὑπόδειξις (Ὅταν ἐν τῷ πρώτῳ οἴκῳ — ὁποίων).*
Κρίσις σχήματος τζημαί, in mg. sign. geom. (*Τοῦτο τὸ σχῆμα ἔνδειξιν τελεῖ εἰς συνοδικὰς — ἀποβήσεται).*

F. 119v. *Καθολικῆ ὑπόδειξις (Ὑπόκειται εἰς εὔφρονας — μενκίπων ἔσται).*
Κρίσις σχήματος τρίβου, sign. geom. (*Ἔνδειξιν τελεῖ εἰς διακίνησιν — μίλοις σημεία).*

F. 120. *Καθολικὴ ὑπόδειξις (Ἔστιν δὲ συγκεκραμένον — πτῶσιν).*

F. 120-129v. Eadem signa secundum XVI domus explicantur. Inc. : *Κρίσις σχημάτων ὧδε εἰς καθ' ἓν ἕκαστον σχῆμα · οἶκος πρῶτος. λεγχίαν. Ἐν τῷ πρώτῳ λαχὲν ...,* des., f. 129v : *... τελεῖ καί τινα παρελη,* abrumpitur ; pars una cum 38 foliis, quae hic desiderantur, periit. — Cf. tractatum simillimum quem edd. A. et L. Delatte, *Mélanges Cumont,* 1936, p. 600-616.

F. 130. Sine titulo, mutil. (*Ἐν ἄλλῳ οὕτως ὁρίζει* — [f. 133] *ἱκανῶς χεριέντος).* In mg. signa geom.

F. 133. *Περὶ ὁδου,* sign. geom. (*Ἡ ὁδὸς ἀφ' ἑαυτῆς καὶ ἀπὸ συνάξεως* — [f. 137] *εὑρίσκεται συμπάθεια).* — Haec et quae sequuntur capitula aliter leguntur apud A. et L. Delatte, l.c., p. 600 ss.

F. 137. *Περὶ εἰσόδου,* sign. geom. (*Εἴσοδος ἀπὸ εἰσόδου — στρατιὰ αὐτοῦ εὐλογημένη).*

F. 142. *Περὶ ἐξόδου,* sign. geom. (*Ἔξοδος ἀπὸ εἰσόδου — εἰς τὴν στρατιὰν κακόν).*

F. 146. *Περὶ εἰσόδου,* sign. geom. (*Εἴσοδος ἡ μεγάλη — ἴασιν γενέσθαι).*

F. 150. *Περὶ ἐξόδου μεγάλης,* sign. geom. (*Μεγάλη ἔξοδος ἀπὸ εἰσόδου μικροῦ* (sic) *— τελείωσιν σημαίνει).*

F. 153. *Περὶ ὑποκύψεως,* sign. geom. (*Ὑπόκυψις ἢ ἀπὸ μικρᾶς εἰσόδου — ἔσται κίνησις).*

F. 156. *Περὶ φόβου,* sign. geom. (*Ὁ φόβος ἀπὸ εἰσόδου — καὶ κρίσις να ἔλθοι).*

F. 160. *Περὶ γελάστου ἤτοι ὑπήνης,* sign. geom. (*Ὁ ὑπήνης ἤτοι γελαστῆς ὁμοίως σημαίνει).*

Its general indication (Produces indication toward group ing will have signs).

F. 118. Judgment of figure hokla, in mg. sign. geom. (Makes an indication toward synbaltátona women).

F. 119. General demonstration (When in the first house — of what kind).

Judgment of figure tzēmai, in mg. sign. geom. (This figure makes an indication toward conjunctive [matters]; it will result).

F. 119. General demonstration (Is subject to cheerful [matters] of menkí-pōn it will be).

Judgment of figure tríbou, sign. geom. (Makes an indication toward movement signs of miles).

F. 120. General Exposition (it is a combined fall).

F. 120–129. The same signs are explained according to XVI houses. Inc.: Judgment of figures thus for each individual figure; first house. legchian. In the first having fallen by lot ...des., f. 129v. it accomplishes and some [things] having passed, breaks off; one part together with 38 folios, which are missing here, has perished. — Cf. a very similar treatise edited by A. and L. Delatte, Mélanges Cumont, 1936, p. 600–616.

F. 130. Without title, mutilated. (In another [text] it defines thus — [f. 133] in a new manner, having passed through). In mg. geom. signs.

F. 133. On the road, sign. geom. (The road from itself and from a gathering [f. 137] a sympathy is found). These and the following chapters are read differently in A. and L. Delatte, l.c., p. 600 ss.

F. 137. On Entry, geom. sign. (Entry from entry - his army blessed).

F. 142. On Exit, geom. sign. (Exit from entry the army — into is bad).

F. 146. On Entry, sign. geom. (The great Entry - Zasin to come to pass).

F. 150. On Great Exit, geom. sign. (Great exit from small entry (sic) – signifies completion).

F. 153. On Submission, geom. sign. (Submission or from small entry — there will be movement).

F. 156. On Fear, geom. sign. (Fear from entry judgment — and may come).

F. 160. On the Laughing One, that is the Beard, geom. sign. (The beard, that is the laughing one, signifies likewise).

F. 162. *Περὶ θλίψεως*, sign. geom. (*Θλίψις ἀπὸ συνάξεως εἶνα* [sic] *λέγει*).

F. 163v. *Περὶ ἐρυθρότητος*, sign. geom. (*Ἐρυθρότης ἀπὸ συνάξεως ἐν πραγματείᾳ*).

F. 165v. *Περὶ λευκότητος*, sign. geom. (*Λευκότης ἀπὸ ὁδοῦ — τὸν θεὸν τελειεῖ*).

F. 168. *Περὶ στύλου ἐξερχομένου* (*Στύλος ἐξερχόμενος ἀπὸ συνάξεως — ὅμως ὑγεῖαν*).

F. 170. *Περὶ στύλου εἰσερχομένου*, sign. geom. (*Στύλος εἰσερχόμενος ἀπὸ συνάξεως — ἀπολεσθέντα ἐπισυνάγει*).

F. 172v. *Περὶ ἀνίβου*, sign. geom. (*Ὁ ἄνιβος ἀπὸ συνάξεως — καὶ ἀναχώρησιν*).

F. 175v. *Περὶ σπανοῦ*, sign. geom. (*Σπανὸς ἀπὸ συνάξεως — φροντῆς μεγάλη*: *ἄλλο*, deficit tribus versibus erasis).

F. 179. Sine titulo. (*Χιαράφιν τοῦ ρασῆ εἰς τὸν τοξότην — λευκὸν παχὺ καὶ αἱματώδες*).

F. 180v. Sine titulo. (*Χιαράφιν λέγεται τὸ ὕψος — ἐποτάλ ἐρκαοῦν*).

Sine titulo. (*Εἰς τὴν ια' τοῦ Μαρτίου μηνὸς ὁ Ἥλιος ἐμπέσει — εἰς τοὺς Ἰχθύας*).

F. 181. *Περὶ χιμόνος* (*Ὁρῶμεν καὶ ἐν τοῖς σχήμασι — σημαίνει ἔσεσθαι*).

Περὶ ὀδυπόρου καὶ ξενητεύοντος καὶ ἀποκρίσεων (*Ὀδυπορίας ἀκριβῶς ἐξετάσις — τῆς νυκτὸς ἐστὶν*).

F. 182. *Περὶ τοῦ Ἡλίου* (immo *χρυσοῦ*) *πάλιν κεφάλαιον* (*Καὶ τούτο ὁ ἐρωτηθεῖς περί τινος — ἀνεπιτυχείαν δεικνύει*).

Περὶ τοῦ signum solis (= *χρυσοῦ*) *πάλιν κεφάλαιον καὶ περὶ ἐξουσίας* (*Καὶ τοῦτο ἀκριβολογήσω — εὕρεσιν δηλοῖ*).

F. 182v. *Περὶ δύο δικαζομένων τῆς νίκησις* (*Ἐὰν θέλῃς γνῶναι — περὶ τοῦ εὐδόμου*). — Edd. A. et L. Delatte, *l.c.*, p. 641.

F. 183. *Περὶ ὁδοιπορίας καὶ ἐρωτίσεως πάντων* (*Βλέψον τὸν πρῶτον καὶ τὸν γ' οἶκον — καὶ μηνίουσιν*).

Περὶ διορίας ὀδυπορίας (*Ἰστέον ὅτι ἐὰν τίς θέλει ἡδέναι — ἐπιστρέψει ἐπὶ πλεῖον*). — Edd. A. et L. Delatte, *l.c.*, p. 652.

F. 183v. *Περὶ τεταμένης ὀδυπορίας ἢ διὰ γῆς ἢ διὰ θαλάσσης* (*Ἐὰν τίς θέλῃ γνῶναι περὶ τεταμένης — γενέσθαι σημαίνει*).

F. 162. On Affliction, sign. geom. (Affliction from conjunction ina [sic] says).

F. 163. On Redness, sign. geom. (Redness from conjunction in a treatise).

F. 165. On Whiteness, sign. geom. (Whiteness from the road - completes the god).

F. 168. On the Ascending Pillar (A pillar ascending from the conjunction nevertheless health).

F. 170. On the entering stylus, geom. sign. (The entering stylus from conjunction — gathers together what has been lost).

F. 172. On the anibos, geom. sign. (The anibos from conjunction – and withdrawal).

F. 175. On the spanos, geom. sign. (Spanos from conjunction [redacted] phron of the great: another, deficit tribus versibus erasis). F. 179. Sine titulo. (Charaphin of the rases into Sagittarius — white thick and bloody).

F. 180. Sine titulo. (Charfin is called the height — epotal erka-oun).

Sine titulo. (On the 11th of the month of March the Sun shall fall — into Pisces).

F. 181. On winter (We observe also in the figures [redacted] signifies it will be).

On the traveler and the one sojourning abroad and on answers (An exact examination of a journey is that of the night).

F. 182. On the Sun (or rather gold) again a chapter (And this shows the one questioned about something [redacted] unsuccessful outcome).

On the signum solis (= gold) again a chapter and on authority (And this, if we examine precisely, indicates a finding).

F. 182. On the victory of two litigants (If you wish to know [redacted] concerning the seventh). [redacted] Ed. A. and L. Delatte, I.c., **p. 641.**

F. 183. On Traveling and the Questioning of All Things (Look at the first and the third house — and they are wrathful).

On the determination of travel (One should know that if someone wishes to know he will turn to more). - Edd. A. et L. Delatte, l.c., p. 652.

F. 183. On extended travel either by land or by sea (If someone wishes to know about extended travel to come, it signifies).

F. 184. *Περὶ ἀφθονίας ἢ πτωχείας τοῦ μέλλοντος καιροῦ (Ἐὰν τίς ἐπιθυμεῖ εἰδέναι περὶ ἀφθονίας — περὶ πάντων τῶν ἄλλων).* — Edd. A. et L. Delatte, *l.c.*, p. 652.

F. 184v. Sine titulo. (*Ἡνίκα ταύτην τὴν τέχνην — τῇ ἀνεξιχνιάστῳ*). — Edd. A. et L. Delatte, *l.c.*, p. 618, 16-30

Περὶ κέρδου κυριότητος (Ἐὰν βούλῃ εἰ ἄρα τίς τὴν κυριότητα — αἷμα σημαίνει).

F. 185. *Περὶ ὑδατόδους καὶ κατὰ ξήρου καὶ ἀνεμόδους χρόνου (Ἐὰν βούλῃ γνῶναι πότερον ὁ χρόνος — ὁ ιβ' τὸν ις').* Edd. A. et L. Delatte, *l.c.*, p. 638, 21-32 (exceptis ultimis verbis).

F. 185v. *Περὶ τῶν ις' οἴκων τῆς ἀστρονομίας καὶ περὶ τῶν ις' κυρων (Εἰ δὲ θέλεις εὑρεῖν τὴν Σελήνην ἐν ποίῳ ζῳδίῳ — εἶναι σκαλία).* Media pars paginae vacat.

F. 186. *Πίναξ σὺν θεῷ ἁγίῳ περὶ ζητημάτων τινῶν τοῦ ἀστρονομικοῦ τοῦδε βιβλίου (α' Ἐξέτασι νοῦ ἐν ζητήματι* — [f. 188v] *ϛ' Περὶ τῶν ις' μερῶν τῆς ἀστρονομίας).* Magna pars f. 188v vacat.

F. 189. *Ἀρχὴ σὺν θεῷ ἁγίῳ τοῦ ἀστρονομικοῦ βιβλίου περι ἔχων τοὺς ις' οἴκους τῶν ἀστέρων ἤγουν τῶν ζ' πλανήτων.* Multa signa et vocabula astrologica explicantur signisque geomanticis indicantur ; deinde f. 192v : *Ἀρχὴ σὺν θεῷ ἀστρονομίας βίβου* [sic] *ἔχων τοὺς διπλοὺς ἓξ καὶ δέκατον οἴκων* — [f. 193] *ἔγω δὲ ταῦτα ὡς ἀδαῆς καὶ ἀβης καὶ ἀγρόικος ἀγερῶχος ταῦτα γράψας ἄειρος ὢν τῆς ταύτης ἐπιστήμης τοῦ ἀστρονομικοῦ καὶ συμπλοκῆς τῶν στοίχων, ἀλλὰ ὡς ἀλητήμορος ἶκα καὶ νοτάριος Λέων.* — Laudantur Ptolemaeus et Dorotheus. — Capitula, quae index f. 186 enumerat, incipiunt a f. 203.

F. 193. *Περὶ διαμερίσεως τῶν οἴκον τῆς ἀστρονομίας (Τινὲς τῶν φιλοσόφων πρὸς τήνδε τὴν τέχνην — τὰ δὲ ιβ' ταῦτα εἰσήν,* signa geomantica).

F. 194. *Περὶ τὰ μέτρι τῶν ις' οἴκων τὸ τί δηλοῦσι (Ἢ βούλει γνῶναι τῆς ἀστρονομίας — καὶ τούτων μέτρα ζ').* Explicantur signa geomant.

F. 194v. *Περὶ ποσότητος χρημάτων καὶ τῶν σημείων (Ἐάν τις περὶ ποσότητος — καὶ τούτο* sign. geom. *γ').* — Edd. A. et L. Delatte, *l.c.*, p. 629 s.

F. 195. Sine titulo. (*Γνωστὸν δέ σοι ἔστω καὶ ἕτερον ὅτι ἡ στήξης τοῦ κλήρου — καὶ ἐσαφήνησα*).

F. 184. On the abundance or poverty of the coming season (If someone desires to know about abundance concerning all the others). - Edd. A. et L. Delatte, l.c., p. 652.

F. 184. Without title. (When this art - to the unsearchable). — Edd. A. et L. Delatte, l.c., p. 618, 16-30

On gain of lordship (If you wish to know whether someone has the lordship [redacted] signifies blood).

F. 185. On rainy, dry, and windy weather (If you wish to know whether the time - d 12' the 16th). Ed. A. and L. Delatte, l.c., p. 638, 21-32 (except in the last words).

F. 185. On the 16 houses of astronomy and on the 16 lords (But if you wish to find the Moon in which sign it is — scalaia). — The middle part of the page is blank.

F. 186. Table, with the help of the holy God, concerning certain questions of this astronomical book (1st Examination of the mind in a — question — [f. 188] 6th On the 16 parts of astronomy). A large part of f. 188v is blank.

F. 189. Beginning, with the help of the holy God, of the astronomical book containing the 16 houses of the stars, that is, of the 7 planets. Many astrological signs and terms are explained and indicated with geomantic signs; then f. 192v: Beginning, with the help of God, of the book of astronomy containing the double sixteen houses — [f. 193] but I, being unlearned, inexperienced, rustic, and arrogant, having written these things, am ignorant of this science of astronomy and of the combination of the elements, but like a wanderer so that also a notary Leo. Ptolemy and Dorotheus are cited. The chapters enumerated in the index at f. 186 begin at f. 203. F. 193. On the division of the houses of astronomy (Some of the philosophers toward this art, and these 12 [redacted] were present, signa geomantica).

F. 194. On the measures of the 16 houses and what they signify ("If you wish to know of astronomy [redacted] and 7 measures of these). Explithe signs are sung and geomant

F. 194. On the quantity of money and the signs (If anyone on quantity [redacted] and this sign. geom. γ'). - Edd. A. and L. Delatte, l.c., p. 629 s.

F. 195. Sine titulo. (Let it also be known to you another thing, that the fixation of the lot – and I have clarified).

F. 195v. *Περὶ διαίρέσεως τῶν σχημάτων πρὸς τοὺς πλανήτας (Οἱ ἐπιστήμονες τοίνυν τῆσδε τῆς τέχνης — ἡ μαρτυρία αὐτοῦ καλή).*

F. 196. *Περὶ σημασίας τῶν σχημάτων · νοήματα Σηβοῦ φιλοσόφου · καὶ ἑρμηνεῖ καθ' ἑνὸς σημείου (Ὁ Ἥλιος ἐν τῷ πρώτῳ οἴκῳ συλλογίζεται περὶ ἀρχόντων μάχης ἥπερ ἐγρηνάτζιον).*

F. 197v. *Περὶ τῶν ἐναντίων οἴκον τοῦ κλήρου τῆς ἀστρονομίας (Καὶ ἡ βούλη καὶ τοῦτο μαθεῖν · τοῖς ἐναντίοις τοῦ κλήρου — εἰσὶν δηλωτικοί).*

Περὶ τῆς ἀρχῆς τῶν ιβ' οἴκων τῆς ἀστρονομίας καὶ ἑρμηνίας αὐτῶν. Ἀρχὴ τῶν ιβ' οἴκων τῆς ἀστρονομίας (Ὁ πρῶτος οἶκος καλεῖται μὲν ὁροσκόπος σημαίνει τέλος ζωῆς. Τέλος τῶν ιβ' οἴκων).

F. 202v. Sine titulo. (*Οἶκος ὁ ιγ' ἐστὶν εὐφροσύνης — κρίσεων καὶ ἀποφάσης*).

Sine titulo. (*Οὗτοι οἱ ιβ' οἶκοι ὅμοιοι εἰσίν τοῖς ιβ' οἴκοις οὓς δηλούσιν οἱ ἀστρονόμοι τοὺς ιβ' οἴκους συντάξαι δεῖ*).

F. 203. *Ἀρχὴ τῶν κεφαλέων τοῦ ἀστρονομικοῦ βιλβλίου* [sic] *ἐν ὀνόματι κυρίου.* — Cf. indicem f. 186.

α'. Ἐξέτασις νοῦ ἐν ζητήματι ἐν καρδίᾳ ὁπίῳ τίνι φήσαντι (Τὸν ἐξ καὶ δέκατον οἶκον μετὰ τοῦ πρώτου οἴκου — ματρτύρων ὑπόδειξιν).

F. 204. *β'. Περὶ φυγόντων καὶ περὶ κλέπτου καὶ παρθενίας καὶ τῶν σχημάτων συμπλοκῆς (Γνῶσις περὶ φυγόντων. ἐξέτασον εἰς τὸ σχῆμα — ἡ μαρτυρία τούτου ἔσται καλοί).*— Inest [f. 205v] Pythagorae quoque epistula, a Zuretti, *Catal.*, XI, 2, p. 139 s., edita, in usum geomanticum transformata.

F. 209v. *γ'. Περὶ τοῦ γνῶναι τὴν τύχην ἤγουν τὴν ἡμαρμένην ἑκάστην ἡμέραν (Ἡνίκα βούλει γνῶναι τὴν ἡμαρμένην — θεοῦ θέλοντος).* — Edd. A. et L. Delatte, *l.c.*, p. 619, 16-28.

F. 210. *δ'. Περὶ τοῦ γνῶναι τὴν ἡμαρμένην ὅλης τῆς εὐδομάδος (Εἰ δὲ βούλει ἠδέναι τὴν ἡμαρμένην — τῆς ζ' εὐτυχία).* — Edd. A. et L. Delatte, *l.c.*, p. 619, 29 - 620, 3.

ε'. Περὶ τῆς ἡμαρμένης τοῦ ὅλου μηνός (Ἡ θέλης γνῶναι τοῦ ὅλου μηνος — θεὸς βούλεται). — Edd. A. et L. Delatte, *l.c.*, p. 620, 4-13.

F. 210v. *ς'. Περὶ τοῦ γνῶναι τὴν ἡμαρμένην ὅλου τοῦ χρόνου (Εἰ*

F. 195. On the Division of Figures with Respect to the Planets (The scholars therefore of this art [redacted] the testimony of it of the fair).

F. 196. On the Signification of Figures: thoughts of Sebos the philosopher, and interpretation according to a single sign (The Sun in the first house reckons concerning rulers [redacted] of battle rather than egrenatzion).

F. 197. On the Opposite Houses of the Lot of Astronomy (And if you wish to learn this too: with the opposites of the lot — are indicative).

On the origin of the twelve houses of astronomy and their interpretation. The beginning of the twelve houses of astronomy (The first house is called the horoscope — it signifies the end of life. End of the twelve houses).

F. 202. Sine titulo. (The thirteenth house is of joy — of judgments and decisions).

Sine titulo. (These twelve houses are similar to the twelve houses which the astronomers indicate [redacted] to arrange the twelve houses it is necessary).

F. 203. Beginning of the chapters of the astronomical book [sic] in the name of the Lord. Cf. index f. 186.

1. Examination of the mind in a question in the heart, by whomever said (The sixteenth house together with the first house — indication of witnesses).

F. 204. 2. On fugitives and on theft and virginity and the combinations of figures (Knowledge concerning fugitives. Examine the figure — the testimony of this will be good). There is also [redacted] included [f. 205] a letter of Pythagoras, edited by Zuretti, Catal., XI, 2, p. 139 f., transformed for geomantic use.

F. 209. γ'. On knowing the fortune, that is, the fate of each day (When you wish to know the fate - God willing). — Edd. A. et L. Delatte, l.c., p. 619, 16-28.

F. 210. δ'. On knowing the fate of the whole week (But if you wish to know the fate [redacted] of the 7th, good fortune). — Edd. A. et L. Delatte, l.c., p. 619, 29 - 620, 3. ε'.

On the fate of the whole month (If you wish to know the fate of the whole month [redacted] God wills it). — Edd. A. et L. Delatte, l.c., p. 620, 4-13.

F. 210. III. On knowing the fate of the whole period (If

θέλεις γνῶναι τοῦ χρόνου — περὶ τοῦ χρόνου). — Edd. A. et L. Delatte, *l.c.*, p. 620, 14-29.

ζ'. (*Περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτήματος* (*Ἐὰν βούλει εἰδέναι τὸν διαλογισμὸν — ὀφίλεις κρῖναι*). Edd. A. et L. Delatte, *l.c.*, p. 620 s.

F. 211. *η'. Πρὸς τὸ ἐκβαλεῖν τὸ ιε' σχῆμα ἀπὸ τῶν δ' πρώτων μητέρων* (*Τὸ ιε' ἀπὸ τῶν δ' — στιγμὰς ἀρτίας ἔσται καὶ ἀληθὲς*). Partim edd. A. et L. Delatte, *l.c.*, p. 621, 12-22.

F. 212. *θ'. Περὶ τῆς συμπλοκῆς τῶν σχημάτων* (*Τέσσαρα τῶν ἀνωτέρω ῥηθέντων — συνάξεως πάλιν φόβος γεννηθῇ*).

F. 214v. *ι'. Περὶ τῶν μερῶν τῶν ἐν ταῖς γέναις καὶ ἐν πᾶσι τοῖς ζητήμασι* (*Ῥηταίων καὶ περὶ τῶν μερῶν τῆς τύχης — ἐναντίως ὀφείλωσιν κρίνεσθαι*).

F. 215. *ια'. Ἕτερος τρόπος πάλιν τῆς γεννήσεως* (*Πρὸς τὴν τῆς γεννήσεως ἀρχὴν — εὐκαιρίαν δηλοῖ*).

F. 215v. *ιβ'. Περὶ τοῦ γνῶναι ζωῆς τινός* (*Ἡνίκα θελῆσαι γνῶναι περὶ ζωῆς τινὸς ἀδύνατον, εὐδομάδας*).

ιγ'. Περὶ μοιχίας ἢ πορνίας (*Ἐὰν ἔλθοι ἐν τῷ α' σπανὸς προφανῶς τὸν σκοπόν*).

F. 216. *ιδ'. Ἄλλο πρὸς τὸ νοῆσαι τίς ἡ πεύσις τοῦ ἐλθόντος δια τὸ ἐρωτήσαι* (*Εἰδὲ πόσας κέντρας ἔχει — καθαρῶς τὸ ἐρώτημα*).

F. 216v. *ιε'. Πάνυ ἀναγκαίον τοῦτο ἀλλὰ καὶ τὴν τύχην αἰτήσεως γνώσῃ καὶ τούτο εὑρὼν ἐγὼ Νικόλαος ἀληθὲς ἐκπείρας* (*Ἐὰν θέλῃς μαθὴν πρὸς ποῖον πρόσωπον παντὶ ἔργῳ ἐρυθρῷ*).

F. 218v. *ις'. Ἀρχὴ τῶν κεφαλαίων ἐν τῇ σιμασίᾳ τῶν σχημάτων ἐν ὀνόματι κυρίου* (*Εἴσοδος* sign. geom. *καὶ ἡ ἔξοδος* sign. geom. — [f. 222v] *ὁμοίως ποίει*). — Edd. A. et L. Delatte, *l.c.*, p. 625, 9 - 629, 14. Desiderantur hic 40 folia.

Capitula *ιζ'-οδ'*, quae nunc desiderantur, secundum indicem f. 186v ss. sunt haec (1) :

ιζ'. Περὶ τοῦ ζητουμένου κεφαλαίου τοῦ εἰδέναι τὸν διαλογισμόν.

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(1) Tituli et ordo capitulorum *ιζ'-ξ'* conspirant cum iis, quae A. et L. Delatte, *l.c.*, p. 630-658, edidérunt ; quod mirum est, nam magnam partem eorundem capitulorum etiam supra et infra invenies.

you wish to know of the period — on of the period). - Edd. A. and L. Delatte, l.c., p. 620, 14-29.

5′. (On knowing the aim of the question (If you wish to know the reasoning — you must judge). Edd. A. et L. Delatte, l.c., p. 620 s.

F. 211. 8. On deriving the 15th figure from the four primary mothers (The 15th from the four points will be even and true). Partly edited by A. and L. Delatte, l.c., p. 621, 12-22.

F. 212. 9. On the combination of figures (Four of the above-mentioned [figures] ... again a fear of assembly is generated).

F. 214. 10. On the parts found in nativities and in all questions (Of the spoken and on the parts of fortune — must be judged in the opposite manner).

F. 215. 11. Another method again of nativity (Indicates the opportune moment for the beginning of nativity).

F. 215. 12. On knowing the life of someone (When one wishes to know about the life of someone impossible, weeks).

13. On adultery or fornication (If there comes in the 1st a scarce one, clearly the purpose).

F. 216. 14. Another method for understanding what the question of the one who came to ask is (But if how many angles it has ... clearly the question).

F. 216v. 15. This is very necessary, but you will also know the fortune of the inquiry, and having found this I, Nicholas, [declare it] true from experience (If you wish to learn toward which person in every red work).

F. 218. 16. Beginning of the chapters on the meaning of figures in the name of the Lord (Entry sign. geom. and the exit sign. geom. — [f. 222] do likewise). -- Edd. A. et L. Delatte, l.c., p. 625, 9 - 629, 14. Forty folios are missing here. Chapters 17-4, which are now missing, according to the index f. 186v ff. are as follows ([1]):

17. On the chapter sought for knowing the reasoning.

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(1) The titles and order of chapters 66-70 agree with those which A. et L. Delatte, l.c., p. 630-658, edited; which is remarkable, for a large part of the same chapters you will also find above and below.

ιη'. Περὶ σιζεύξεως κεφαλαίων.
ιθ'. Περὶ ἐπιτυχίας τινὸς πράγματος.
κ'. Περί τινος αὐθέντος εἰ ἐλεύσεται.
κα'. Περὶ ἀπόντος ἐὰν ἔλθῃ.
κβ'. Περί τινος πράγματος βουλωμένου οἰκειωθήναι τί.
κγ'. Περὶ πράγματος φοβουμένου μήποτε συμβῇ αὐτῷ χαμὸς.
κδ'. Περὶ στρατοῦ ἢ καλὴ ἔσται ἢ οὔ.
κε'. Περὶ χρόνων πότερον ἢ ἔφορος ἢ οὔ.
κς'. Περὶ ὑδατόδου καὶ καταξήρου καὶ ἀνεμόδους χρόνου.
κζ'. Περὶ τῶν ιβ' ζῳδίων.
κη'. Περὶ συντροφίας πῶς ἔσται καλῇ ἢ κακῇ.
κθ'. Περὶ συνοικείων ἢ γίνεται ἢ οὔ ἢ καλῇ ἔσται ἢ κακῇ.
λ'. Περὶ τοῦ γνῶναι τί συμβήσεται τῷ ὑποτεταγμένῳ λαῷ καὶ τῷ ὑποτάξαντι.
λα'. Περὶ τοῦ γνῶναι ἢ καλὸν ἐστὶν ἐξελθεῖν ἐκ μιᾶς χώρας εἰς ἄλλην.
λβ'. Περὶ ἀπόντος εἰ βούλῃ μαθῆν πῶς ἔχετι.
λγ'. Περὶ δύο δικαζομένω τίς τούτων νικᾷ.
λδ'. Περὶ πλεόντων.
λε'. Περὶ νοσοῦντος ἰαθήσεται ἢ οὔ.
λς'. Περὶ εὑρέσεως ζῴου.
λζ'. Περὶ συζυγίας ἀνδρὸς καὶ γυναικὸς ἢ γύναιται ἢ οὔ.
λη'. Περὶ ἐπιτυχείας ἐξουσίας ἤγουν κέρδους κυριότητος.
λθ'. Περὶ τοῦ γνῶναι εἰ ἄρα τίς ἐν φυλακῇ ὢν ἐξέλθῃ.
μ'. Περὶ κηνήσεως.
μα'. Περὶ ἀρρώστου.
μβ'. Περὶ γυναικὸς καὶ φίλης.
μγ'. Περὶ δούλου ἢ καὶ ζῴων.
μδ'. Περὶ φίλου ἢ ἔλθοι πρὸς ὁρισμένην ἡμέραν.
με'. Περὶ τοῦ ἀποδράσαντος κλέπτου.
μς'. Περὶ ἀγωγῆς πῶς ἐπέλθῃ.
μζ'. Περὶ δύο ἵππων ἀγονιζομένων τίς νικήσει.
μη'. Περὶ συνοικεσίου.
μη'. [sic] Περὶ φιλίας τινῶν.
μθ'. Περὶ συμβηβάσεως κληρονομίας.
ν'. Περὶ πραγματίας ἢ διὰ πεφυλακισμένους.
να'. Περὶ ἀφωνίας ἢ στενώσεως τοῦ μέλλοντος καιροῦ.
νβ'. Περὶ ὁρισμοῦ ὁδοιπορίας.
νγ'. Περὶ γάμων ἤτοι σοφρόνων.

18. On the conjunction of chapters.
19. On the success of a certain matter.
20. On whether a certain master will come.
21. On one who is absent, whether he will come.
22. On a certain matter wishing to become attached to something. 23. On a matter fearing lest ruin befall it.
24. On an army, whether it will fare well or not.
25. On times, whether one is prosperous or not.
26. On rainy, very dry, and windy weather.
27. On the twelve signs of the zodiac.
28. On companionship, how it will be good or bad.
29. On cohabitation, whether it occurs or not, or whether it will be good or bad. 30. On knowing what will befall the subject people and the one who has subjected them.
31. On knowing whether it is good to depart from one country to another.
32. On an absent person, if you wish to learn how they are doing
33. On two people in litigation, which of them wins.
34. On those sailing.
35. On a sick person, whether they will be healed or not.
36. On finding a living creature.
37. On the union of a man and a woman, whether it will take place or not.
38. On the attainment of authority or rather of gain and dominion.
39. On knowing whether a person who is in prison will come out.
40. On movement.
41. On a sick person.
42. On a woman and a female friend.
43. On a slave or also on animals.
44. On a friend, whether he will come by an appointed day.
45. On a thief who has fled.
46. On a legal proceeding, how it will turn out.
47. On two competing horses, which will win.
48. On cohabitation.
48. [sic] On the friendship of certain persons.
49. On the settlement of an inheritance.
50. On a matter or concerning those who are imprisoned.
51. On silence or the narrowing of the time to come.
52. On the determination of a journey.
53. On marriages, that is, of chaste ones.

νδ'. Περὶ ἀσέμνου συνοικεσίου.
νε'. Περὶ ζεύξεως ἥ ἄρα ἔσται καλὴ ἢ κακῆ.
νς'. Περὶ κυνῆς εὐαρεστήσεως.
νζ'. Περὶ καλῆς συστάσεως τοῦ ἀπόντος.
νη'. Περὶ τοῦ ποῖα βεβαῖοι τὰ προειρημένα.
νθ'. Περὶ εὐγενείας τῶν σχημάτων.
ξ'. Περὶ τῶν σημαινόντων εὐκολείαν κέρδους.
ξα'. Περὶ τῶν δηλούντων τετράποδα.
ξβ'. Περὶ ἐνθυμήσεως.
ξγ'. Περὶ τοῦ πῶς τὰ ιβ' ζώδια περιέχουσι τὰ ις' σχήματα.
ξδ'. Περὶ τῶν σχημάτων τοῦ Ἡλίου.
ξε'. Περὶ τοῦ εὑρεῖν τὰ ὀνόματα.
ξς'. Περὶ τοῦ [sic] *ἐγγύου τί ἄρα τέξεται.*
ξζ'. Περὶ τοῦ Ἡλίου κεφάλαιον καὶ αἱ μαρτυρείαι τῶν σχημάτων.
ξη'. Περὶ τοῦ Ἡλίου πάλιν κεφάλαιων.
ξθ'. Περὶ τοῦ Ἡλίου εἰδέναι βούλ(ει?) ἢ εὑρὴν ἢ οὗ καὶ ἑτέρων ὑποθέσαιων.
ο'. Περὶ τοῦ Ἡλίου πάλιν τοῦ εὑρὴν τὸν τόπον.
οα'. Περὶ ὀδυπορίας καὶ ἐρωτίσεως πάντων καὶ περὶ ὁρισμῶν ὀδυπορίας.
οβ'. Περὶ δίκης καὶ ὁδοιπορίας.
ογ'. Περὶ τεταμένης ὀδυπορίας ἥ διὰ γῆς ἢ διὰ θαλάσσης.
οδ'. Περὶ γάμου ἢ συμφέρει πληρωθῆναι.

F. 223. <*οε'. Περὶ συνοικεσίου μνηστείας : καὶ νδ'*> (Inc. mutil. : ... *τὴν γυναῖκα εἰ ἔσται θλίψις — πλανηθεῖς θεοῦ στέργοντος*).

F. 223v. *ος'. Περὶ ἀρρώστου ἥ ζήσεται ἢ τελευτὰ* (*Ποίησον τοὺς ιε' οἴκους τῆς ἀστρονομίας — μεταμοληισμὸς γίνεται ἐπ' αὐτόν*).

οζ'. Περὶ ἀρρώστου πάλιν · ἄλλω (*Ἐὰν τί εἰδέναι ἐπιθυμεῖ περὶ ἀρρώστου — τάχεως ὅμως πρὸς κράσι ἐπιστρέψει*). — Partim edd. A. et L. Delatte, *l.c.*, p. 647, 14-25.

F. 224v. *οη'. Περὶ ἀρρώστου ἢ ὡφύλει ἰατρευθῆναι* (*Ἐὰν θέλεις γνῶναι περὶ τινὸς ἀρρώστου — η' θάνατον σημαίνει*). — Edd. A. et L. Delatte, *l.c.*, p. 641, 14-24.

οθ'. Περὶ αἰτουμένων σχημάτων (*Ἡ εἴσοδος* sign. geom. *ἀπὸ* sign. geom. *καὶ εἰσόδ(ου?)* sign. geom. *ἐξερχομένη — πλοῦτον διάσκεδάζει*).

54. On an unseemly cohabitation.
55. On a union, whether it will be good or bad.
56. On the pleasing of a dog.
37. On the good condition of the absent one.
58. On what confirms the aforementioned.
59. On the nobility of the figures.
60. On those that indicate ease of gain.
61. On those that indicate four-footed animals.
62. On reflection.
63. On how the 12 signs contain the 16 figures.
64. On the figures of the Sun.
65. On finding the names.
66. On [sic] what a pregnant woman will give birth to.
67. On the Sun: chapter and the testimonies of the aspects.
68. Another chapter on the Sun.
69. On the Sun: do you wish to know whether it is found or not, and other hypotheses.
70. On the Sun again: on finding the place.
71. On travel and inquiry into all matters, and on the definitions of travel.
72. On a lawsuit and travel.
73. On an extended journey, whether by land or by sea.
74. On marriage: whether it is beneficial to be fulfilled.

F. 223. <75. On cohabitation and betrothal: and 54> (Inc. mutilated: ... the woman, whether there will be tribulation, having strayed with God being favorable).

F. 223. 76. On the sick person: whether he will live or die (Make the fifteen houses of astronomy — a transformation takes place upon him).

77. On the sick person again; another (If one wishes to know about a sick person – yet he will quickly return to health). Partim edd. A. et L. Delatte, l.c., p. 647, 14-25. F. 224v. 78. On the sick person or whether he ought to be healed (If you wish to know about a certain sick person whether it signifies death). Edd. A. et L. Delatte, l.c., p. 641, 14-24.

79. On requested figures (The entrance sign. geom. from sign. geom. and of the entrance ?) sign. geom. going out – scatters wealth).

π'. Περὶ κινήσεως (Ἐὰν ἐρωτιθεῖς κηνισεως ὅρα ἐὰν ἐν τῷ α' οἴκῳ — ἐν τῷ ἄλλω καλὸν καλὸν). Edd. A. et L. Delatte, *l.c.*, p. 643.

F. 225. *πα'. Περὶ ἀπόντος ἢ ἐπαναστραφήσεται ἢ οὔ (Ἐὰν βούλει εἰδέναι περὶ ἀπόντος — πάντοτε ζήτει).* — Edd. A. et L. Delatte, *l.c.*, p. 636.

πβ'. Περὶ ἀπόντος πῶς ἔνει καὶ περὶ ὀφελεῖας (Ἐὰν ἐρωτιθεῖς — υἱὸς αὐτοῦ ὅμοιως). — Edd. A. et L. Delatte, *l.c.*, p. 640.

F. 225v. *πγ'. Περὶ δούλων ἢ καὶ ζῴων (Δεῖ εἰδέναι ὁμείως ἐπὶ πλεῖον).* — Edd. A. et L. Delatte, *l.c.*, p. 645 s.

F. 226v. *πγ'* [sic]. *Περὶ ἀμερημνείας καὶ φόβο γινώσκω ἐν κλήρῳ (Ὁσάκης ἐν ἀρχῇ τοῦ κλήρου — πρόσφορον χοριγοῦσι).* Edd. A. et L. Delatte, *l.c.*, p. 653.

πδ'. Περὶ ἀγορᾶς καὶ πράσεως (Στύλος εἰσερχόμενος — χρηστῆν καὶ καλὴν ποιεῖ).

πε'. Περὶ μνημάτων ἢ ἀληθεῖς εἰσὶν ἢ ψευδῆ (Ἐν τῇ τοῦ κλήρου τοίνυν ἀρχῇ — ἀλλ' ὅτι στερεοῦσιν).

F. 227. *πς'. Περὶ ἄνθρωπον ἐὰν θέλῃ εὑρὴν ἢ μελλει σφαγὴν (Εἰδὲ τὸν πρῶτον οἶκον — ἔχει φόβον θανάτου).*

πζ'. Περὶ πράγματος χαμένου ἢ μέλλει εὑρῆν αὐτῶ (Ἐιδὲ τὸν α' οἶκον καὶ ζ' ἔχασεν οὐκ ευρίσκεται).

F. 227v. *πη'. Περὶ τοῦ εὑρὴν δύο φίλω στέρξιν ἢ κράτίσουν αὐτὴν ἀμφώτεροι ἢ οὔ (Εἰδὲ τὸν α' καὶ ζ' οἶκον — τὴν αὐτοῦ ὑπόθεσιν).*

πθ'. Περὶ τῶν ις' οἴκων τῆς ἀστρονομίας (Ἀρχὴ τῶν ις' οἴκω τῆς ἀστρονομίας ἣτῆς ἐσυνέταξεν Π τ ο λ ε - μ α ί ο ς ὁ σοφότατος καὶ διέσπειρεν καὶ εἰς βαρβάρους ἀπέστειλεν ἢ αὐτῆ τέχνη παρὰ θεοῦ ὃν ἡ ἀρχὴ αὕτῆ: Ἀρχὴ βιβλίου ἀστρονομικοῦ σοφίας ἐκτεθὲν παρὰ Ἀ λ - φ ά ν ο υ υἱοῦ Ἀβδεσσείτ. καὶ παρὰ Π λ ά τ ω ν ο ς Τιβου<ρ>τίνου ἐξ Ἀραβικοῦ εἰς Λατίνων μετάτεθὲν — σημαινόμενα ταῦτα ἐστὶν). (1)

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(1) His verbis indicatur capitula Ptolemaei geomantica, quae sequuntur, ab Alphano, filio Abdesseit, Arabice transscripta, inde a Platone Tiburtino in Latinum sermonem versa, in Oxoniensi denique codice in Graecam formam restituta esse. Sed cum Ptolemaeum nihil huiusmodi composuisse constet, quaestio de vero auctore oritur. Quam ob rem de versione Latina nobis inquirendum est. Versio illa Latina in his codicibus a F. Wüstenfeld, *Die Ueber-*

80. On movement (If you are asked about movement, whether if in in the 1st house ' - in the other it is good, good). Ed. A. and L. Delatte, l.c., p. 643.

F. 225. 81. On the absent person, whether he will return or not (If you wish to know about an absent person — always seek). — Ed. A. and L. Delatte, l.c., p. 636.

82. On the absent person, how he is, and on benefit (If you are asked – likewise his son). Edd. A. et L. Delatte, l. c., p. 640.

F. 2257. 83. On Slaves or also Animals (One must know likewise upon more). — Ed. A. and L. Delatte, l.c., p. 645 s.

F. 2267. 83 [sic]. On Freedom from Care and Fear, I discern in the lot (As often as at the beginning of the lot they provide what is fitting). Ed. A. and L. Delatte, I.c., p. 653

84. On Buying and Selling (A pillar entering makes it — useful and good).

85. On Tombs, whether they are true or false (In the beginning therefore of the lot, but because they confirm).

F. 227. 86. On whether a person will find [something] or is destined for slaughter (Look at the first house — he has fear of death).

87. On a lost matter, or whether he will find it (Look at the 1st house and the 6th; he has lost it and it cannot be found).

F. 227, 88. On finding the affection of two friends, or whether both will hold onto it or not (Look at the 1st and 7th house — his own matter). 89. On the 16 houses of astronomy (Beginning of the 16 houses of astronomy which Ptolemy the most wise compiled and disseminated and also sent to the barbarians, or this art is from God, and this is its beginning: Beginning of an astronomical book of wisdom set forth by Alphanus, son of Abdesscit, and translated from Arabic into Latin by Plato of Tivoli; — these are their meanings).(1)

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(1) These words indicate that the geomantic chapters of Ptolemy which follow were transcribed in Arabic by Alphanus, son of Abdesscit, then translated into Latin by Plato of Tivoli, and finally restored into Greek form in the Oxonian codex. But since it is established that Ptolemy composed nothing of this kind, the question of the true author arises. For this reason we must inquire into the Latin translation. That Latin translation in these codices by F. Wüstenfeld, Die Ueber-

F. 228. *ϛ'. Ἀρχὴ τῶν ις' μυρῶν (Ἡ πρώτη ἥτις λέγεται μύρα ὁδοῦ ἔχουσα τὴν δήλωσιν — [f. 231] θελήματος αὐτοῦ συμβήσεται).* — In margine signa geom.

F. 231. *Περὶ τῶν δέκα ἓξ σχημάτων (Πληροῦνται τοίνυν τὰ ἓξ καὶ δέκα σχήματα — ἀδιστάκτως εὑρήσης τὸ ἀληθὲς).*

F. 232. *Πάλιν περὶ τοῦ αὐτοῦ (Ἡνίκα ταύτην τὴν τέχνην ἐνεργῆσαι — [f. 233] ἡ μαρτυρία καλῆ).*

F. 233v. Vacat.

F. 234. *Τοῦτο ἐστι τὸ Περσικῶς λεγόμενον τζαντίμαριν καὶ ἤ τι ζητεῖς πράγμα καλὸν ἢ κακὸν ὧδε εὕρης.* Tabella.

F. 234v. *Τὸ κρίσιμον τῆς ταύλας τῆς ἔνπροσθεν οὐδὲ καλὸν οὐδὲ κακόν.*

F. 235v. *Τὸ κρίσιμον τῆς ἄνωθεν ταύλας να τὴν κρίνης — τὸ πληθην τί ἢ κρίσιμον.* — Praemittitur tabella.

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setzungen arabischer Werke in das Lateinische p. 43 ; M. Steinschneider, *Die europ. Uebersetzungen aus dem Arabischen, Sitz.-Ber. Wien*, CXLIX, 4 *Abh.* (1905), p. 64 s. ; L. Thorndike, *History of Magic and Experimental Science*, II, p. 119, 5, laudatis contineri videtur : 1. Cod. Coll. Magd. Cantabr. 27, saec. XIV, ff. 120-125v : « *Incipit liber arenalis sciencie ab alfarino abizarch editus et a Platone Tiburtino de Arabico in latinum translatus* ». — 2. Cod. Rawlinson. D 1227 (Oxon.), saec. XIV, f. 38 : « *Incipit liber Arnaldi* (leg. *arenalis*?) *sciencie ab Alpharino Abizarch editus et a Platone Tiburtino de Arabico in Latinum translatus* ». 3. Cod. Arundel. 66 (Mus. Brit.), saec. XV, ff. 269-77 : « *Liber sciencie artenalis de judiciis geomansie ab Alpharino filio Abrahae* (*Arabici* coni. Steinschneider ; an *Abizarch*?) *Judeo editus et a Platone de Hebraico sermone in Latinum translatus* ». Quin etiam haec versio impressa exstat et inscribitur : *Quaestiones geomanticae Alfakini Arabici filii a Platone in Latinum translatae ex antiquo Manuscripto de anno* 1535 (1135 coni. Steinschn., fortasse recte) *nunc prima vice typis datae. Fasciculus geomanticus, in quo varia variorum opera geomantica continentur, Veronae* 1687 » (ex hoc libro descriptus est cod. Monac. lat. 11998, anni 1741 ; liber impressus cum praesto mihi non sit, codicem Rawlinsonianum pessime exaratum inspexi). Ex hac versione Latina apparet nomen Alphani in codice nostro ex Alpharino, vel potius Alfacino, corruptum esse. Alfacinum tamen non nomen proprium esse, sed virum, doctum (*al Faquin* sive *al-Faqîh*) significare Steinschneider dixit (*OLZ.*, 1902, p. 265). Quod si verum est, nomen auctoris in eo vocabulo latere debet, quod in codicibus nomen patris factum est, i.e. *Ἀβδεσαειτ* (*'abd al Saiyid*) sive *Abizarch*. — Quodcumque igitur nomen auctoris sit, opusculum ab eo sub Ptolemaei nomine Arabice fictum et a Platone Tiburtino (de quo vide vv. dd. supra laudatos ; Cumont, *Catal.*, V, 1, p. 87 ; C. H. Haskins, *Studies in the History of Medieval Science*, 1927, p. 11) qui c. annum 1135 floruit, in Latinum sermonem versum est. — (In rebus Arabicis vv. dd. Ios. Schacht et E. O. Winstedt benevole mihi adfuerunt).

F. 228. 90. Beginning of the 16 lots (The first, which is called the lot of the road, having its signification [f. 231] of his will it shall come to pass). In the margin, geometric signs.

F. 231. On the sixteen figures (For they are completed from... you and ten figures will find the truth without doubt).

F. 232. Again on the same subject (When this art is put into practice — [f. 233] the testimony is good).

F. 233. Blank.

F. 234. This is what is called in Persian tzantimarin, and whatever thing, good or bad, you seek, you will find it here. Table.

F. 234. The key to the preceding table nor good nor bad.

F. 235. The key to the above table, so that you may the most judge it — what is the key. A table is prefixed.

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selzungen arabischer Werke in das Lateinische p. 433; M. Steinschneider, Die europ. Uebersetzungen aus dem Arabischen, Sitz.-Ber. Wien, CXLIX, 4 Abh. (1905), p. 64 s.; L. Thorndike, History of Magic and Experimental Science, II, p. 119, 5, the praised works seem to be contained in: 1. Cod. Coll. Magd. Cantabr. 27. 14th cent., ff. 120-125°: "Here begins the book of the sandy science edited by Alfarinus Abizarch and translated from Arabic into Latin by Plato of Tivoli." 2. Cod. Rawlinson. D 1227 (Oxon.), 14th cent., f. 38: "Here begins the book of Arnaldus (read: arenalis?) of science edited by Alpharinus Abizarch and translated from Arabic into Latin by Plato of Tivoli." 3. Cod. Arundel. 66 (Brit. Mus.), 15th cent., ff. 269-77: "The book of the artenalic science on the judgments of geomancy, edited by Alpharinus son of Abraham (Arabici conj. Steinschneider; or Abizarch?) the Jew and translated from the Hebrew language into Latin by Plato." Moreover, this version also exists in print and is entitled: Geomantic Questions of Alfakinus the Arab, son, translated into Latin by Plato from an ancient Manuscript of the year 1535 (1135 conj. Steinschn., perhaps correctly) now published for the first time.Fasciculus geomanticus, in quo varia variorum opera geomantica continentur, Veronae 1687. (from this book was copied cod. Monac. lat. 11998, of the year 1741; since the printed book was not available to me, I examined the Rawlinsonian codex, which is very poorly written). From this Latin version it is apparent that the name Alphanus in our codex is corrupted from Alpharinus, or rather Alfacinus. Steinschneider said, however, that Alfacinus is not a proper name but signifies a learned man (al Faquin or al-Faqih) (OLZ., 1902, p. 265). If this is true, the name of the author must lie hidden in that word which in the codices

has become the father's name, i.e. Αβδεσσειτ ('abd al Saiyid) or Abizarch. Whatever the name of the author may be, the little work fabricated by him in Arabic under the name of Ptolemy and translated into Latin by Plato of Tivoli (concerning whom see the scholars praised above; Cumont, Catal., V, 1, p. 87; C. H. Haskins, Studies in the History of Medieval Science, 1927, p. 11), who flourished around the year.1135. (In Arabic matters the scholars Ios. Schacht and E. O. Winstedt kindly assisted me.)

F. 236. *Τὸ δὲ ῥάμπλε μοναξικὸν — τὸ πράγμαν γίνεται ἀκολύτως.*
Ἕτερος τρόπος (Σκοπὸς λόγος φθασι κορισιὰ — τούτω ἐστὶν ὁ θεμέλιος τῆς ἀστρονομίας).

F. 236v. *Ὧδὲ τὸ κρυφὸν καὶ θεμέλιον (Τὸ ποῖον μετὰ τοῦ κοκίου — διὰ τὸ κορμήντ (?) καὶ διὰ ἄλλον).*

F. 237. *Περὶ δεσποτίας. — Περὶ κλέπτου.*

F. 239. *Περὶ συνοικεσίου ἢ γύνεται ἢ οὔ.*

F. 239v. *Περὶ ἀρμασίας.*

F. 240. *Περὶ γένναν γυναικός* etc.

F. 241. *Περὶ ἀρρώστου ἢ ζήσεται ἢ οὔ (Δῶς ῥαμούλιον καὶ ἐὰν ἡ πρώτη — τὰ ἄνωθεν σημεῖα).*

F. 241v. *Ἐὰν τίς ἐρωτᾷ διὰ τὸ στάτε πλούτου.*

F. 242. *Περὶ ὅμοιον καὶ μείζον. Περὶ τοῦ ἀπελθεῖν ἀπὸ τόπόν εἰς τόπον.*

F. 242v. *Περὶ μαντάτα εἰς τοὺς πόρρω. Ἐὰν τίς εἴπη σοι να ἀποθάνη κτλ.*

F. 243. *Περὶ κλέπτου. — Περὶ θησαυροῦ* et alia capitula brevissima, quorum ultimum, f. 244v : *Ἐὰν τίς ἐρωτᾷ ὅτι προσδοκῶ ὅτι τὴν ἡμέραν ταύτην θέλ(ω ?) κινδυνεύσιν.*

F. 245. *Τὰ ζητήματα καὶ τὰ ἐρωτήματα δεῖ μετὰ χειρίζεσθαι — εὑρηθήσεται τὸ ἀληθές.*
Sequuntur signa geomantica XVI domorum, VII planetarum capitisque et caudae Draconis, etc.

F. 246. *Πίναξ ζητημάτων τινῶν τοῦ ἀστρονομικοῦ (?) τοῦδε τοῦ βιβλίου α' (Ἐξέτασις νοῦ — οὐδένος λόγου ἄξιος).*

F. 247. Tabellae (altera : *αἱ βασίλειαι τῶν ζῳδίων τῶν ιβ'*).

F. 247v. Tabella.

F. 248. *Περὶ ἀποδυμίας (Ψύφησον τὸ ὄνομα τοῦ ἀποδιμοῦντος ὑπ' αὐτῶν εὐλογηθήσεται).* — Cf. *Catal*, XI, 2, p. 143.
Πιθαγόρας Τῆλαυγῇ χαῖρει — σφόδρα χαριεστάτην (Forma epistulae brevissima) ; cf. *Catal.*, XI, 2, p. 139 ss.

F. 248v. Vacat.

34. Codex Collegii Corporis Christi 100 (olim N° 1567.100 et D. 3. 8). — Membranaceus, (ff. 165-206 : chart.), ff. 206, cm. 29, 8 × 20,8, saec. XV-XVI manu, ut vidit E. Lobel, Zachariae Calliergis scriptus (Vogel-Gardthausen, *Die griech. Schreiber*, p. 125). — F. 1 : *hic Liber emptus fuit ab haeredibus Guilielmi grocini Anno Domini* 1501 *pro collegio corporis christi claimondo preside* (cf. etiam f. 1) ;

F. 236. The rample monastic the matter comes about without hindrance thus.

Another method (Scope: the word phthasikoria this way is the foundation of astronomy).

F. 236. the hidden and foundational (Which one together with the kokion — on account of the korment (?) and on account of another).

F. 237. On lordship / mastership. On theft.

F. 239. On cohabitation, whether it will happen or not

F. 239. On betrothal / engagement.

F. 240. On the birth of a woman, etc.

F. 241. On the sick person, whether he will live or not (Give a small dose and if the first – the signs above).

F. 241. If someone asks about the status of wealth.

F. 242. On the similar and the greater. On Departing from Suffering to a place.

F. 242. On messages to those far away. If someone tells you to dies, etc.

F. 243. On theft. On treasure and other very brief chapters, the last of which, f. 244: If someone asks that I expect that on this day I wish ?) to be in danger.

F. 245. The questions and inquiries must be handled thereafter, and the truth will be found.

There follow the sixteen geomantic signs of the houses, of the seven planets and of the head and tail of the Dragon, etc.

F. 246. Index of certain questions of the astronomical (?) of this book, first (Examination of the mind worthy of no account).

F. 247. Tables (the other: the kingdoms of the twelve zodiac signs).

F. 247. Table.

F. 248. On Aversion (Calculate the name of the one departing; they will be blessed by them). - Cf. Catal., XI, 2, p. 143.

Pythagoras warmly greets Telauges most graciously (Forma epistulae brevissima); cf. Catal., XI, 2, p. 139 ss.

F. 248. Vacant.

34. Codex Collegii Corporis Christi 100 (formerly No. 1567.100 and D. 3. 8). Parchment, (ff. 165-206: paper), ff. 206, cm. 29, 8 × 20.8, 15th–16th century, written by the hand of Zacharias Calliergis, as seen by E. Lobel (Vogel Gardthausen, Die griech. Schreiber, p. 125). — F. 1: this Book was purchased from the heirs of William Grocyn in the Year of the Lord 1501 for the college of Corpus Christi with Claymond as president (cf. also 1. r);

ibid. (alia manus) : *precium ducati X. lib. iij. solid. xiiij* ; nunc in Bibliotheca Bodleiana servatur. — Cf. H. O. Coxe, *Catal. codd. mss. qui in collegiis aulisque Oxoniensibus hodie adservantur*, II (Corp. Chr.), p. 35 ; Ptol., *Tetrab.*, ed. Boll-Boer, p. VII ; *Fructus*, p. 35 ed. Boer.

F. 2. Claudii Ptolemaei Tetrabiblus praevio (f. 1. 1ᵛ) indice. — F. 12 : lib. II ; f. 26 : lib. III ; f. 46ᵛ : lib. IV (om. : I 1). — Est cod. Ξ ed. Boll-Boer.

F. 57ᵛ. *Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπός (Προεκθέμενος ὁ ἐχθρός).* Est cod. Ξ¹ ed. Boer.

F. 61. *Ἐξηγητὴς ἀνώνυμος εἰς τὴν Τετράβιβλον τοῦ Πτολεμαίου (Τὰ προοίμια ποιεῖται — πάντων τῶν κέντρων)* = p. 1-180 ed. Basil. 1559.

F. 145. *Πορφυρίου φιλοσόφου Εἰαγωγὴ εἰς Ἀποτελεσματικὴν Πτολεμαίου.* — Ed. *Catal.*, V, 4, p. 190 ss.

F. 158. *Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπός (Προεκθέμενοι — ὁ ἐχθρός).* — Est cod. Ξ² ed. Boer.

F. 161ᵛ. *Κλαυδίου Πτολεμαίου Ἐπισημασίαι ἀστέρων ἀπλανῶν (Μὴν Ἰαννουάριος α'. Μακραὶ ἡμέραι ἄρχονται, Ἥλιος ὑψοῦται — ὀρθρου ἡ αἴξ. κδ').* — Est Clodii Tusci calendarium. — Deficit in mense Decembri (p. 157, 1 W.) — Hoc codice non est usus Lorenzo Bianchi, *Der Kalender des sog. Clodius Tuscus*, in *Sitz. Ber. Heidelberg*, 1914, 3 *Abh.*

35. Codex Collegii Lincolniensis gr. 7. — Chartaceus, ff. 202, cm. 20,5 × 14, saec. XVI. — Olim Antonii sacerdotis, (*f.* 2 : *Ἐκ τῶν τοῦ δενω (...) Ἀντωνίου ἱερέως*), Iohannis sacerdotis (f. 13 : *ἰωάννου ἱερέως δακίστορ*[?]), Michaelis (?) cuiusdam (f. 82ᵛ : *ἐτοῦ τὸ χαρτὴν ενε του μιχελιτοῦ...*) ; nunc in Bibliotheca Bodleiana servatur. — Cf. H. O. Coxe, *Catal. codd. mss. qui in collegiis aulisque Oxoniensibus hodie adservantur*, I (Linc.), p. 6.

F. 189ᵛ. *Περὶ τῶν ἑπτὰ πλανίτων (Ὁ Ἥλιος κυριεύει τὴν πρώτην ὥραν τῆς κυριακῆς — εἰς τὸ ἓν συνάγεται).* — Cf. Zuretti, *Catal.*, XI, 2, p. 124 s.

F. 191. *Περὶ τῶν ιβ' μηνῶν διαίται (Τὸν Ἰαννουάριον πᾶσα ταχεία ἔπερνε μίαν — φεύγη τὴν φυλλάδα μόνον).* — Cf. Ideler, *Physici et medici gr. min.*, I, p. 409 ss. ; A. Delatte, *Anecdota Atheniensia*, II, p. 456 ss.

F. 192. *Περὶ τῶν δώδεκα μηνῶν, ποίαι εἰσὶν ἡμέραι καλαὶ καὶ*

ibid. (another hand) : price of ducat X. lib. iii. solid. xiiij, now preserved in the Bodleian Library. Cf. H. O. Coxe, Catal. codd. mss. qui in collegiis aulisque Oxoniensibus hodie adservantur, II (Corp. Chr.), p. 35; Ptol., Tetrab., ed. Boll-Boer, p. vII; Fructus, p. 35 ed. Boer.

F. 2. Claudius Ptolemy's Tetrabiblos with a preceding (f. 1. 19) index. - F. 12 : book II ; 4. f.26 : book III ; f. 46 : book IV (om. : 1 1) - This is cod. Ξ of the Boll-Boer edition.

F. 57. Claudius Ptolemy's book, the Karpos (Proekthemenos the enemy). It is cod. Ξ¹ ed. Farmer.

F. 61. Anonymous commentator on Ptolemy's Tetrabiblos (The proemia are composed – of all the centers) = p. 1-180 ed. Basil. 1559.

F. 145. Porphyry the philosopher's Introduction to Ptolemy's Apotelesmatica. **Ed. *Catal.*, V, 4, p. 190 ss.**

F. 158. Claudius Ptolemy's book, the Karpos (Proekthemenoi the enemy). Is the cod. and ed. Boer. Ptolemy's Indications

F. 161. Claudius of the Fixed Stars (Month of January 1st. Long days begin, the Sun rises in the morning, the Goat. 24th). Is Clodius Tuscus's calendar. Ends in the month of December (p. 157, 1 W.) This codex was not used by Lorenzo Bianchi, Der Kalender des sog. Clodius Tuscus, in Sitz. Ber. Heidelberg, 1914, 3 Abh.

35. Codex Collegii Lincolniensis gr. 7. Paper, ff. 202, cm. 20.5 x 14, 16th century. Formerly belonging to Antonius the priest (f. 2: Ἐκ τῶν τοῦ δενω (...) Αντωνίου ἱερέως), Iohannes the priest (f. 13: Ιωάννου Σε ρέως δακίστορ [?]), and a certain Michael (?) (f. 82': ἐτοῦ τὸ χαρτὴν ενα του μιχελιτού...); now preserved in the Bodleian Library. Cf. H. O. Coxe, Catal. codd. mss. qui in collegiis aulisque Oxoniensibus hodie adservantur, I (Linc.), p. 6.

F. 189. On the seven planets (The Sun rules the first hour of Sunday - it is gathered into one). Cf. Zuretti, Catal., XI, 2, p. 124 f.

F. 191. On the diets of the twelve months (In January every swift one should take only one, flee the leaflet alone). **Cf.** Ideler, Physici et medici gr. min., I, p. 409 ff.; A. Delatte, Anecdota Atheniensia, II, p. 456 ff.

F. 192. On the twelve months, which days are good and

ὁποίαι εἶναι κακαί (*Τὰς ὁποίας ἐφανέρωσεν ὁ θεὸς τοῦ ἱερέως τοῦ Ἔσδρα — Αὔγουστος · δ', ς', ιε', ιθ', κθ'*).

F. 193. *Διαφοραὶ εὐχρήστων καὶ ἀχρήστων ἡμερῶν τῆς Σελήνης καὶ εὐχαρίστων καὶ ἀχαρίστων* (*Τὴν μὲν πρώτην ἡμέραν καλὴν εἶπεν ὁ Λάπους* [l. *Μελάμπους*] — *τῇ λ' καλὴ καὶ εὐχάριστος*). — Ed. Zuretti, *Catal.*, XI, 2, p. p. 154 ss.

F. 194. *Ὅλης τῆς εὐδομάδος αἱ ὧραι ὁποῦ εἶναι καλαὶ καὶ εὔχρηστα ἀρχίζουν ἀπὸ τὴν κυριακὴν ἡμέραν* (*Ὥρα α' τῆς κυριακῆς καλή — τακτικὴ καὶ ἐπιτακτική*).

F. 195. Sine titulo. (*Ἰστέον δὲ ὅτι ὁ ἐνιαυτὸς διαιρεῖται εἰς καιροὺς τέσσαρας* [f. 197] *ἐνδεκάτη καὶ δωδεκάτη*).

F. 197. Sine titulo. (*Διαιρεῖται ὁ χρόνος ὡς ἄνω εἴπωμεν εἰς τέσσαρα — Ὑδροχόος Αἰγώκερος*).

F. 197ᵛ. Sine titulo. (*Γνωστέον δὲ καὶ τοῦτο ὅτι δώδεκα εἰσὶ ζῴδια — Ὑδροχόος Ἰχθύες νότια*).

Περὶ φλεβοτομίας (*Σκοπεῖν δεῖ τὸν ἰατρὸν ἐπὶ πάσης φλεβοτομίας Σελήνης ληγούσης — ἵνα μὴ προσφέρει*).

F. 198ᵛ. *Εἴδησις δὲ τῶν ζῳδίων περὶ Σελήνης* (*Μὴν Μάρτιος τῇ α' καὶ τῇ β' Ἰχθύς* [f. 201] *ἔσται εὐτυχιμένα καθὼς ὁ κύριος ἐδήλωσεν ὁ θεὸς Ἔσδρᾳ τῷ ἱερεῖ καὶ ἔδωκεν τοῖς ἱερεῖς Ἰσραήλ*).

F. 201. *Ἑρμηνία φλεβοτομίας τοῦ μαίστορος Σαρακινοῦ, τοῦ ἰατροῦ τοῦ αὐθέντου τῆς Ἰνδίας · ὁποῖος ἐγένετον καὶ ὕστερον Χριστιανός, καὶ ἐκλήθηκε* [sic] *τὸ ὄνομα αὐτοῦ Ἰωάννης. Ἡ ἑρμηνία ἔσται εἰς ὅλους τοὺς μήνας τοῦ χρόνου.* (*Εἰ* [sic] *τὴν πρώτην τοῦ μηνὸς πᾶσα ἑνὸς μηνὸς · μηδὲν φλεβοτομήσης* [f. 202ᵛ] *εἰς τὸ κορμήν*). — Deficit in die XXIII mensis. — Cf. cod. Rom. 110, f. 389ᵛ.

36. Codex Collegii Novi 299. — Chartaceus, ff. 91, cm. 42 × 29,5, saec. XV ; nunc in Bibliotheca Bodleiana servatur. Cf. H.O.Coxe, *Catal. codd. mss. qui in collegiis aulisque Oxoniensibus hodie adservantur*, I (Coll. Nov.), p. 107 s. ; I. Düring, *Die Harmonienlehre des Ptolemaios*, 1930, p.xxvii, nr. 40 ; Ptol., *Tetrab.*, ed. Boll-Boer, p.vii. Ps.-Ptol. *Fructus* ed. Boer, p. 31.

F. 71. *Τάδε ἔνεστιν ἐν τῷ α' β(ιβλίῳ) Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσμάτων.* — Pto-

which are bad (Those which God revealed to the priest Esdras - August 4th, 5th, 15th, 19th, 29th).

F. 193. Differences between useful and useless days of the Moon, and pleasant and unpleasant (The first day he called good, Lapous [1. Melampous] on the 30th good and pleasant). Ed. Zuretti, *Catal.*, XI, 2, p. p. 154 ss.

F. 194. The hours of the whole week that are good and use ful begin from Sunday (Hour 1, good Sunday orderly and commanding).

F. 195. Sine titulo. (It should be known that the year is divided into four seasons [f. 197] the eleventh and twelfth).

F. 197. Sine titulo. (Time is divided, as we said above, into four: Aquarius, Capricorn).

F. 197. Sine titulo. (It should also be known that there are twelve zodiac signs — Aquarius, Pisces, southern).

On Phlebotomy (The physician must observe in every phlebotomy the waning of the Moon — so as not to apply it).

F. 198. A notice of the zodiac signs concerning the Moon (Month of March, on the 1st and 2nd, Pisces [f. 201] will be fortunate, as the Lord God revealed to Ezra the priest and gave to the priests of Israel).

F. 201. Interpretation of phlebotomy by Master Saracinus, physician of the lord of India; who later became a Christian, and his name was called John. The interpretation will be for all the months of the year. (On the first of the month, for every single month: do not perform phlebotomy [f. 202v] on the body).

Deficit in die XXIII mensis. Cf. cod. Rom. 110, f. 389.

36. Codex Collegii Novi 299. Paper, ff. 91, cm. 42 × 29.5, 15th century; now preserved in the Bodleian Library. Cf. H. O. Coxe, Catal. codd. mss. qui in collegiis aulisque Oxoniensibus hodie adservantur, I (Coll. Nov.), p. 107 s. ; I. Düring, Die Harmonienlehre des Ptolemaios, 1930, p. xxvii, nr. 40; Ptol., Tetrab., ed. Boll-Boer, p. vii. Ps.-Ptol. Fructus ed. Boer, p. 31.

F. 71. The following are contained in the first book of Claudius Ptole my's Apotelesmatics addressed to Syrus. Pto

lemaei Tetrabiblus, l. I : f. 71 ; l. II : f. 74 ; l. III : f. 77 ; l. IV : f. 81. Des. f. 83v : ... *τῆς συγκράσεως.* — Est codex W. ed. Boll-Boer.

F. 84. *Περὶ τῶν λς' δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ προσώπων (Τοῦ ζωδιακοῦ κύκλου — ἀνὰ ζ')* Porphyrii, *Introd.*, cc. 47-55. — Margini f. 84v adscriptum est capitulum : *<Θ>εμάτιον λέγεται ἡ ὅλη οὐρανοῦ διάθεσις — καὶ τὸ δύνον διαδείκνυται.* — Cf. supra, cod. 31, f. 36v.

F. 85. *Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπός (Προεκθέμενοι ὁ ἐχθρός. ρ').* Est codex W ed. Boer. — Sequuntur haec verba : *Πάσης πόλεως ἐχούσης τὸν Ἄρη μαρτυροῦντα οἱ βασιλεῖς σπάθαις ἀναιροῦνται ὡς ἐπὶ τὸ πλεῖστον.* — Pars f. 85v vacat.

F. 86. *Περὶ τῶν τῆς Σελήνης ἡμερινῶν παρόδων τίνα σημαίνει καθ' ἑκάστην αὐτῆς ἐν τοῖς τῶν ζῳδίων δεκανοῖς διάφορον πάροδον καὶ σημασίαν (Τῆς Σελήνης ἀπὸ α' μοίρας Κριοῦ ὁ δεσμευθεὶς οὐ λυθήσεται)* = Cod. Venet. 5, f. 291v ; 7, f. 349 ; German. 33, f. 189. Edidit Camerarius, *Astrologica*, 1532, p. 31-36.

F. 87. *Ἰωάννου Ἀλεξανδρέως περὶ τῆς τοῦ ἀστρολάβου χρήσεως (Προοίμιον. Τὴν ἐν τῷ ἀστρολάβῳ ἐπιφανὴ ἐπὶ θάτερα).* Praeit inter titulum et prooemium capitulorum XIV index. Ed. H. Hase, *Rhein. Mus.* VI, 1839, p. 129 ss.

F. 89v. *Περὶ κατασκευῆς ἀστρολάβου (Περὶ μὲν οὖν χρήσεως — εἰς τξ' τμήματα).*

F. 90v. *Περὶ τῶν ἑπτὰ τῆς γῆς κλιμάτων (Ἐπεὶ δὲ κλιμάτων ἐμνήσθημεν διὰ τὰ τύμπανα διαφόρων ὡρῶν λεκτέον). Περὶ διαφόρων ὡρῶν καὶ καθ' ὅσους τρόπους αἱ διαφοραὶ θεωροῦνται τῶν ὡρῶν καὶ ὅτι ἀνάγκη ἡ περὶ τῶν ἀναφορῶν τῶν τῶν μερῶν (?) τμημάτων ἤτοι μοιρῶν κατάρχη (Οἱ μεσημβρινοὶ παράλλ(ηλοι ?) — ἀπὸ τῶν ὁμαλῶν τὰ καιρικά).* — Folia quae in fine excisa sunt tractatum geomanticum continuisse vestigia docent.

Ptolemy's Tetrabiblos, book I: f. 71; book II: f. 74; book III: f. 77; book IV: f. 81. Ends f. 83v: ...of the temperament.

This is codex W. ed. Boll-Boer.

F. 84. On the thirty-six decans and the paranatellonta and faces associated with them (Of the zodiacal circle — by sevens) Por-

Por-

phyrii, Introd., cc. 47-55. — Written in the margin of f. 84 is the chapter: The "themation" is said to be the entire disposition of the heavens and what's setting is indicated. Cf. above, cod. 31, f. 36.

F. 85. Of Claudius Ptolemy the book called Karpos (Having set forth previously the enemy. 100th). This is codex W ed. Boer.

— The following words follow: Πάσης πόλεως ἐχούσης τὸν Ἄρη μαρτυροῦντα οἱ βασιλεῖς σπάθαις ἀναιροῦνται ὡς ἐπὶ τὸ πλεῖστον. Part f. 85v is blank.

F. 86. On the daily passages of the Moon, what each of its various passages and significations through the decans of the zodiacal signs indicate (From the 1st degree of Aries of the Moon, one who is bound will not be released) = Cod.

Venet.

5, f. 291v; 7, f. 349; German. 33, f. 189. Edited by Camerarius, Astrologica, 1532, p. 31–36.

F. 87. John of Alexandria, On the Use of the Astrolabe (Prooemium. The surface visible on the astrolabe on the other side). Between the title and the

prooemium there precedes a table of contents of XIV chapters. Ed. H. Hase, Rhein. Mus. VI, 1839, p. 129 ff.

F. 89. On the Construction of the Astrolabe (Now concerning the use into 360 parts).

F. 90b. On the Seven Climates of the Earth (Since we have mentioned the climates on account of the tympana of the different hours, we must speak). On the different hours and in how many ways the differences of the hours are observed, and that the matter concerning the risings of the parts (?) of the segments, that is of the degrees, is necessary, and the beginning (The meridional parallels ?) from the uniform to the seasonal. The traces of the folios excised at the end show that they contained a geomantic treatise.

INDEX CODICUM

Consensus numerorum

Baroccianus 17			cod.	1
» 27			»	2
» 70		=	»	3
» 76			»	4
» 94		=	»	5
» 95			»	6
» 111		=	»	7
» 131		=	»	8
» 166		=	»	9
» 194			»	10
» 206			»	11
» 216			»	12
» 224			»	13
Canonicianus gr. 1		=	»	14
» 41			»	15
Cromwellianus 12		—	»	16
Dorvillianus 108		=	»	17
» 110		=	»	18
Laudianus gr. 50		=	»	19
Misc. gr. f. 2		—	»	20
Rawlinsonianus 124		=	»	21
Roe 15		=	»	22
Savilianus 5		—	»	23
» 12			»	24
Seldenianus 6		—	»	25
» 16			»	26
» 20		=	»	27
» 22		=	»	28
Arch. Selden. B. 8		=	»	29
Auct. F. 4. 14		—	»	30
» F. 4. 16		=	»	31
» T. V. 4		—	»	32
» T. V. 8		—	»	33
Coll. Corp. Chr. 100		—	»	34
Coll. Lincoln. gr. 7		—	»	35
Coll. Nov. 299		=	»	36

INDEX OF CODICES

Consensus of numbers

Baroccianus 17			**cod.**	1234567
»	27			
»	70			
»	76			
»	94			
»	95			
»	111			
»	131			8
»	166			9
»	194			10
»	206			11
»	216			12
»	224			13
Canonicianus gr.				14
	41			15
Cromwellianus 12				16
Dorvillian 108				17
»	110			18
Laudianus gr. 50				19
Misc. gr. f. 2				20
Rawlinsonianus 124				21
Roe 15				22
Savilianus 5				23
»	12			24
Seldenianus 6				25
»	16			26
»	20			27
»	22			28
Arch. Selden. B. 8				29
Auct. F. 4.	14			30
» **F. 4.**	16			31
» **T. V.**	4			32
» **T. V.**	8			33
Coll. Corp. Chr. 100				34
Coll. Lincoln. gr. 7				35
Coll. Nov. 299				36

APPENDIX

APPENDIX

EXCERPTA EX CODICE 8 (BAROCC. 131)

EXCERPTA E PSELLO

Capitula quae infra p. 102-137 edimus, in codice sine auctoris nomine traduntur, sed dubium non est, quin Pselli sint. Capitula enim iam aliunde nota (cf. supra p. 16, f. 404 *περὶ τοῦ μεγάλου ἐνιαυτοῦ*; p. 18, f. 433 *περὶ βροντῆς κτλ.*; alia, quae in Catalogo omisimus) in nonnullis codicibus Psello attribuuntur; accedit quod excerpta nostra cum aliis locis Psellianis nonnumquam ad verbum congruunt (cf. p. 106 ss.; 111 ss.; 114 ss.). De origine huius syntagmatis nihil affirmaverim; Leoni Allatio, qui indicem Psellianum composuit (cf. *Patr. Gr.* 122, p. 477 ss.) ignotum fuisse videtur.

De temporibus partuum

Cur infantes septimo nonove mense, sed numquam octavo, nasceentur, physici, medici, philosophi, astrologi varie explanabant (cf. e. g. Censor. *de die natali* 8-11; Diels, *Doxogr.*, p. 195 ss.; Cumont, *Rev. belge*, II, 1923, p. 5 ss.). Psellus numerorum musicaeque rationem a Pythagoricis propositam sequitur. Rationes enim eius duplex et triplex (quae e Platone sumptae sunt, *Tim.* 36 a: *μετὰ δὲ ταῦτα συνεπληροῦντο τά τε διπλάσια καὶ τριπλάσια διαστήματα μοίρας ἔτι ἐκεῖθεν ἀποτέμνων καὶ τιθεὶς εἰς τὸ μεταξὺ τούτων, ὥστε ἐν ἑκάστῳ διαστήματι δύο εἶναι μεσότητας κτλ.*; cf. Iambl., *Theol. arithm.*, p. 51 De Falco) ad computationes huiusmodi spectant (1): Senarius numerus fundamentum gignendi est, quia mixtis primo pari (2), qui est femininus, et impari (3), qui est masculinus, nascitur (cf. Lyd., *mens.*, II, 11). Sex igitur post conceptionem diebus lacteus humor gignitur; intervallo deinde interposito dierum 8, 9, 12 corpus gradatim formatur. Qui dies coniuncti 35 efficiunt; infans denique post sexies 35 dies, i.e. 210 dies sive septem menses nascitur (Cens. 11, 3; Iambl.

(1) Aliam computationem Psellus ipse praebet in tractatu *περὶ ἀριθμῶν* (ed. Tannery, *Rev. él. gr.*, V, 1892, p. 345 s.): *τὸ δὲ σῶμα ἐξ ἀνίσων πλευρῶν ἀνισάκις ἄνισον ἀνισάκις ὄν, οὔτε δοκεῖ ἂν εἴη, οὔτε πλινθίς, ἀλλὰ βωμίσκος, ἔχον πλευρὰς ε̄, ζ̄, ξ̄. πεντάκις μὲν ξ̄, λ̄, ἑπτάκις δὲ τὰ λ̄, σ̄ι· διὰ ταῦτα γοῦν ἑπτάμηνα γόνιμα ἐν σ̄ι ἡμέραις πεπληρωμένον τὸ σῶμα ἔχοντα.* Alii aliter, cf. e.g. Censor., l.c.

EXCERPTS FROM CODEX 8 (BAROCC. 131)

EXCERPTS FROM PSELLUS

The chapters which we edit below on pp. 102–137 are transmitted in the codex without the author's name, but there is no doubt that they are by Psellus. For certain chapters already known from elsewhere (cf. above p. 16, f. 404 rεgi voú μeyážov évtavtov; p. 18, f. 433 regi Boortās ×τl.; others which we omitted in the Catalogue) are attributed to Psellus in several codices; in addition, our excerpts sometimes agree word for word with other Psellian passages (cf. pp. 106 ff.; 111 ff.; 114 ff.). I would affirm nothing about the origin of this compilation; it appears to have been unknown to Leo Allatius, who composed a Psellian index (cf. Patr. Gr. 122, p. 477 ff.).

On the times of births

Why infants are born in the seventh or ninth month, but never in the eighth, was variously explained by natural philosophers, physicians, philosophers, and astrologers (cf. e.g. Censor. de die natali 8–11; Diels, Doxogr., p. 195 ff.; Cumont, Rev. belge, II, 1923, p. 5 ff.). Psellus follows the musical and numerical theory proposed by the Pythagoreans. For his ratios of double and triple (which are taken from Plato, Tim. 36 a: μεrà d¿ zaŭra onνεπληρούντο τά T& διπλάσια καὶ τριπλάσια διαστήματα μοίρας ἔτι ἐκεῖθεν ἀποτέμνων καὶ τιθεὶς εἰς τὸ μεταξύ τούτων, ὥστε ἐν ἑκάστῳ diaorήpuri dúo elvai peaórηras th; cf. Iambl., Theol. arithm., p. 51 De Falco) pertain to computations of this kind ([1]): The number six is the foundation of generation, because it arises from the combination of the first even number (2), which is feminine, and the odd number (3), which is masculine (cf. Lyd., mens., II, 11). Therefore, within six days after conception the milky humor is generated; then, with an interval of 8, 9, 12 days interposed, the body is gradually formed. These days added together make 35; finally the infant is born after six times 35 days, i.e. 210 days or seven months (Cens. 11, 3; Iambl.

(1) Psellus himself provides another calculation in his treatise on arithmetic (ed. Tannery, Rev. él. gr., V, 1892, p. 345 s.): the body formed from unequal sides, being unequally unequal in an unequal manner, could be neither a beam nor a brick, but rather a small altar, having sides 5, 7, 6. Five times 6 equals 30, and seven times 30 equals 210; for these reasons, therefore, seven-month births are viable, the body having been completed in that number of days. Others explain it differently, cf. e.g. Censor., l.c.

l.c.; Procl., *in remp.* II, p. 34 Kr.). Ratio autem novem mensium diebus 6, 9, 12, 18, quorum summa 45 est, nititur: sexies enim 45 dies 270 dies sive novem menses efficiunt (Iambl. *l.c.*; Procl. *l.c.*). Duplex igitur ratio, quam commemorat Psellus, intercedit inter numeros priores 6 et 12, triplex inter numeros posteriores 6 et 18. Psellus deinde musicam doctrinam sequens (cf. *e.g.* Cens. 10; Aristid. Quintil. 3, 18, p. 142 Meib., p. 85 Jahn) duplicem rationem symphonia *διὰ πασῶν*, triplicem symphonia *διὰ πασῶν καὶ διὰ πέντε* exprimit. Quod intervallum inter has symphonias est, *διὰ πασῶν καὶ διὰ τεσσάρων*, rationi numerorum 16 et 6 (sive, ut Psellus dicit, 8 et 3) respondet. Cum haec ratio nullam symphoniam efficiat, octomestris partus fieri non potest.

Tractatum iam a Psello nimis contractum cum scriba negligenter descripsisset (cf. app. crit.), non intellegeremus, nisi alii auctores nobis adessent. Qui auctores sunt Censorinus Varronis *Tuberone de origine humana* usus; Macrob., *Somn.*, I, 6, 14 ss.; Iambl., *l.c.*; Procl., *l.c.*; Aristid. Quintil., *l.c.*; Alex. Aphrod., *Probl.* 2, 47 (I, p. 65 Ideler); Iohannes Pediasimus (ed. Cumont, *l.c.*) alii (cf. Cumont, *l.c.*).

F. 404. *Περὶ ἑπταμήνων καὶ ὀκταμήνων καὶ ἐννεαμήνων ἐμβρύων.*

Ἠρώτησας τὴν αἰτίαν, λογιώτατε πάντων ἀνδρῶν, τοῦ τὰ μὲν ἐννεάμηνα ἔμβρυα καὶ τὰ ἑπτάμηνα γόνιμα εἶναι κἀκεῖνα ..., τὰ δὲ ὀκτάμηνα ἄτροφα γίνεσθαι. ἰατροὶ μὲν οὖν, ἣν βούλοιντο, ἀποδιδότωσαν τοὺς κρυφίους τῆς μήτρας λόγους διερευνώμενοι· οἱ δέ γε φιλόσοφοι ἐκ τῆς τῶν ἀριθμῶν δυνάμεως τὰς αἰτίας τούτων διακριβούμενοί φασιν, ὡς εἰκότως τὰ ἐννεάμηνα ζωτικώτερα γίνεται τῶν ἑπταμήνων, ἐπειδήπερ οἱ τούτων ἀριθμοὶ πλείονας ἔχουσι τῶν συμφώνων διαστημάτων λόγους ἤπερ οἱ τῶν ἑπταμήνων. καὶ γὰρ τοὺς τριπλασίονας ἔχουσι λόγους. <...> καὶ οἱ μὲν διάφωνον ἔχουσι τὸ τονιαῖον διάστημα, οὗτοι δὲ οὐδὲν ἁπλῶς τοιοῦτον. γινομένων τοίνυν τῶν μὲν ἑπταμήνων κατὰ τὴν τῶν διὰ πασῶν συμφωνίαν, ἧς ὁ λόγος ἐν τῷ διπλασίονι, τῶν δὲ ἐννεαμήνων κατὰ τὴν διὰ πασῶν καὶ διὰ πέντε, ἧς ὁ λόγος ἐν τριπλασίονι, <τοῦ δὲ διπλασίονος> καὶ τοῦ τριπλασίονος λόγου μεταξὺ ἄλλον

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4 lac. 7 litt. (an *ἔλαττον*?) 5 *ἣν βούλοιντ' ἄν* cod. 8 *ζωηκότερα* cod. 10 *ἔχον* cod. 11 *εἶχον* cod. post *λόγους* quaedam omissa sunt; nam verba *οἱ μὲν κτλ.* ad octomestres partus referunt 12 *εἶχον* cod. *οὗτοι δὲ*] scil. partus septemmestres et novemmestres 16 *τοῦ δὲ δ.* addidi

l.c.; Procl., in remp. II, p. 34 Kr.). The calculation for nine months, however, is based on the numbers 6, 9, 12, 18, whose sum is 45: for six times 45 days yields 270 days, or nine months (Iambl. l.c.; Procl. l.c.). There is therefore a double ratio, as Psellus notes, between the earlier numbers 6 and 12, and a triple ratio between the later numbers 6 and 18. Psellus then, following musical theory (cf. e.g. Cens. 10; Aristid. Quintil. 3, 18, p. 142 Meib., p. 85 Jahn), expresses the double ratio by the concord of the diapason, and the triple ratio by the concord of the diapason and diapente. The interval between these concords, the diapason and diatessaron, corresponds to the ratio of the numbers 16 and 6 (or, as Psellus says, 8 and 3). Since this ratio produces no concord, an eight-month birth cannot occur.

Since the treatise, already too much condensed by Psellus, was carelessly transcribed by a scribe (cf. app. crit.), we would not understand it were it not for the assistance of other authors. These authors are Censorinus, who made use of Varro and Tubero on human origins; Macrob., Somn., I, 6, 14 ff.; Iambl., l.c.; Procl., l.c.; Aristid. Quintil., l.c.; Alex. Aphrod., Probl. 2, 47 (1, p. 65 Ideler); Johannes Pediasimus (ed. Cumont, l.c.); and others (cf. Cumont, l.c.).

F. 404. On seven-month and eight-month and nine-month embryos.

You asked for the reason, most learned of all men, why nine-month embryos and seven-month ones are viable, those **** but eight-month ones fail to thrive. Physicians, if they wish, may supply the hidden accounts of the womb by investigating them; but the philosophers, determining the causes of these things from the power of numbers, say that it is reasonable that nine-month infants are more viable than seven-month ones, since the numbers of the former contain more ratios of consonant intervals than those of the seven-month ones. For they also have triple ratios. <...> And the latter have the dissonant interval of a tone, but the former have nothing of that sort at all. Since, therefore, seven-month births occur according to the consonance of the octave, whose ratio is in the double, and nine-month births according to the octave and a fifth, whose ratio is in the triple, and between the double and the triple ratio another

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4 lac. 7 litt. (an ἔλαττον ?) 8 ζωηκότερα cod. 10 ἔχον cod. post λόγους quaedam omissa sunt; nam verba οἱ μὲν κτλ. ad octomestres partus referunt 12 εἶχον cod. οὗτοι δὲ] scil. partus septemmestres et

5 ἣν βούλοιντ' ἂν cod. 11 εἶχον cod.

12 εἶχον cod. οὗτοι δὲ] scil. partus septemmestres et

novemmestres 16 τοῦ δὲ δ. addidi

εἰς συμφωνίας λόγον οὐκ ἔχοντος <...> ὁ γὰρ ἐκ τῆς διὰ πασῶν καὶ διὰ τεσσάρων ἄθετος, ὡς διὰ πλειόνων ἐν τοῖς περὶ συμφωνιῶν ἀποδείκνυται λόγοις (1).

Εἰκότως γόνιμα μὲν τὰ ἑπτάμηνα καὶ τὰ ἐννεάμηνα, τὰ δὲ μεταξὺ τούτων, τὰ ὀκτάμηνα, ἄτροφα διὰ τὸ ἀνῃρῆσθαι ἐκ τοῦ μεταξὺ τοῦ διπλασίονος καὶ τριπλασίονος λόγου. ἐπεὶ γὰρ οἱ μὲν ἐν τῷ τριπλασίονι λόγῳ ζωογονοῦνται, οἱ δὲ ἐν τῷ διπλασίονι, μεταξὺ δὲ τούτων οὐδείς ἐστι συμφωνίας λόγος, εἰκότως ἄτροφα τὰ ὀκτάμηνα γέγονε. ζῇ δ' ἐπ' ὀλίγον διὰ τὸ δοκεῖν τὴν διὰ πασῶν καὶ διὰ τεσσάρων μεταξὺ τῆς διὰ πασῶν καὶ τῆς διὰ πασῶν καὶ διὰ πέντε πίπτειν. ὁ γὰρ τῆς διὰ πασῶν καὶ διὰ τεσσάρων λόγος ἐστὶν ὡς ὀκτὼ πρὸς τρία· οὗτος δὲ ἐκπίπτει τῶν συμφώνων διαστημάτων (2).

De numerorum natura

Ratio numerorum inde a Philolao, qui scripsit *περὶ τῆς δεκάδος*, ab Archyta et a Speusippo, qui *περὶ Πυθαγορικῶν ἀριθμῶν*, saepe retractata est, a Philone Alexandrino in opusculo *περὶ ἀριθμῶν* (cf. quae collegit K. Staehle, *Die Zahlenmystik bei Philo v. Alex.*, 1931), ab Anatolio (cf. excerptum quod ed. Heiberg, *Annales internat. d'histoire, congrès de Paris*, 1900, p. 27 ss.; Borghorst, *De Anatolii fontibus*, Diss. Berol. 1905), a Nicomacho in opusculo quod de theologia arithmetica composuit (quod excerpsit Photius, cod. 187), a Iamblicho (cf. *Theol. arithm.* Iamblicho adscriptam, ed. De Falco 1922), aliis. Multa deinde in commentaria et in Platonis *Timaeum* et in Aristotelis *Metaphysica* (Syriani, Asclepii, Alexandri) collecta sunt; cf. etiam Theo Smyrn. p. 94 ss. Hiller; Macrob., *Somn.* 1, 6; Mart. Cap. VII, 731 ss.; Lyd., *mens.* II, 6 ss. Psellus ipse rem alibi quoque tractaverat, cf. capitula quae ediderunt Vincent, *Not. et extr.* XVI, 2, 1847, p. 323 = *Patr. Gr.* vol. 122, p. 1085 et Tannery, *Rev. ét. gr.*

1 lacunam significavi; verba desiderantur huiusmodi: *ἄτροφα τὰ ὀκτάμηνα γέγονε* (cf. ll. 5; 8) ὁ] ἡ cod. 9 τὴν] τῶν cod.

(1) Cf. opera Pselli musica, quae edidit Vincent, *Notices et extraits* XVI, 2, 1847, p. 338 ss.

(2) Cf. epistulam Pselli, ed. Ruelle, *Archives des Missions scient.*, 3. série II, 1875, p. 615 ... *τὸ δ' ἐκ τῆς διὰ πασῶν καὶ διὰ τεσσάρων ἐτίθουν* (sc. *οἱ περὶ Πυθαγόραν*) *ἀσύμφωνον, διὰ τὸ ποιεῖν λόγον τῶν ὀκτὼ πρὸς τὰ τρία, μήτε ἐπιμόριον ὄντα μήτε πολλαπλάσιον.*

having no ratio of consonance <...> for the one derived from the octave and the fourth is inadmissible, as is demonstrated in more detail in the discussions on consonances (1).

Reasonably, seven-month and nine-month births are viable, while those in between, the eight-month ones, are unviable because they are excluded from the interval between the duple and triple ratio. For since those in the triple ratio are brought to life, and those in the duple ratio likewise, but between these there is no ratio of consonance, reasonably the eight-month births have become unviable. They live but a short time because the octave and fourth seems to fall between the octave and the octave and fifth. For the ratio of the octave and fourth is as eight to three; but this falls outside the consonant intervals (3).

On the nature of numbers

The theory of numbers, from Philolaus, who wrote on the decade, from Archytas and from Speusippus, who wrote on Pythagorean numbers, has often been revisited, by Philo of Alexandria in the small work on numbers (cf. what K. Staehle collected, Die Zahlenmystik bei Philo v. Alex., 1931), by Anatolius (cf. the excerpt edited by Heiberg, Annales internat. d'histoire, congrès de Paris, 1900, p. 27 ff.; Borghorst, De Anatolii fontibus, Diss. Berol. 1905), by Nicomachus in the small work on the theology of arithmetic that he composed (excerpted by Photius, cod. 187), by Iamblichus (cf. Theol. arithm. ascribed to Iamblichus, ed. De Falco 1922), and others. Much was then collected in commentaries on Plato's Timaeus and on Aristotle's Metaphysics (by Syrianus, Asclepius, Alexander); cf. also Theo Smyrn. p. 94 ff. Hiller; Macrob., Somn. 1, 6; Mart. Cap. VII, 731 ff.; Lyd., mens. II, 6 ff. Psellus himself had also treated the subject elsewhere, cf. the chapters edited by Vincent, Not. et extr. XVI, 2, 1847, p. 323; Patr. Gr. vol. 122, p. 1085 and Tannery, Rev. ét. gr.

1 I have indicated a lacuna; words of the following kind are missing: ἄτροφα τὰ ὀκτάμηνα γέγονε (cf. ll. 5; 8)

o] * cod. (τήν] τῶν cod.

(1) Cf. the musical works of Psellus, edited by Vincent, Notices et extraits XVI, 2, 1847, p. 338 ff.

(2) Cf. the letter of Psellus, ed. Ruelle, Archives des Missions scient., 3rd series II, 1875, p. 615: τὸ δ' ἐκ τῆς διὰ πασῶν καὶ διὰ τεσσάρων ἐτίθουν (sc. οἱ περὶ Πυθαγόραν) ἀσύμφωνον, διὰ τὸ ποιεῖν λόγον τῶν ὀκτὼ πρὸς τὰ τρία, μήτε ἐπιμόριον ὄντα μήτε πολλαπλάσιον.

V, 1892, p. 343 ss. In excerpto codicis Barocciani Psellus fontem non indicat; quem Iamblichum vel Proclum fuisse conieceris. De eis quae ad doctrinam excerpti spectant haec observanda sunt: 1) quaedam de hebdomadica doctrina interiecta sunt (p. 105, 12-18), a decadica ratione sine dubio aliena; 2) numeri 1-4 et 10 amplius tractati sunt 5-7 fere omissis, id quod fit in tractatibus de quaternario numero (τετρακτύς); 3) nomina deorum cum singulis numeris coniunctorum hic, ut in Anatolio, omissa sunt; 4) quae de Necessitate in decade nata dicuntur, ad Platonis *Timaeum* referre videntur (v. infra).

De hac doctrina disseruerunt Schmekel, *Die Philosophie der mittleren Stoa*, p. 409 ff.; Borghorst, *l.c.*; Delatte, *Études sur la littérature pythagoricienne*, 1915, p. 167 ss.; F. E. Robbins, *Class. Philol.*, XVI, 1921, p. 97 ss.; id., in: Nicomachus of Gerasa, *Introduction to Arithmetic*, transl. by M. L. D'Ogge, 1926, p. 88-110; De Falco, *Riv. Indo-Greco-Ital.* VI, 1922, p. 49 ss.; 211 ss.; E. Frank, *Plato u. die sog. Pythagoreer*, 1922, p. 245 ss.; 309 ss.; Stachle, *l.c.*

F. 404v. *Περὶ τῶν ἰδιωμάτων τῶν ἀριθμῶν.*

Ἰδιώματα δὲ τῶν ἀπὸ μονάδος μέχρι δεκάδος ἀριθμῶν, περὶ ὧν μαθεῖν ἐζήτησας συντόμως εὑρεῖν, ταῦτα. ἁρμόζει τοίνυν τῇ μονάδι τὸ οὐσιῶδες καὶ τὸ ὑλικόν· καὶ τὸ τῆς γενέσεως ὄνομα, ἐπειδήπερ ἕκαστος τῶν ἀριθμῶν καὶ γεννᾶται καὶ αὔξεται. ἔτι δὲ καὶ γένος καὶ εἶδος· πάντα γὰρ τὰ εἴδη τῶν ἀριθμῶν περιέχεται ἐν αὐτῇ. τετράγωνόν τέ ἐστι καὶ κυβικόν. τῇ δὲ δυάδι ὡς ὑλικῇ προσήκει τὸ ἄπειρον καὶ σκότιον καὶ ἄγνωστον καὶ θηλυγενὲς καὶ τὸ ἀόριστον. δυὰς δὲ ὠνομάσθη ἀπὸ τοῦ δύο εἴδη εἶναι καὶ μὴ δύνασθαι τὴν διάνοιαν κατὰ μίαν ἐπιβολὴν νοῆσαι αὐτήν. προσήκει δὲ καὶ ἑνιαῖα ἀγαθὰ τῇ δυάδι· πρόσχωρος γὰρ οὖσα τῷ ἑνὶ μετείληφε τῆς ἀπ' αὐτοῦ δυνάμεως· ἐκ ταύτης γὰρ ὁ διπλάσιος λόγος καὶ ἡ διὰ πασῶν συμφωνία προσήκει τε αὐτῇ καὶ ταῖς τῶν ὄντων

4 ὑλικόν vix sanum (cf. e.g. Macrob. *Somn.* I, 6, 9 ... *hanc monadem repperies ad animam referri: anima enim aliena a silvestris* (= ὑλικός) *contagione materiae...*; possis scribere ὁλικόν), nisi forte de numerorum generatione est dictum (sicut Nicom. *Theol. arithm.*, ap. Phot. cod. 187 (*μονάς ... καὶ ὕλη δέ πως*) 7 κυβικά cod.

8 καὶ ³] κατὰ cod. 11 ἑν. ἀγ. scripsi: ἑνιαυτῶν ἀγαθῶν cod. (cf. Iambl. *Theol. arithm.* p. 8,20 De Falco ... *ἡ ἑνωτικὴ δύναμις τῆς μονάδος προσελθοῦσα τῇ δυάδι...*; Procl. *In Tim.* 42 e [III, p. 317 D.] *καὶ ὁ μὲν πατρικὴν ἔχειν ἀξίαν λέγεται, οἱ δὲ ἐκείνου προσαγορεύονται παῖδες ὡς ἂν τὴν γόνιμον ἐκείνου δύναμιν καὶ τὴν ἀγαθότητα τὴν ἑνιαίαν ἀποτυποῦμενοι...*)

V, 1892, p. 343 ff. In the excerpt of the Baroccian codex Psellus does not indicate his source; one might conjecture it was Iamblichus or Proclus. Concerning the doctrines pertaining to the excerpt, the following observations are to be made: 1) certain elements of the hebdomadic doctrine are interspersed (p. 105, 12–18), doubtless foreign to the decadic system; 2) the numbers 1–4 and 10 are treated at greater length while 5–7 are largely omitted, which is characteristic of treatises on the quaternary number (τετρακτύς); 3) the names of the gods associated with individual numbers, as in Anatolius, are omitted here; 4) what is said about Necessity born in the decad appears to refer to Plato's Timaeus (see below). This doctrine has been discussed by Schmekel, Die Philosophie der mittleren Stoa, p. 409 ff.; Borghorst, l.c.; Delatte, Études sur la littérature pythagoricienne, 1915, p. 167 ff.; F. E. Robbins, Class. Philol., XVI, 1921, p. 97 ff.; id., in: Nicomachus of Gerasa, Introduction to Arithmetic, transl. by M. L. D'Ogge, 1926, p. 88–110; De Falco, Riv. Indo-Greco-Ital. VI, 1922, p. 49 ff.; 211 ff.; E. Frank, Plato u. die sog. Pythagoreer, 1922, p. 245 ff.; 309 ff.; Stachle, l.c.

F. E.404. On the Properties of Numbers.

The properties of numbers from the monad up to the decad, which you sought to learn concisely, are as follows. To the monad belong the substantial and the material; and the name of generation, since each of the numbers is both generated and increased. Furthermore, genus and species; for all the species of numbers are contained within it. It is also square and cubic. To the dyad, as material, belong the infinite and the obscure and the unknown and the feminine and the indefinite. The dyad was so named from the fact that there are two species and that the mind cannot grasp it in a single act of apprehension. To the dyad also belong the unitary goods; for being close to the one, it has partaken of the power deriving from it; for from it come the double ratio and the consonance of the octave, which belong to it and to the

4 υλικόν hardly sound (cf. e.g. Macrob. Somn. I, 6, 9 "hanc monadem repperies ad animam referri: anima enim aliena a silvestris (= υλικός) contagione materiae..."; one might write ολικόν, unless perhaps the generation of numbers is meant (as in Nicom. Theol. arithm., ap. Phot. cod. 187 (μονάς ***καὶ ὕλη δέ πως)) 7 κυβικά cod.

8 καὶ *] κατὰ cod. 11 έν. ἀγ. scripsi : ἐνιαυτῶν ἀγαθῶν cod. (cf. Jambl. Theol. arithm. p. 8,20 De l'alco ἡ ἑνωτικὴ δύναμις τῆς μονάδος προσελθοῦσα τῇ δυάδι... ; Procl. In Tim. 42e (III, p. 317 l.] καὶ ὁ μὲν πατρικὴν ἔχειν ἀξίαν λέγεται, οἱ δὲ ἐκείνου προσαγορεύονται παῖδες ὡς ἂν τὴν γόνιμον ἐκείνου δύναμιν καὶ τὴν ἀγαθότητα τὴν ἑνιαίαν ἀποτυπούμενοι...)

ἀρχαῖς. τῇ δὲ τριάδι προσαρμοστέον τὸ τέλειον καὶ τὸ ἀρχηγικὸν τῶν σχημάτων· καὶ ὅτι σωματοῦται τὰ πράγματα ἐν αὐτῇ καὶ ἀναλογία ἐμφαίνεται καὶ μεσότης καὶ γωνίας γένεσις ὀρθῆς καὶ ὀξείας καὶ ἀμβλείας. τῇ δὲ τετράδι προσήκει τὸ στοιχειῶ-
5 δες καὶ ὁ ἀριθμὸς τῶν ἐν οὐρανῷ κέντρων καὶ τῶν τεσσάρων τροπικῶν ζῳδίων καὶ τὸ στερεόν. καὶ ὅτι καὶ τὸ δωδεκάεδρον τετραγωνικὰς ἔχει τὰς ἐπιφανείας καὶ τοῦ σφαιροειδοῦς σχήματος αἱ περὶ τὸ κέντρον γωνίαι τέσσαρές εἰσιν ἢ τέσσαρσιν ὀρθαῖς εἰσι, οἶσθα. ὁ δὲ πέντε ἀριθμὸς πρῶτος ἐκ τοῦ πρώτου ἀρτίου καὶ
10 τοῦ πρώτου περιττοῦ συντέθειται. ὁ δὲ ἕκτος ἐκ τῶν αὐτῶν πολλαπλασιάζεται. κατὰ δὲ τὴν ἑπτάδα ἡ ἔμφρων καὶ λόγον ἔχουσα ψυχὴ συνέστη (κατὰ μὲν γὰρ τὴν μονάδα τὸ σημεῖον, κατὰ δὲ τὴν δυάδα ἡ γραμμή, κατὰ τὴν τριάδα τὸ ἐπίπεδον, κατὰ τὴν τετράδα τὸ στερεὸν σῶμα, κατὰ δὲ τὴν πεντάδα τὸ αἰσθητόν,
15 ἤτοι τὸ κεχρωσμένον καὶ πεποιωμένον, κατὰ δὲ τὴν ἑξάδα τὸ ἔμψυχον, ὅθεν καὶ ζωοποιὸς ἡ ἑξάς, κατὰ δὲ τὴν ἑπτάδα ἡ ἔμφρων καὶ λόγον ἔχουσα ψυχὴ συνέστη). ὁ δὲ ὀκτὰς πρῶτος κύβος ἐστί, ἐφάπτεται δὲ καὶ τῆς ἁρμονίας καὶ τῶν μερῶν αὐτῆς, ἀνάλογός τέ ἐστι τῇ γεωμετρικῇ μεσότητι καὶ συγγενὲς τῇ δυάδι. ὁ δὲ ἐννέα
20 ἰσοποιὸς ἐν τετραγώνοις πρῶτος, ἔχει δὲ καὶ πρὸς ἓν πολλὴν οἰκειότητα καὶ πρὸς τὸν ὀκτὼ τὸν ἐπόγδοον λόγον ποιεῖ. κατὰ δὲ τὴν δεκάδα ὁ κόσμος ἐγένετο καὶ τὸ πέρας τῶν πραγμάτων φανερὸν ἐν ταύτῃ. † πρῶτον καλεῖται καὶ τὸ τέ ... ὤφθη†. καὶ ἡ ἀνάγκη ἐν τῇ δεκάδι ἔφυ, καὶ ὁ κόσμος ἀνάγκῃ ἐτελειώθη (1). πολλὰ μὲν

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7 σφαιροειδοῦ cod. 9 ἰσθα cod. 11 ἔμφρων scripsi (cf. l. 16) : κύφρων cod. 14 s. cf. Iambl., *theol. arithm.*, p. 74 De Falco Φιλόλαος (A 12 D.) δὲ μετὰ τὸ μαθηματικὸν μέγεθος τριχῇ διιστὰν ἐν τετράδι, ποιότητα καὶ χρῶσιν ἐπιδειξαμένης τῆς φύσεως ἐν πεντάδι, ψύχωσιν δὲ ἐν ἑξάδι, νοῦν δὲ καὶ ὑγείαν ... ἐν ἑβδομάδι ...

23 ἐνταυτὸν cod. πρῶτον] an ἀρχὴ? τὸ ε̄ (= τέλος) ὤφθη (sive ἄφθη) cod.

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(1) Cf. Aet., *Plac.* I,25,2 (*Doxogr.* p. 321) Πυθαγόρας ἀνάγκην ἔφη περικεῖσθαι τῷ κόσμῳ ; Plat., *Tim.*, 48 a μεμειγμένη γὰρ οὖν ἡ τοῦδε τοῦ κόσμου γένεσις ἐξ ἀνάγκης τε καὶ νοῦ συστάσεως ἐγεννήθη... (cf. Taylor ad l.) ; *rep.* 616 c ; Procl., *in remp.* II, p. 204 ; p. 344 ss. Kr. ; Iambl., *Th. ar.*, p. 81, 19 De Falco ; Gundel, *Beitr. z. Entwicklungsgesch. d. Begriffe Ananke u. Heimarmene*, 1914, p. 20 ; Bidez-Cumont, *Les Mages hellénisés*, II, p. 160, 3 ; 244, 3.

principles. To the triad must be fitted the perfection and the originary nature of figures; and the fact that things are given bodily form in it, and that proportion appears in it, and the mean, and the generation of the right angle, the acute angle, and the obtuse angle. To the tetrad belongs the elemental character, and the number of the centers in the heavens, and of the four tropical signs, and the solid. And the fact that the dodecahedron also has square surfaces, and that the angles around the center of the spherical figure are four, or are equal to four right angles, you know. The number five is the first to be composed from the first even and the first odd number. The sixth is multiplied from the same. According to the heptad the rational soul endowed with reason was constituted (for according to the monad there is the point, according to the dyad the line, according to the triad the plane, according to the tetrad the solid body, according to the pentad the sensible, that is, what has color and quality, according to the hexad the ensouled, whence also the hexad is life-giving, according to the heptad the rational soul endowed with reason was constituted). The number eight is the first cube, and it touches upon harmony and its parts, and is proportional to the geometric mean and akin to the dyad.The number nine is the first equilateral among squares, and it has also a close affinity with one, and with eight it forms the epogdoic ratio. According to the decad the cosmos came into being and the limit of things is made manifest in it. † It is called first and the ... was seen †. And necessity arose in the decad, and the cosmos was perfected by necessity (1). Many indeed

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7 spherical cod. (cf. 1. 16) : kyphron cod. 9 19 α cod. 11 ἔμφρων scripsi 11 s. cf. Iambl., theol. arithm., p. 74 De Falco Philolaus (A 12 D.) says that after mathematical magnitude extended in three dimensions in the tetrad, nature displayed quality and color in the pentad, ensoulment in the hexad, and mind and health ... in a week... 23 of the cod. πρώτον] perhaps ἀρχή? τὸ { (= end) ὤφθη (or ἄφθη) cod.

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(1) Cf. Aet., Plac. I,25,2 (Doxogr. p. 321) Pythagoras said that necessity surrounds the cosmos; Plat., Tim., 48 a for the generation of this universe was engendered from a combination of necessity and intelligence... (cf. Taylor ad l.); rep. 616 c; Procl., in remp. II, p. 204; p. 344 ss. Kr.; Iambl., Th. ar. , p. 81, 19 De Falco; Gundel, Beitr. z. Entwicklungsgesch. d. Begriffe Ananke u. Heimarmene, 1914, p. 20; Bidez-Cumont, Les Mages hellénisés, II, p. 160, 3; 244, 3.

οὖν καὶ ἄλλα τὰ τῶν ἀριθμῶν ἰδιώματα, ἀλλ' ἐγὼ τὰ πλείω συστείλας μέρος τὰ εἰρήμενα ἐποιησάμην ἐπιστολῆς.

Excerpta e Procli commentario in Oracula Chaldaica

Tractatus Pselli, qui in codice Barocciano (=B) varias Graecorum sententias de anima continere dicitur, re vera soli Proclo debetur. Pars enim huius tractatus (p. 106, 5 - 107, 13; 109, 16 - 111, 9) in opusculo codicis Vat. gr. 1026 (= V) invenitur, quod, ut titulus docet, e Procli opere de oraculis Chaldaicis sumptum est (ed. G. B. Pitra, *Analecta sacra*, V, 2, p. 188 ss. et A. Jahn, *Eclogae e Proclo de philosophia Chaldaica*, 1891, p. 1 ss.); pars alia (p. 108, 3-23) in alio opusculo Pselli exstat, quod e codice Paris. 1182 (= P) post Opsopoeum et Gallaeum edidit Mignius (*Patr. Gr.*, vol. 122, p. 1123 ss.; cf. in primis p. 1128; 1145) (1). — De doctrina oraculorum disseruerunt Jahn, *l.c.*; Kroll, *De oraculis Chaldaicis* 1894; id. *R.E.*, X, p. 15 ss., s.v. Iulianus; Bidez, *Cat. codd. alchim. gr.* VI, 1928, passim; W. Theiler, *Die chald. Orakel u. die Hymnen des Synesios* (*Schriften der Königsberger Gelehrten Gesellschaft*, XVIII, 1), 1942; Dodds, *Journ. Rom. Stud.*, XXXVII, 1947, p. 55 ss.; Cumont, *Lux Perpetua*, p. 361 ss.

F. 409v. *Διάφοραι δόξαι Ἑλληνικαὶ περὶ ψυχῆς.*

Τολμῶσιν ἔνιοι τῶν Ἑλλήνων καὶ περὶ τῶν ἡμετέρων ἀπορρήτων σαφῶς διαλέγεσθαι. ὁ γοῦν φιλόσοφος Πρόκλος τὴν ἐντεῦθεν ἀπαλλαγὴν τῆς ψυχῆς ὡς ἔχει φύσεως παριστῶν· φερομένη, φησί, περὶ τὴν ψυχὴν ἀγγέλων μερὶς καὶ περιλάμπουσα αὐτὴν πανταχόθεν καὶ πλήρη ποιοῦσα τοῦ ἀχράντου πυρός, ὃ ἐνδίδωσιν αὐτῇ τάξιν ἄκλιτον καὶ δύναμιν, δι' ἣν οὐκ ἐκροιζεῖται εἰς τὴν ὑλικὴν ἀταξίαν, ἀλλὰ συνέπεται τῷ θείῳ φωτί, συνέχει αὐτὴν

3 ἀπορήτων B 4 διαλέγονται B 8 ἐκποιζεῖ B
9 συνάπτεται V

(1) Alia excerpta Pselli edita sunt a Mignio, p. 1149 s. et a Krollio, *l.c.*, p. 73 ss. De ceteris horum oraculorum vestigiis apud Synesium, Damascium, Psellum, Michaelem Italicum, Nicephorum Gregoram, alios, cf. Kroll, *l.c.*, 11, 5; Bidez, *l.c.*; Theiler, *l.c.*, 5, 1 al.; L.G. Westerink, *Mnemosyne* III. ser. X, 1942, p. 275 ss.

Therefore, know also the other properties of numbers, but I, having condensed the greater part, have made what has been said a portion of a letter.

Excerpts from Proclus's commentary on the Chaldean Oracles

The tractate of Psellus, which in the Codex Baroccianus (=B) is said to contain various Greek opinions on the soul, is in reality owed to Proclus alone. For a part of this tractate (p. 106, 5 - 107, 13; 109, 16 – 111, 9) is found in a small work of Codex Vat. gr. 1026 (= V), which, as the title indicates, is taken from Proclus's work on the Chaldean Oracles (ed. G. B. Pitra, Analecta sacra, V, 2, p. 188 ff. and A. Jahn, Eclogae e Proclo de philosophia Chaldaica, 1891, p. 1 ff.); another part (p. 108, 3-23) exists in another small work of Psellus, which from Codex Paris. 1182 (= P) after Opsopoeus and Gallaeus was edited by Migne (Patr. Gr., vol. 122, p. 1123 ff.; cf. especially p. 1128; 1145) (*). On the doctrine of the oracles have written: Jahn, l.c.; Kroll, De oraculis Chaldaicis 1894; id. R.E., X, p. 15 ff., s.v. Iulianus; Bidez, Cat. codd. alchim. gr. VI, 1928, passim; W. Theiler, Die chald. Orakel u. die Hymnen des Synesios (Schriften der Königsberger Gelehrten Gesellschaft, XVIII, 1), 1942; Dodds, Journ. Rom. Stud., XXXVII, 1947, p. 55 ff.; Cumont, Lux Perpetua, p. 361 ff.

G. 400. Various Greek opinions on the soul.

Some of the Greeks dare to speak clearly even about our mysteries. At any rate, the philosopher Proclus, setting forth the departure of the soul from here in accordance with its nature, says: - an angelic portion, borne around the soul and illuminating it on all sides and filling it with the undefiled fire, which imparts to it an unwavering order and power, by virtue of which it is not swept away into material disorder, but follows the divine light, holds it

3 ἀπορήτων B 4 διαλέγονται B 8 ἐκροιζεῖ B
9 συνάπτεται V

(1) Other excerpts of Psellus have been published by Migne, p. 1149 f. and by Kroll, l.c., p. 73 ff. Concerning the other traces of these oracles in Synesius, Damascius, Psellus, Michael Italicus, Nicephorus Gregoras, and others, cf. Kroll, l.c., 11, 5; Bidez, l.c.; Theiler, l.c., 5, 1 al.; L.G. Westerink, Mnemosyne III. ser. X, 1942, p. 275 ff.

ἐν οἰκείῳ τόπῳ καὶ ἀμιγῆ ποιεῖ πρὸς τὴν ὕλην τῷ θερμῷ πνεύματι κουφίζουσα καὶ ποιοῦσα μετέωρον διὰ ἀναγωγοῦ ζωῆς (1). τέλος δέ, φησί, τῶν ἀνόδων ἡ μετουσία τῶν θείων καρπῶν καὶ ἡ αὐτοφανὴς τοῦ πυρὸς ἀποπλήρωσις, ἥτις ἐστὶν ἡ τοῦ θεοῦ ὄψις.
5 ὑμνωδὸς δὲ ἀποτελεῖται τοῦ θεοῦ <ἡ ψυχὴ> καὶ τὰ συνθήματα τοῦ πατρὸς τὰ ἄρρητα προσβαλλομένη (2). τοιοῦτοι γὰρ οἱ νοεροὶ καὶ ἀφανεῖς ὕμνοι ἀναγομένης ψυχῆς ἀνακινοῦντες τὴν μνήμην τῶν ἁρμονικῶν <λόγων>, οἱ φέρουσιν ἀπορρήτους εἰκόνας τῶν θείων ἐν αὐτῇ δυνάμεων.
10 βάθος δὲ ψυχῆς ἐστιν αἱ τριπλαὶ αὐτῆς γνωστικαὶ δυνάμεις, αἱ νοεραί, αἱ διανοητικαί, αἱ δοξαστικαί· ὄμματα δὲ αἱ τριπλαὶ τούτων ἐνέργειαι· τὸ γὰρ ὄμμα γνώσεως σύμβολον, ὥσπερ ἡ ζωὴ ὀρέξεως (3).

καὶ ῥίζα μὲν τῆς κακίας τὸ σῶμα, τῆς δὲ ἀρετῆς ὁ νοῦς (4).
15 καὶ τοῦτο δέ φησιν ὁ φιλόσοφος, ὅτι μηδεὶς εἰς ὀργὴν θεοῦ ἀναφερέτω τὰς αἰτίας τῶν ἐνταῦθα τιμωριῶν, ἀλλ' οὔσης ἐν τῷ παντὶ κόσμῳ δίκης τε καὶ κρίσεως, ὑφ' ὧν κατευθύνεται πάντα καὶ μετρεῖται τοῖς προσήκουσιν ὅροις, ἐξ ἀνάγκης ἕπεται τοῖς ἀφισταμένοις τῶν κρειττόνων ἀκόλουθος τιμωρὸς †πάθη τῶν πλημμε-
20 λησάντων περὶ τὸ θεῖον† ἐπ' ὠφελείᾳ τῶν τὴν δίκην ὑπεχόντων (5).

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4 αὐτοφαής V 5 supplevi 6 προβαλλομένη V
8 suppl. V εἰκόνες B 11 διανοητικαί P : νοητικαί B : νοητάς V
12 γνωστικαὶ ἐνέργ. V 16 τῶν ἐνταῦθα bis B 17 χρίσεως B
19 fort. leg. πάθει κολάζουσα > τοὺς πλημμελήσαντας (cf. p. 108, 15)

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(1) Cf. Kroll, *l.c.*, p. 53; Bousset, *Die Himmelsreise der Seele*, *Arch. Rel. Wiss.*, IV, 1901, p. 136 ss.; Cumont, *Les anges du paganisme*, *Rev. hist. rell.*, LXXII, 1915, p. 178, 5; *Symbolisme funéraire*, p. 140, 5; Theiler, *l.c.*, p. 33 ss.

(2) Cf. infra, p. 110 14 ss.; Olymp. *In Phaed.*, p. 244 N. τὸ λόγιόν φησι τὰς ψυχὰς ἀναγομένας τὸν παιᾶνα ᾄδειν; Jahn, *l.c.*, p. 9; Kroll, p. 54; Cumont, *Symbolisme funéraire*, p. 262; *Lux Perpetua*, p. 364; Theiler, p. 34.

(3) Cf. Psell. (*Patr. Gr.* 122), p. 1137 b οἰγνύσθω ψυχῆς βάθος ἄμβροτον· ὄμματα πάντα / ἄρδην ἐκπέτασον ἄνω; Jahn, p. 15; Kroll, p. 51.

(4) Cf. Jahn, p. 22; Kroll, p. 48; 64.

(5) Procl. *In Tim.*, I, p. 38 D. ἴδοις δ' ἂν ἐκεῖ καὶ τὴν Δίκην τὴν μετὰ τοῦ Διὸς τὰ πάντα κατευθύνουσαν — ἕπεται γὰρ αὐτῷ πρὸ τοῦ θείου νόμου τιμωρός (= Plat. *legg.*, IV, 716 a) ...; III, p. 290 D. ... τὴν Δίκην ἐκ μέσης τῆς ἡλίου σφαίρας ἐπὶ τὸ πᾶν προιοῦσαν τὰ πάντα κατευθύνειν λέγουσιν .... ἡ Δίκη τῷ Διὶ συνεπομένη τῶν ἀπολειπομένων ἐστὶ τοῦ

in its proper place and keeps it unmixed with matter, lifting it up with warm breath and making it soar aloft through an uplifting life (1). The end, he says, of the ascents is the participation in the divine fruits and the self-manifest fulfillment of fire, which is the vision of God. And the soul becomes a hymn-singer of God, and approaches the unutterable tokens of the Father (*). For such are the intellectual and invisible hymns of the ascending soul, stirring the memory of the harmonic principles, which bear unspeakable images of the divine powers within it.

10 The depth of the soul consists of its triple cognitive powers: the intellectual, the discursive, and the opinative; and the eyes are the triple activities of these; for the eye is a symbol of knowledge, just as life is a symbol of desire (*).

And the root of vice is the body, while the root of virtue is the intellect (4).

15 And the philosopher also says this: that no one should refer the causes of the punishments here to the wrath of God, but since in the entire universe there exists justice and judgment, by which all things are guided and measured within their proper bounds, of necessity there follows upon those who depart from higher things a corresponding punisher †the sufferings of those who have 20 transgressed in matters divine, for the benefit of those who are undergoing judgment (5).

4 self-luminous V 5 supplied by editor 6 projected V
8 suppl. V εἰκόνες B 11 discursive P : intellectual B: intelligible v
12 cognitive activities V 16 τῶν ἐνταῦθα bis B 17 χρίσεως B
19 perhaps read: suffering punishing > those who have transgressed (cf. p. 108, 15)

(1) Cf. Kroll, l.c., p. 53; Bousset, Die Himmelsreise der Seele, Arch. Rel. Wiss., IV, 1901, p. 136 ff.; Cumont, Les anges du paganisme, Rev. hist. rel., LXXII, 1915, p. 178, 5; Symbolisme funéraire, p. 140, 5; Theiler, l.c., p. 33 ff.

(2) Cf. infra, p. 1:10 14 ss. ; Olymp. In Phaed. p. 244 N. τὸ λόγιόν φησι τὰς ψυχὰς ἀναγομένας τὸν παιᾶνα ᾄδειν ; Jahn, l.c., p. 9; Kroll, p. 54; Cumont, Symbolisme funéraire, p. 262; Lux Perpetua, p. 364; Theiler, p. 34.

(3) Cf Psell. (Patr. Gr. 122), p. 1137 b ignysto soul depth ambrotonnemmata always / ardin ekpetason ano ? Jahn, p. 15 ; Kroll, p. 51.n(4) Cf. Jahn, p. 22? Kroll, p. 48 ; 64.

(5) Procl. In Tim., I, p. 38 D. vidios d if there and the trial after Zeus everything was directed to him before the divine law punisher (= Plat. legg., IV, 716) -? 111, p. 290 D). 100 the Judgment through the sun's sphere on everything, all things were directed.... the Judgment of Jupiter accompanied by the remaining

εἶτα καὶ ταῦτα παραγγέλλει τοῖς ἀναγομένοις ἴσως φιλοσοφώτερον ·

μὴ τὰ πελώρια μέτρα γαίης ὑπὸ σὴν φρένα βάλλου
<οὐ γὰρ ἀληθείης φυτὸν ἐν χθονί>,
μηδὲ μέτρει μέτρον ἠελίου κανόνας συναθροίσας ·
ἀιδίῳ βουλῇ φέρεται πατρός, οὐχ ἕνεκεν σοῦ.
μήνης ῥοῖζον ἔασον · ἀεὶ τρέχει ἔργῳ ἀνάγκης,
ἀστέριον προπόρευμα σέθεν χάριν οὐκ ἐλογεύθη.
αἴθριος ὀρνίθων ταρσὸς πλατὺς οὔποτ' ἀληθής,
<οὐ> θυσιῶν σπλάγχνων τε τομαί · τάδ' ἀθύρματα πάντα,
ἐμπορικῆς ἀπάτης στηρίγματα. φεῦγε σὺ ταῦτα
μέλλων εὐσεβίης ἱερὸν παράδεισον ἀνοίγειν,
ἔνθ' ἀρετὴ σοφία <τε> καὶ εὐνομία συνάγονται (1).

φησὶ δὲ ὁ φιλόσοφος παρακούσας ἴσως τῶν ἡμετέρων λογίων μέχρι τῶν ἀπογόνων διατείνειν τὴν ἀπὸ θεοῦ κόλασιν, αἰτίαν ἐπάγων οὐκ ἄγνωστον μόνον ἡμῖν, ἀλλὰ καὶ ἀντίθετον. τῶν συγγενικῶν, φησὶ γάρ, ψυχῶν ὁμοφυής ἐστιν ἡ σύνταξις καὶ αἱ μήπω ἀπολυθεῖσαι τῶν τῆς φύσεως δεσμῶν ἐν τοῖς τῶν ὁμογενῶν κατέχονται πάθεσιν (2) *· ἐναπεμόρξατο γάρ τι καὶ †ταύτης δυσέκνει καιρὸν† ἡ πρὸς τὰς πλημμελεῖς ψυχὰς κοινωνία τῆς ζωῆς. δεῖ οὖν καὶ ταύτας τὸ μέρος τυχεῖν τῆς ὅλης δίκης καὶ ἀναπλησθείσας διὰ τὴν φυσικὴν συγγένειαν τῶν μιασμάτων καθαρθῆναι πάλιν δι' αὐτῶν.*

καὶ ἵνα ἔχῃ, φησί, καὶ ὁ περὶ γῆν τόπος ζῷον θεοσεβέστατον γι-

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3 *γυίης* B *βάλου* B 4 om. B 5 Procl., *Tim.* I, 202 D. *μετρῶν δρόμον ἠελίου κανόνας συναθροίσας* 7 *τρέχειν* B 9 *οὔπω τάλ.* B 10 *οὐ* Syncs. : om. BP *τε* P : *τ' αἱ* B 11 *φεῦ δὲ* B 12 *εὐσεβείης* BP *παρ. ἱερ.* B 13 *τε* P : om. B 19 *ταύταις* coni. Delatte *δυσέκνιπτον* coni. Dodds *κακὸν* coni. Delatte 21 *δίκην* B 22 s. *δι' αὐτῶν* B : *ἐξ αὐτῶν* P

θείου νόμου τιμωρός ; III, 232 D. ; *in remp.*, II, p.144 Kr. ; *Theol. Plat.* VI, 8, p. 363 P. ; Orph. *frg.* 158-160 K. (cf. etiam *ad Rom.* 3, 5 *μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν κτλ.*).

(1) Hi versus repperiuntur etiam apud Psellum (*Patr. Gr.* 122) p. 1128 ; l. 8 apud Proclum, *Tim.* III, p. 124 D. ; l. 10 apud Synesium, *insomn.*, 5, p. 152 Terz. ; cf. Kroll, p. 64 s. ; W. Lang, *Das Traumbuch d. Synes.*, p. 53 s.

(2) Psell. p. 1145 † *ἀεὶ τούσδε χθὼν κατωρύεται* † *ἐς τέκνα μέχρις* ; Kroll, p. 63.

then it also enjoins these things upon those being led upward, perhaps in a more philosophical manner: thus:

Do not cast beneath your mind the monstrous measures of the earth
<for the plant of truth is not in earthly soil,
nor measure the canons of the sun by gathering its measures;
it is borne by the eternal will of the Father, not for your sake.
Leave the rushing course of the moon; it ever runs by the work of necessity,
the starry procession was not brought forth for your benefit.
The broad expanse of birds in the air is never a true sign,
10 <nor the entrails of sacrifices and the cuttings of flesh; all these are trifles,
supports of mercantile deceit. Flee these things,
you who are about to open the sacred paradise of piety,
where virtue, wisdom, and good order are gathered together ([1]).

But the philosopher says, having perhaps partially heard our scriptures, that the punishment from God extends to descendants, adducing a reason that is not only unknown to us but also contrary to it; for the constitution of kindred souls, he says, is of the same nature, and those not yet released from the bonds of nature are held fast in the passions of their kindred ([3]); for the fellowship of life with sinful souls has imprinted something of its own upon her as well, at an inauspicious time. It is therefore necessary that these too receive their share of the whole judgment, and that, having been filled through natural kinship with defilements, they be purified again through them.

and so that, he says, the region around the earth may also have a most god-fearing living being for

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3 γυίης Ηβάλου B4 om. B 5 Procl, Tim. I, 202 D.n7 measuring the course of the sun, having compiled the canons run B 9 oupon11 fêt δὲ b τάλ. B10 οὐ Synes. : om. BP te : P aí bn13 te

13 εὐσεβείης BP παρ. ἱερ. B P : om. B 19 identical coni.ndyseknipton coni. Dodasnkakon coni.

Delatte

21 trial B B ; among them R Delatten22 5. δι' αὐτῶν

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avenger of the divine law; III, 232 D.; in remp., II, p.144 Kr.; Theol. Plat. VI, 8, p. 363 P.; Orph. frg. 158-160 K. (cf. etiam ad Rom. 3,5 μύ ἄδικος ὁ Θεός ὁ ἐπιφέρων τὴν ὀργήν κτλ.).

(1) These verses are also found in Psellus (Patr. Gr. 122) p. 1128; l. 8 in Proclus, Tim. III, p. 124 D.; l. 10 in Synesius, insomn., 5, p. 152 Terz.; cf. Kroll, p. 64 s.; W. Lang, Das Traumbuch d. Synes., p. 53 s.

(2) Psell. p. 1145 ἀεὶ tusde chthon katorieta ἐs tcna ἐκτις?nKroll, p. 63.

γνώσκειν τὰ θεῖα καὶ θεραπεύειν δυνατόν (1), αἱ ψυχαὶ πέμπονται παρὰ τοῦ πατρὸς εἰς τὴν γένεσιν.

τὰς δὲ ἰδέας φησὶ πᾶσαν τὴν τοῦ κόσμου δημιουργίαν συνέχειν, καθ' ἃς ὁ πατὴρ τὴν ὕλην διεκόσμησε πρὸ τῶν ἀποτελεσμάτων τὰ πρωτουργὰ αἴτια τῶν ὅλων ἐν ἑαυτῷ προστησάμενος (2).

καὶ αἱ μὲν ἔννοιαί εἰσι δημιουργικαί, αἱ δὲ νοήσεις ποιήσεις.

καὶ τὸν μὲν νοῦν ἀμέριστον, φησί, παρήγαγεν ὁ θεὸς αἰωνίαν ἔχοντα καὶ τὴν οὐσίαν καὶ τὴν ἐνέργειαν, τὸ δὲ σῶμα μεριστὸν καὶ τὴν ὑπόστασιν καὶ τὴν κίνησιν, τὴν δὲ ψυχὴν μέσην, τὴν μὲν φύσιν ἀμέριστον ἔχουσαν, τὴν δὲ ἐνέργειαν κατὰ χρόνον κινουμένην· καὶ τὸν μὲν ἀκίνητον, τὸ δὲ ἑτεροκίνητον, τὴν δὲ αὐτοκίνητον (3).

καὶ ὡς αἱ μὲν ἀκρότητες τῶν στοιχείων ἀλύτως συμπληροῦσι τὸν οὐρανόν, αἱ δὲ ὑποστάθμαι τὴν γένεσιν· οὐ γὰρ ἐκ τῶν αὐτῶν πάντα, οὐδὲ ὡσαύτως κεραννύμενα ἀλλήλοις, εἰ καὶ ἐκ τῶν τεσσάρων στοιχείων ὅλα τὰ αἰσθητά (4).

καὶ ὅτι ἱσταμένη ἡ ψυχὴ κατὰ τὸ διανοητικὸν τὸ ἑαυτῆς ἐπιστήμων ἐστὶ τῶν ὄντων· ἐν δὲ τῷ νοερῷ τῆς οἰκείας οὐσίας ἑαυτὴν ἱδρύσασα νοεῖ τὰ ὅλα ταῖς ἁπλαῖς καὶ ἀμερίστοις ἐπιβολαῖς. εἰς δὲ τὸ ἓν ἀναδραμοῦσα καὶ πᾶν τὸ ἑαυτῇ συμπτύξασα πλῆθος

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2 παρὰ scripsi : περὶ B 4 πρὸ scripsi : πρὸς B 5 προτουργὰ B 9 μὲν scripsi : δὲ B 15 ὅλα B : πάντα V 19 εἰς V : εἰ B ἐν αὐτῇ συμπτ. V : ἑαυτῇ ἐμπτύξ. B

(1) Cf. *Corp. Hermet.* I, 27 (p. 16 N.-F.) ἤργμαι κηρύσσειν τοῖς ἀνθρώποις τὸ τῆς εὐσεβείας καὶ γνώσεως κάλλος; IX, 4 (p. 97 N.-F.) εὐσέβεια δέ ἐστιν θεοῦ γνῶσις (Festugière, p. 102, n. 13); X, 21 (p. 123 N.-F.); Lact. *div. inst.*, II, 15; Norden, *Agn. Theos*, p. 87 ss.; Nock, *Sallustios*, p. xc; F. Bräuninger, *Untersuchungen zu den Schriften des Herm. Trismeg.*, Diss. Berol. 1926, p. 5 ss.; Reitzenstein, *Hellen. Myst. Rel.*, p. 284 ss.

(2) Cf. Psell. (*Patr. Gr.* 122), p. 1153 a ἰδέας δὲ νομίζουσι (οἱ Χαλδαῖοι) νῦν μὲν τὰς τοῦ πατρὸς ἐννοίας, νῦν δὲ τοὺς καθόλου λόγους καὶ φυσικοὺς καὶ ψυχικοὺς καὶ νοητούς· νῦν δὲ τὰς ἐξῃρημένας τῶν ὄντων ὑπάρξεις; p. 1149 b ... τὸν πατρικὸν νοῦν τὸν τὴν αἰτίαν αὐτῶν (sc. τῶν λόγων) ἑνοειδῶς ἐν ἑαυτῷ προστησάμενον; Psell. ap. Bidez, *Cat. alchim. gr.* VI, p. 117 s.; 132 (περὶ ἰδεῶν); *Corp. Hermet.* XVII (p. 243 N.-F.); Kroll, p. 13, 2; Reitzenstein, *Poimandres* p. 199.

(3) Cf. Procl. *Theol. Plat.* I, 12 ss.; *Inst. theol.* 14; 20 (Dodds ad l.); *in Tim.* II, p. 46 D.; p. 129 D.

(4) Cf. Plat. *Phaed.* 109 c; *Tim.* 32 c; Procl. *Tim.* II, 56; 231 D.

to know the divine things and to worship them is possible (1), souls are sent by the father into generation.

He says that the Ideas hold together the entire creation of the world, according to which the Father ordered matter, having established within himself, prior to the results, the primary causes of all things (3).

And some concepts are creative, while acts of intellection are acts of making. And God, he says, brought forth Mind as indivisible, having both its essence and its activity as eternal, and body as divisible both in its hypostasis and its motion, and Soul as intermediary, having its nature indivisible but its activity moving in time — the first being unmoved, the second moved by another, and the third self-moved (3).

and that the extremities of the elements indestructibly complete the heavens, while the sediments complete generation; for not all things come from the same sources, nor are they mixed with one another in the same way, even if all sensible things come from the four elements (4).

and that the soul, standing firm in its discursive intellect, has knowledge of existing things; but having established itself in the intellective mode of its proper essence, it thinks all things by simple and indivisible acts of apprehension. And having run back to the One and having folded into itself all the multiplicity belonging to it

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2 παρὰ scripsi : περὶ B 4 πρό scripsi : πρὸς H 5 pre- τουργά B 9 μὲν scripsi : δὲ B 15 ὅλα B : πάντα ν 19 in V: Εἰ B ἐν αὐτῇ συμπτ. Y : ἑαυτῇ ἐμπτύξ. 13

(1) Cf. Corp. Hermet. I, 27 (p. 16 N.-F.) ἥργμαι κηρύσσειν τοῖς ἀνθρώποις τὸ τῆς εὐσεβείας καὶ γνώσεως κάλλος; IX, 4 (p. 97 N.-F.) εὐσέβεια δέ ἐστιν θεοῦ γνώσις (Festugière, p. 102, n. 13); X, 21 (p. 123 N.-F.); Lact. div. inst., II, 15; Norden, Agn. Theos, p. 87 ff.; Nock, Sallustios, p. xc; F. Bräuninger, Untersuchungen zu den Schriften des Herm. Trismeg., Diss. Berol. 1926, p. 5 ff.; Reitzenstein, Hellen. Myst. Rel., p. 284 ff.

(2) Cf. Psell. (Patr. Gr. 122), p. 1153 a ἰδέας δὲ νομίζουσι (οἱ Χαλδαίοι) νῦν μὲν τὰς τοῦ πατρὸς ἐννοίας, νῦν δὲ τοὺς καθόλου λόγους καὶ φυσικοὺς καὶ ψυχικοὺς καὶ νοητούς· νῦν δὲ τὰς ἐξῃρημένας τῶν ὄντων ὑπάρξεις; p. 1149) ... τὸν πατρικὸν νοῦν τὸν τὴν αἰτίαν αὐτῶν (sc. τῶν λύγγων) ἑνοειδῶς ἐν ἑαυτῷ προστησάμενον; Psell. ap. Bidez, Cal. alchim. gr. VI, p. 117 f.; 132 (περὶ ἰδεῶν); Corp. Hermet. XVII (p. 243 N.-F.); Kroll, p. 13, 2; Reitzenstein, Poimandres p. 199.

(3) Cf. Procl. Theol. Dish. I, 12 pp. ; Inst. theol. 14; 20 (Dodds ad l.) ;nin Tim. II, p. 46 D. ; p. 129 D.

(4) Cf. Plat. *Phaed.* 109 c ; *Tim.* 32 c ; Procl. *Tim.* II, 56 ; 231 D.

ἐνθεαστικῶς ἐνεργεῖ καὶ συνάπτεται ταῖς ὑπὲρ νοῦν ὑπάρξεσι· τῷ γὰρ ὁμοίῳ πανταχοῦ τὸ ὅμοιον συνάπτεσθαι πέφυκεν (1).

οὐδὲν γὰρ γνωστὸν δι' ἐλάττονος γινώσκεται γνώσεως (2).

ἔστιν γάρ τι νοητόν, ὃ χρή σε νοεῖν νόου ἄνθει (3). διττὸν δέ φησι τὸ ἐν ἡμῖν ἕν· τὸ μὲν τῆς πρωτίστης <ἐν> ἡμῖν τῶν δυνάμεων οἷον ἄνθος, τὸ δὲ τῆς ὅλης οὐσίας κέντρον καὶ τῶν περὶ αὐτὴν παντοίων δυνάμεων· οὐ γάρ ἐσμεν νοῦς μόνον, ἀλλὰ καὶ προσοχὴ καὶ προαίρεσις καὶ διάνοια καὶ δόξα καὶ πρὸ τῶν δυνάμεων τούτων οὐσία μία καὶ πολλὴ καὶ μεριστὴ καὶ ἀμερής.

καὶ ὂν μέν ἐστιν ὁ νοητὸς νοῦς, ὕπαρξις δὲ τὸ νοητόν ( ).

καὶ ὅτι, φησίν, ἡ ψυχὴ περιέχει πολλῶν κόλπων πληρώματα, τουτέστι ζωοποιοὺς δυνάμεις ἀποπληρωτικὰς πολλῶν ὑποδοχῶν τῶν δυναμένων ζωοποιεῖσθαι παρ' αὐτῆς (5).

καὶ ὅτι συνέστηκεν αὕτη ἀπὸ τῶν νοερῶν λόγων καὶ τῶν θείων συμβόλων. καὶ ὥσπερ πάντων ἐστὶ πλήρωμα τῶν εἰδῶν, κατὰ μίαν δὲ ἰδέαν ὑφέστηκεν, οὕτω καὶ πάντων <μὲν> μετέχει τῶν

3 γνωστὸν B : γνωστικὸν V 4 ἔστι(ν Dam.) γὰρ B Damasc. : ἔστι δὲ δὴ Ps. p. 1121 : ἔστι Ps. p. 1144 4-7 paulo aliter V
5 ἡμῖν B : ἡμῶν V 7 s. διάν. κ. δ. κ. προσ. κ. προαίρ. V
9 μία τε καὶ V μεριστή τε καὶ ἀμέριστος V 13 δυναμένων scripsi : δυνάμεων B 14 νοερῶν BV : ἱερῶν P (p. 1148 b)
15 πληρωμάτων εἰδ. B 16 ἰδέαν B : αἰτίαν V μὲν V : om. B

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(1) Cf. Procl., *In Alcib.* p. 247 Cr. ... *τὴν νοητὴν οὐσίαν θεασώμεθα ταῖς ἁπλαῖς καὶ ἀμερίστοις ἐπιβολαῖς τὰ ἁπλᾶ ... καὶ ἀμέριστα τῶν ὄντων ἐποπτεύοντες γένη ... ὡς γὰρ νοῦ μετέχομεν κατὰ τὸν εἰρημένον νοῦν οὕτω καὶ τοῦ πρώτου, παρ' οὗ πᾶσιν ἡ γνῶσις κατὰ τὸ ἕν..., καθ' ὃ καὶ μάλιστα τῷ θείῳ συναπτόμεθα. τῷ γὰρ ὁμοίῳ τὸ ὅμοιον πανταχοῦ καταληπτὸν... κατὰ ταύτην (τὴν ἐνέργειαν) ἔνθεοι γενώμεθα πᾶν τὸ πλῆθος φυγόντες... καὶ ἓν γενόμενοι...* ; Juhn, p. 27.

(2) Cf. versum qui sequitur ; Damasc. I, p. 154, 1 R. *ὥστε καὶ τὸ ἡνωμένον ὑπὸ τῆς ἡνωμένης γινώσκεται γνώσεως* ; Jahn, p. 31 s.

(3) Versus traditur a Psello etiam (*Patr. Gr.* 122), p. 1121 ; p. 1144 ; a Damascio, I, p. 154 R. ; cf. Jahn, p. 29 s. ; Kroll, p. 11 ; Theiler, p. 17 ; 29.

(4) Cf. Damasc. I, p. 154, 24 ; II, p. 16, 20 R. ; Procl., *Tim.* III, p. 100 D. ; Dodds, *Proclus, the Elements of Theology*, p. 285 ss. ; Theiler, p. 5.

(5) Respicit ad versum (*Patr. Gr.* 122), p. 1141 d (Kroll, p. 47) *καὶ ἔχει πολλῶν πληρώματα κόλπων* ; cf. ibid. : *τουτέστι ἔχει δυνάμεις ὑποδεκτικὰς τῆς ὅλης διακοσμήσεως· δύναται γὰρ κατὰ τὰς διαφόρους ἀρετὰς εἰς τὰς διαφόρους ζώνας ἐγκατοικεῖν τοῦ οὐρανοῦ.*

acts in an inspired manner and is united with the existences that are beyond intellect; for like is naturally united with like in all things (1).

for nothing knowable is known by a lesser knowledge (2). For there is something intelligible which you must apprehend with the flower of the intellect (3). And he says that the One in us is twofold: the one is as it were the flower of the first among our powers, while the other is the center of the whole essence and of the manifold powers surrounding it; for we are not intellect alone, but also attention and will and discursive reason and opinion, and prior to all these powers, a single essence that is both many and divisible and indivisible.

10 and the intelligible intellect is Being, while the intelligible itself is Existence ( ).

and that, he says, the soul contains the fullness of many bosoms, that is, life-giving powers that fill the many receptacles capable of being vivified by it (5).

and that it is constituted from intellectual reasons and divine symbols. And just as it is the fullness of all forms, yet subsists according to a single idea, so too it participates in all

3 γνωστὸν B : γνωστικόν ν 4 ἔστιν Dam.) gar B Damasc. ἔστι δὲ δὴ Ps. p. 1121 : ἔστι Ps. p. 1144 :n4-7 paulo aliter 5 ἡμῖν B : ἡμῶν V Vn7 5. dia. Mr. Mr. Mr. Pros. Mr. V 9 one te and n Preferred 13 dynamo-non scripsi : powers 13 14 waters BV : Holy P {p. 1148 b)n16 ἰδεαν B: ἰτιαν ννμεν V : 15 crews B om. B

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(1) Cf. Procl., *In Alcib.* p. 247 Cr. ... let us contemplate the intelligible essence, surveying with simple and indivisible acts of apprehension the simple ... and indivisible genera of beings ... for just as we participate in intellect according to the intellect spoken of, so too in the First, from whom knowledge comes to all according to the One ..., by which we are especially united to the divine. For like is everywhere apprehensible by like ... according to this (activity) let us become divinely inspired, having fled all multiplicity ... and having become one ... ; Jahn, p. 27.

(2) Cf. the verse that follows; Damasc. I, p. 154, 11. so that the unified too is known by unified knowledge; Jahn, p. 31 s.

(3) The verse is transmitted also by Psellus (Patr. Gr. 122), p. 1121; p. 1144; by Damascius, I, p. 154 R.; cf. Jahn, p. 29 s.; Kroll, p. 11; Theiler, p. 17; 29. (4) Cf. Damasc. I, p. 154, 24; II, p. 16, 20 R.; Procl., Tim. III, p. 100 D.; Dodds, Proclus, the Elements of Theology, p. 285 ss.; Theiler, p. 5. (5) Refers to the verse (Patr. Gr. 122), p. 1141 d (Kroll, p. 47) and it holds the fullnesses of many bosoms; cf. ibid.: that is, it holds receptive powers of the entire ordering of the cosmos; for it is able, according to the various virtues, to dwell in the various zones of heaven.

συνθημάτων δι' ὧν συνάπτεται τῷ θεῷ, ἀφώρισται δὲ ἡ ὕπαρξις αὐτῆς ἐν ἑνί (1).

καὶ ὅτι πᾶσα ψυχὴ πάσης κατ' εἶδος διέστηκεν.

εἰ γὰρ τὸ εἶναι τῆς ψυχῆς λόγος ἐστὶ καὶ εἶδος ἁπλοῦν, ἢ οὐδὲν διοίσει κατ' οὐσίαν ψυχή τις ἄλλης ἢ κατ' εἶδος ἂν διαφέροι.

καὶ ἔστιν ἐν ἑκάστῃ πάντα καθ' ἕν, οἵ τε νοεροὶ λόγοι καὶ τὰ συνθήματα · τὸ γὰρ καθ' ἓν εἶδος πολλῶν [εἶναι] ἀτόμων ὑπόστασις ἑνοειδῶν περί <τε> τὴν ὕλην ἐστὶ καὶ τὰ σύνθετα τῶν ὄντων, τῆς ὑποκειμένης φύσεως ποικίλως τοῦ αὐτοῦ μετεχούσης εἴδους (2).

De opificio mundi

Duo tituli ad varia excerpta a librario in unum contracta spectant. Pars posterior e Iamblicho (*de myst.* 2, 3 s.) sumpta est, et nihil est, quod de ea praemittam. In parte priore, quae est origine ignota, de mente agitur, mundi opifice, de modo opificii, de eo quod interest inter opificem et opificium; agitur etiam de supramundana anima Phaedro Platonis laudato. Argumentum confusum est non solum quia Psellus fontem nimis mutilavit (cf. lineas decem partis posterioris, quae novem paginis Iamblichi respondent), sed etiam quia Proclus (vel quemvis auctorem exscripsit Psellus) opiniones varias variorum sequitur. E.g. cum mens principium sit illud Aristotelicum immobile, anima est quae in opere procreandi intercedit : i.e. his ei, qui opificii munus menti attribuerunt, reconciliantur cum eis, qui animae. Sed Psellus est, qui argumentum saepius interrumpit, unum esse omnia affirmans vel de divina sapientia disserens : quin auctor eius haec et hujusmodi suo loco de mente divina dixerit, dubium non est.

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1 *τῷ θεῷ* B : *τοῖς θεοῖς* V 3 *πάσης* BV : *ψυχῆς* add. P
4 *εἰ γὰρ* B : *ἔπειτα* V *ἢ* Dodds : *ἡ* V Jahn : *ἂν* B
5 *διαφέρει* BV : corr. Dodds 7 *εἶναι* B : delevi *ὑπόστασις* V : *ἅπασιν* B 8 *ἑνοειδῶν* V : *ὁμοειδῶν* B *τε* add. V

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(1) Cf. supra, p. 107, 5 ; Procl., *In Tim.* I, p. 210 s. D. *ἡ εὐχὴ μεγίστη παρέχεται συντέλειαν συμβόλοις ἀρρήτοις τῶν θεῶν, ἃ τῶν ψυχῶν ὁ πατὴρ ἐνέσπειρεν αὐταῖς ... ἑνοῦσα τοὺς εὐχομένους ἐκείνοις πρὸς οὓς εὔχονται, συνάπτουσα δὲ καὶ τὸν τῶν θεῶν νοῦν πρὸς τοὺς τῶν εὐχομένων λόγους κτλ.* ; Psell. p. 1148 b ; Jahn, p. 14 ; 45 s. ; Kroll, p. 50 ; Theiler, p. 36.
(2) Cf. Jahn, p. 30, n. 78 ; p. 47, n. 130.

of the tokens through which it is connected to the god, but its existence is determined in one (3).

and that every soul is distinct from every other soul in species.

For if the being of the soul is reason and simple form, either one soul will differ from another in no way with respect to substance, or it will differ in species.

And in each there are all things according to one — both the intellectual reasons and the tokens; for the subsistence of many individual species-like things according to one form belongs to matter and the composite beings, the underlying nature participating in various ways in the same form (*).

On the Creation of the World

Two titles relate to various excerpts contracted into one by the copyist. The latter part is taken from Iamblichus (de myst. 2, 3 s.) and there is nothing that I need to preface about it. In the former part, which is of unknown origin, the subject is the mind, the creator of the world, the manner of creation, and what distinguishes the creator from the creation; also treated is the supramundane soul, with a citation of Plato's Phaedrus. The argument is confused not only because Psellus mutilated his source too severely (cf. ten parts of the latter section, which correspond to nine pages of Iamblichus), but also because Proclus (or whatever author Psellus transcribed) follows various opinions of various thinkers. For example, since mind is that Aristotelian unmoved principle, it is the soul that intervenes in the act of creation: that is, these reconcile those who attributed the role of creator to mind with those who attributed it to the soul. But it is Psellus who more than once interrupts the argument, affirming that all things are one or discoursing on divine wisdom: indeed there is no doubt that his source said these and similar things in their proper place concerning the divine mind.

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1 τῷ θεῷ B : τοῖς θεοῖς ν 3 πάσης BV : ψυχής add. P
4 εἰ γὰρ B : ἔπειτα ν * Dodds : ἡ V Jahn : ἂν B
5 διαφέρει BV : corr. Dodds 7 εἶναι B : delevi ὑπόστασις Y: ἅπασιν B
8 ἐνοειδῶν Y : ὁμοειδῶν B te add. c

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(1) Cf. supra, p. 107, 5; Procl., In Tim. I, p. 210 s. D. ἡ εὐχὴ μεγίστη παρέχεται συντέλειαν συμβόλοις ἀρρήτοις τῶν θεῶν, ἃ τῶν ψυχῶν ὁ πατὴρ ἐνέσπειρεν αὐταῖς ... ἐνοῦσα τοὺς εὐχομένους ἐκείνοις πρὸς οὓς εὔχονται, συνάπτουσα δὲ καὶ τὸν τῶν θεῶν νοῦν πρὸς τοὺς τῶν εὐχομένων λόγους κτλ.; Psell. p. 1148 b; Jahn, p. 14; 45 s.; Kroll, p. 50; Theiler, p. 36.
(2) Cf. Jahn, p. 30, n. 78; p. 47, n. 130.

F. 413v. *Ἑλληνικαὶ διατάξεις περὶ τῆς θείας δημιουργίας· καὶ διαφοραὶ ἰδιωμάτων τῶν κρειττόνων γενῶν.*

Νοῦν ποιητὴν τοῦ παντὸς Ἕλληνες τίθενται· διὰ τοῦ τῶν εἰ-
5 *δῶν κόσμου καὶ τῆς ψυχῆς καὶ τοῦ μεμεριμνημένου σοι νοῦ πάντα δημιουργοῦνται· τοῦτον δὲ καὶ ἐνεργείᾳ νοῦν ἀποφαίνονται αὐτὰ τὰ νοητὰ εἴδη ὑπάρχοντα. ὁ δὲ τρόπος τῆς δημιουργίας αὐτῆς διττός, ἀπὸ τῶν ἀύλων εἰδῶν ἐπὶ τὰ ἔνυλα εἴδη διὰ μέσων ἑτέρων εἰδῶν καὶ μέσων δυνάμεων προιὼν καὶ πάλιν ἐπὶ τὰς ἀύλους ἰδέας*
10 *ἐπανερχόμενος. καὶ ἔστι παρὰ τοῖς σοφοῖς τῶν Ἑλλήνων λόγος τοιοῦτος, ὅτι ἥ τε ὄντως οὐσία καὶ ἡ θεία δημιουργία πάντα ἐξεργάζονται, ὅσα περὶ τὴν γένεσιν ἐν τῷ κόσμῳ καὶ ὅσα πρὸ τῆς γενέσεως ὑφέστηκεν ἐν τοῖς ἀεὶ κινουμένοις σώμασι. καὶ πάντων μεταδιδόασι τοῖς οὖσι μηδαμοῦ κινούμεναι καὶ πάντα γινώσκουσι*
15 *καὶ πάντα διοικοῦσι, πᾶσί τε χρῶνται τοῖς οὖσι καὶ πάντων προίστανται μηδ' ὁτιοῦν ἀπ' αὐτῶν πάσχουσαι. καὶ ἐν τῷ δημιουργεῖν τὰ γιγνόμενα οὐκ ἀναπίμπλαται, φασί, τῆς τῶν μεταβαλλομένων ἀσθενείας ἡ ἄυλος αὐτῶν αἰτία, μένουσα δὲ ἀμέριστος καὶ νοερὰ καὶ ἀγέννητος δημιουργεῖ τὰ ὑπεναντίως πρὸς ἑαυτὴν ἔχοντα. οὐκ*
20 *ἀπόβλητον δέ φασι τὴν φύσιν καὶ τὰς φυσικὰς αἰτίας καὶ κινήσεις ὑπηρετεῖν τῷ δημιουργῷ πρὸς τὰς τῶν αἰσθητῶν ἀπεργασίας, αὐτὰς μὲν αὐτουργίᾳ χρωμένας ὁμοφυεῖ πρὸς τὰ ἀποτελούμενα, τῷ δὲ πάντων αἰτίῳ τὸ μένειν ἐν τοῖς οἰκείοις πάθεσιν ἀμετακινήτως παρεχομένας. ποιεῖν γὰρ καὶ πάσχειν εἰς ἄλληλα πέφυκε τὰ*
25 *συγγενῆ καὶ τὰ τῆς αὐτῆς ὄντα φύσεως καὶ περὶ μίαν ὕλην ὑφιστάμενα. ὧν πάντων ἡ τοῦ θεοῦ δημιουργία προέχουσα οὐ παραδέχεταί τινα παρ' αὐτῶν ποιήματος ἐπιπλοκὴν ἢ παθήματος. ἡνωμένη γὰρ ἡ θεία δημιουργία τυγχάνουσα καὶ διὰ ταὐτότητος πάντως δημιουργοῦσα δι' εἰδῶν ἀύλων καὶ νοητῶν καὶ διὰ μόνης τῆς νοε-*
30 *ρᾶς ἐνεργείας ἱκανῶς πάντα παράγει δραστηρίους ἔχουσα καὶ μονίμους τὰς νοήσεις, οὐδὲ ἑτέρου προσδεῖται εἴς τε δημιουργίαν καὶ τῶν ὄντων ὑπόστασιν.* [[*καὶ ἠρεμίαν*]] *οὖν ἐπ' αὐτῆς ληπτέον καὶ*

2 pars tituli posterior ad excerptum e Iamblicho (p. 114, 16 ss.) spectat 4 Plot. V, 9, 3; Porphr. *ap.* Procl., *Tim.*, I, p. 306, 22 D.; Procl., *Inst. theol.* 174 (cf. Dodds ad l.) 7 Procl., *Inst. theol.*, 34 12 post ὅσα] τὰ cod. : delevi 16 cf. Iambl., *de myst.* I, 8 31 οὐδὲν cod. 32 κ. ἡ. cod. : seclusi cf. Aristot. *Metaph.*, XI, 7, p. 1072 b 7; Procl., *Inst. theol.* 20 (Dodds ad l.).

F. 413v. Greek arrangements concerning the of divine creation and differences of the properties of the superior races.

The Greeks posit Intellect as the maker of the universe; through the world of forms, the soul, and that which has been carefully ordered for you, all things are created; and they declare this Intellect to be in actuality the intelligible forms themselves. The mode of this creation is twofold, proceeding from the immaterial forms to the material forms through intermediate forms and intermediate powers, and returning again to the immaterial ideas. And there is among the wise men of the Greeks a doctrine of this kind, that both true being and divine creation accomplish all things — as many as subsist in the world in the realm of generation, and as many as subsist prior to generation in the ever-moving bodies. And they impart a share of all things to beings while themselves being moved nowhere, and they know all things and govern all things, and they make use of all beings and preside over all things, suffering nothing whatsoever from them. And in creating the things that come into being, the immaterial cause of these things is not filled, they say, with the weakness of the things that change, but remaining undivided and intellectual and ungenerated, it creates the things that are contrary to itself.They say that nature and natural causes and motions are not to be discarded, but that they serve the creator toward the production of sensible things, themselves employing a self-working activity akin in nature to the things brought to completion, while providing for the cause of all things the condition of remaining immovably in its own proper states; for things that are akin and are of the same nature and subsist around a single matter are naturally disposed to act and be acted upon in relation to one another. Of all these things, the divine creation, surpassing them, does not admit any involvement with what is made or what is suffered from them. For the divine creation, being unified and creating entirely through identity, through immaterial and intelligible forms and through the intellective energy alone, brings forth all things sufficiently, having active and stable intellections, and has need of nothing else for creation and for the subsistence of beings. [[And repose]] therefore must be attributed to it, and

2 the latter part of the title refers to the excerpt from Iamblichus (p. 114, 16 ff.)
4 Plot. V, 9, 3; Porphr. ap. Procl., Tim., I, p. 306, 22 D.;
Procl., Inst. theol. 174 (cf. Dodds ad l.) 7 Procl., Inst. theol., 34
12 post ὅσα] τὰ cod. : delevi 16 cf. Iambl., de myst. I, 8
31 οὐδὲν cod. 32 κ. ἡ. cod. : seclusi cf. Aristot. Metaph.,
XI, 7, p. 1072 b 7; Procl., Inst. theol. 20 (Dodds ad l.).

τὸ ἠρεμοῦν ὅτι διὰ τὸ πλῆρες καὶ τέλειον οὐ δεῖται τοῦ κινεῖσθαι οὐδὲ τοῦ ἐξίστασθαι ἀφ' ἑαυτῆς. διὰ δὲ τῶν ὑποδεχομένων συμμετρίαν καὶ ἐπιτηδειότητα καθ' ἕκαστον μέρος ἄλλας ἀλλαχοῦ προβάλλει τὰς δημιουργίας, πολλὰς δὲ αἰτίας περιέχουσα ἐν ἑαυτῇ πολὺ πλείονος ἔχει ἐξηρτημένας ἀφ' ἑαυτῆς δυνάμεις. τὸ μέντοι γε τῆς ζωῆς γένος αὐτὸ καθ' ἑαυτὸ ἐν τῷ ὄντως ὄντι ἐστί. μετὰ γὰρ τῆς ἐνεργείας πρώτως μὲν ἡ ζωὴ ὑφέστηκεν ὡς ταὐτὸν οὖσα τῇ ἐνεργείᾳ, ἔπειτα καὶ ἡ οὐσία κατ' αὐτὴν τελειοῦται καὶ ἐν ἀλλήλοις ταῦτα κατὰ μίαν ἕστηκεν ἐνεργείαν. τὴν δημιουργικὴν γὰρ αἰτίαν ἀναιρεῖ ὁ μὴ φρόνησιν καὶ ζωὴν ἐν τοῖς ἀσωμάτοις τιθέμενος. ἐν γὰρ τῷ ζῆν, φασίν, νοερῶς ἔχει ὁ καθ' ἑαυτὸν νοῦς τὸ εἶναι · ἄλλο τε εἶδος ζωῆς ἐστιν ἐν τῷ νῷ τὸ κατὰ τὴν πρόοδον ὑφιστάμενον.

*Πλάτων*ος δέ ἐστι λόγος ὡς ἡ καθαρὰ καὶ ἄυλος καὶ ὑπεροὐράνιος ψυχὴ συμπέφυκε τοῖς νοητοῖς καὶ ἔχει τὰ νοητὰ ἐνιδρύμενα ἐν ἑαυτῇ. κίνησιν δὲ τοῦ νοῦ τὴν ἐνέργειαν λέγουσι, φασὶ δὲ καὶ ψυχὴν ἔχειν τὴν θείαν ποίησιν ὑπηρετοῦσαν αὐτῇ καὶ παραδεχομένην αὐτῆς τὰς ποιήσεις συνηρτημένας τε πρὸς αὐτὴν ὥσπερ ὄργανον σύμφυτον καὶ ἀναπλοῦσαν αὐτῆς τὰ εἴδη καὶ ἀνελίττουσαν καὶ προάγουσαν εἰς τὸ ἐμφανὲς καὶ προδεικνύουσαν πᾶσι λόγοις τε μέσοις καὶ ἀύλοις διαπορεύουσαν ἀπὸ τῶν νοητῶν εἰδῶν ἐπὶ τὰ αἰσθητὰ τὴν ζωήν. κίνησιν δὲ νοοῦσιν ἐν τῷ θεῷ τὴν αἰτίαν πάσης κινήσεως καὶ δι' ἑτερότητος πρόοδον καὶ τὴν βούλησιν τοῦ πολλὰ γενέσθαι παραπλήσια ἑαυτῷ καὶ τὴν ἐπίδοσιν ἑαυτοῦ τὴν εἰς τὸ πλῆθος καὶ τὴν σύναξιν καὶ τὴν ἔκβασιν τῶν ἔνδον ἐν ἑαυτῷ κρυπτομένων καὶ συνεσπειραμένων ἀγαθῶν. ἑτέραν δὲ εἶναι λέγουσι τῆς οὐσίας τὴν κίνησιν. ἓν τε καὶ πολλά φασι τὰ νοητά, χωρίς τε ταῦτα καὶ ἅμα, πάντα ἕν. τούτοις δὲ καὶ τῇ κινήσει ἡ στάσις συνῆπται καὶ ἡ χωριστὴ τούτων πάντων ἰδέα. μία ἐστὶ καὶ ἡ δημιουργία, ταὐτότητες καὶ ἑτερότητες. πάντα ἀποτελεῖ καὶ συμπλέκει τὸ ὂν τῷ μὴ ὄντι πως ἐν ταῖς ποιήσεσι. καὶ πρῶτα μὲν

5 ἀφ' scripsi : φ' cod. 7 Arist., *Eth. Nicom.* X, 4, p. 1175 a 10 11 Procl., *Inst. theol.* 103 τῷ scripsi : τὸ cod. ἑαυτὸ cod. ἄλλω cod. 13 Plat., *Phaedr.* 247 c ; Procl., *Tim.*, II, p. 105, 16 ; 143, 21 D. ; Dodds, *l.c.*, p. 284 15 Arist., *Metaph.*, XI, 7, p. 1072 b 27 17 συνηρτημένων cod. Procl., *In Eucl.*, p. 4 Fr. 18 αὐτοῦ cod. 20 διαπορεύουσα cod. 21 Iambl., *de mysl.*, I, 5 25 συνεπειρ. cod. Procl. *In Crat.*, p. 54 5 P. ἕτερα cod. 26 Plat., *Soph.* 242 c ; *Phileb.* 16 c ; *Parm.* 130 b, etc. (Norden, *Agn. Theos*, p. 247 ; Theiler, *Vorbereitung d. Neuplat.*, p. 127 ; Herm. Trism., II, p. 358, 15 N.-F.) 30 τῷ μὴ ὄν cod.

that which is at rest, because it is full and perfect, has no need of being moved nor of departing from itself. But through the receptivity and suitability of those that receive it, in accordance with each part, it projects its creative works variously in different places, and containing many causes within itself, it has yet far more powers dependent upon itself. The genus of life itself, however, subsists in and of itself within that which truly is. For together with activity, life subsists primarily as being identical with activity, and then also substance is perfected in accordance with it, and these stand in one another according to a single activity. For he who does not posit intelligence and life among incorporeal things eliminates the demiurgic cause. For in living, they say, the intellect in and of itself possesses being in an intellectual manner; and there is another form of life in the intellect, that which subsists according to procession.

There is also a doctrine of Plato that the pure, immaterial, and supracelestial soul is conjoined with the intelligibles and has the intelligibles established within itself. They call the activity of intellect a motion, and they also say that the soul possesses the divine creative power serving it and receiving its creative acts bound to it as a connatural instrument, and unfolding its forms and developing and bringing them forward into manifestation and exhibiting them through all middle and immaterial rational principles, and conveying life from the intelligible forms to the sensible. They also call motion in God the cause of all motion, and procession through otherness, and the will that many things come into being resembling itself, and its self-giving to multiplicity, and the gathering and bringing forth of the goods hidden and coiled within itself. They also say that motion is different from substance. They say the intelligibles are one and many, both separate and together, all one. And to these and to motion, rest is conjoined, and the idea that is separable from all of these. The creation too is one, involving identities and differences. Being completes all things and in its creative acts interweaves being with non-being in a certain manner. And first indeed

5 I wrote ἀφ': φ' cod. 7 Arist., Eth. Nicom. X, 4, p. 1175 a 10 11 Procl., Inst. theol. 103 τῷ scripsi : τὸ cod. ἑαυτὸ cod. nállω cod. 13 Plat., Phaedr. 247c; Procl., Tim., II, p. 105, 16; n15 Arist., 143, 21 D.; Dodds, l.c., p. 284 Metaph., XI, 7, p. 1072 b 27 17 συνηρτημένων cod. Procl., In Eucl., p. 4 Fr. 18 of his cod.nI, 5 20 διαπορεύουσα cod. 21 Iambl., de myst., 25 co-op. cod. Procl. in Cratyl., p. 54 5 P.ἕterancod.26 Plat., Soph. 242c; Phileb. 16c; Parm. 130 b, etc.n(Norden, Agn. Theos, p. 247; Theiler, Vorbereitung d. Neuplat., p.n127; Henn. Trism., II, p. 358, 15 N.-F.)30 τῷ μὴ ὂν cod.

ποιεῖται τὰ καθ' ἑαυτὰ ὄντα, ἔπειτα τὰ ἐν τοῖς εἴδεσιν ἀφωρισμένα καὶ ἐν τῷ δημιουργεῖν. ἡ θεία δημιουργία οὐδ' ὅλως αἰσθητὴν διάγνωσιν δέχεται, οὐδὲ τὴν διὰ στόματος ἐχομένην γνῶσιν, ἀλλ' ἀμέριστος καὶ ὅλως κατ' ἐνέργειαν ἕστηκεν ἐν τοῖς ἰδίοις
5 τῆς νοήσεως ἡνωμένοις εἴδεσι. τὸ μέντοι γε ὂν καθ' ἑαυτό ἐστιν ἀσωμάτως ἀμέριστον καὶ ζῶν καὶ κατὰ τὰς παντοδαπὰς μετουσίας αὐτοῦ ἀπολύτως προυφεστηκός ἐπὶ πᾶσι. τὴν μὲν ἀφανῆ δημιουργίαν ἡ θύραθεν τίθεται, τὴν δὲ ἐμφανῆ, καὶ τῆς ἐμφανοῦς τὴν μὲν τῶν ἀκινήτων οὐσιῶν, τὴν δὲ ἐν οἷς ἐστι γένεσις καὶ μετα-
10 βολή. δυσθήρατα δέ φασι τὰ θεῖα καὶ ἄγνωστα παντάπασι διά τε τὴν τῆς οὐσίας ὑπεροχὴν καὶ τὴν ἡμετέραν τῆς γνώσεως μεμερισμένην περὶ ταῦτα ἐπιβολήν. καὶ ἐν μὲν τῷ νοητῷ οὐδέν ἐστιν ἐν †ποιῶ† ἀλλὰ πάντα ἐν τῷ εἶναι, ἐν δὲ τοῖς συνθέτοις ἡμῖν πολλὴ ἡ κατὰ ταῦτα πάντα διαίρεσις θεωρεῖται. ταῦτα μὲν οὖν οὕτω
15 δοξάζουσι.

Περὶ δὲ ἰδιωμάτων τῶν θείων γενῶν (ἐζήτησας γὰρ καὶ περὶ τούτων) τάδε σοι ἀπὸ τῶν ἀκριβωσάντων γνωρίζομεν· ὡς τὰ μὲν τῶν θειοτέρων φαινόμενα θεάματα μονοειδῆ καὶ κάλλος ἀμήχανον ἔχοντα καὶ θεσπεσίαν τὴν εὐφροσύνην, τὰ δὲ τῶν ἀρχαγγέλων οὐ
20 τοιαῦτα μέν, ὅμοια δέ, βλοσυρὰ γὰρ καὶ ἥμερα· τὰ δὲ τῶν ἀγγέλων πραότερα, τὰ δὲ τῶν δαιμόνων φοβερὰ καὶ δειμαίνοντα, τὰ δὲ τῶν ψυχῶν σκιοειδῆ καταφαίνεται. δαίμονες θολῶδες διαφαίνουσι τὸ πῦρ καὶ τὸ μὲν τοῦ θεοῦ φῶς ἀπάστραπτόν ἐστι καὶ σταθερόν, τὸ δὲ τῶν ἀρχαγγέλων ἤρεμον, τὸ δὲ τῶν ἀγγέλων μονί-
25 μως κινούμενον, τὸ δὲ τῶν δαιμόνων ἄστατον καὶ ὀξύρροπον.

De daemonibus

Psellus sex genera daemonum enumerat (p. 115, 9 - 116, 20) et describit (p. 118, 1 - 119, 11 : hic τοὺς νοεροὺς δαίμονας omittens, λογικοὺς appellans ψυχικούς), quaedam de eorum forma (p. 116, 21 - 117, 4 ; 117, 16-19), de animis in vitam regredientibus (p. 117,5 - 15) inserit, opinionem, quae daemones nuntios deorum hominumque (i.e. ἀγγέλους) esse affirmat, subicit (p. 119, 12 - 120, 8). Dubias in his quaes-

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2 Plat., *Parm.*, 134 c ; Procl. *In Tim.*, I, p. 351, 20 D. ; *Inst. theol.*, 134. 7 ἀπόλυται cod. 8 ἡ θυρ.] scil. φιλοσοφία (= pagana) 9 post τῶν] μὲν cod. : delevi 10-12 ad argumentum ll. 2-7 spectare videntur 16 incipit excerptum e Iambl. *myst.*, II, 3 s. ; vide partem posteriorem tituli 22 σκιειδῆ cod.

produces the things that exist in themselves, and then those defined in the forms and in the act of creation. Divine creation admits of no sensory discernment whatsoever, nor of the knowledge held in speech, but is indivisible and wholly stands in act within the unified forms proper to intellection. Yet that which exists in itself is incorporeally indivisible and living, and absolutely pre-established over all things in accordance with its manifold participations. The hidden creation it posits as external, and the manifest creation — and of the manifest, the one pertaining to immovable substances, and the other to that in which there is generation and change. They say that divine things are hard to grasp and entirely unknowable, both because of the transcendence of their substance and because of the fragmented approach of our knowledge toward them. And in the intelligible realm nothing exists in a particular quality, but all things exist in being, whereas in us who are composite, much division in respect of all these things is observed. These, then, are their views on such matters.

Concerning the characteristics of the divine races (for you have inquired about these as well), we make known to you the following from those who have investigated them precisely: that the appearances of the more divine beings are uniform and possess an ineffable beauty and wondrous joy, while those of the archangels are not such, yet are similar, for they are both stern and gentle; those of the angels are gentler, those of the daemons fearful and terrifying, while those of souls appear shadow-like. Daemons emit a turbid fire, and the light of God is brilliant and steady, that of the archangels calm, that of the angels moving in a stable manner, while that of the daemons is unstable and quick to shift.

On Daemons

Psellus enumerates six genera of daemons (p. 115, 9 - 116, 20) and describes them (p. 118, 1 - 119, 11: here omitting τοὺς νοεροὺς δαίμονας, calling ψυχικούς λογικούς), inserting certain observations about their form (p. 116, 21 - 117, 4; 117, 16-19), about souls returning to life (p. 117, 5 - 15), and appending the opinion that affirms daemons to be messengers between gods and men (i.e. ἀγγέλους) (p. 119, 12 - 120, 8). The doubtful points in these questions—

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2 Plat., Parm., 134 c; Procl. In Tim., I, p. 351, 20 D.; Inst. theol., 134. 7 ἀπόλυται cod. 8 ἡ θυρ.] scil. φιλοσοφία (pagan)

9 post τῶν] μὲν cod.: delevi 10-12 ad argumentum n16

11. 2-7 videntur spectare begins an excerpt from lambl. n22

myst., II, 3 8.; see the latter part of the title σκιειδή cod.

tiones nonnullas disputat: utrum praeter bonos mali quoque daemones exstent; utrum mortales an immortales, corporei an incorporei sint; utrum cibo vescantur an non. Quae doctrina e Platonicis fundamentis erecta (cf. p. 116, 10; 12; 18; 118, 11; 119, 13; 120, 4), imprimis e Procio (e.g. *Alcib.* p. 381 ss. Cous.) et Olympiodoro (e.g. *Alcib.* p. 17 ss. Cr.) nobis nota est. Psellus ipse saepius de his rebus scripsit, Proclum, ut coniecit Bidez, secutus: *Περὶ ἐνεργείας δαιμόνων* (*de operatione daemonum*: *Patr. Gr.* 122, p. 820 ss.) et *Τίνα περὶ δαιμόνων δοξάζουσιν Ἕλληνες* (*Quaenam sunt Graecorum opiniones de daemonibus*: *Patr. Gr.* 122, p. 876 ss.), et alia excerpta, quae ediderunt Ruelle, *R.E.G.*, XIII, 1879, p. 265 et Bidez, *Cat. alchim. gr.* VI, 1928, p. 119 ss. — Ad rem cf. Cumont, *Relig. orient.*[4], p. 280 s.; Andres, *RE. Suppl.* III, p. 319 ss.; K. Svoboda, *La démonologie de Michel Psellos*, 1927, passim; Bidez, *l.c.*, p. 97 ss.; 223 ss.; Bidez-Cumont, *Les Mages hellénisés*, II, p. 275 ss.

F. 414. *Ἑλληνικαὶ διατάξεις περὶ δαιμόνων.*

Ὁ μὲν καθ' ἡμᾶς λόγος, ἀδελφὲ λογιώτατε, τὴν ἀγγελικὴν τάξιν τιθεὶς τὰ πρῶτα, τοὺς δαίμονας ὕστερον, διολισθῆσαι τούτους τῆς πρὸς θεὸν νεύσεως προαιρετικοῖς ἀποπτώμασιν ἀποφαίνε-
5 *ται καὶ πάντη κακὸν τοῦ κρείττονος ἀνταλλάξασθαι. ὁ δέ γε Ἑλληνικὸς λόγος οὔ φησι δαίμονα οὐδένα κακόν, ἀλλὰ διαιρέσεις μὲν αὐτῶν ποιεῖται πολλάς, ἕκαστον δὲ ἐξ ἀιδίου τάττει ἐπὶ τῆς δεδομένης πᾶσι παρὰ τῆς προνοίας ἐξουσίας καὶ τάξεως* (1). *καὶ ἔστι παρ' αὐτοῖς ὁ μὲν δαίμων θεῖος* (2) *ζῷον ἀπὸ* <*θείας*>

2-3 *τῆς ἀγγελικῆς τάξεως τεθεὶς* cod. 6 *οὗ* cod. 7 s. *τοῖς δεδομένοις* cod.: corr. Dodds 8 *παρὰ* Dodds: *περὶ* cod. 9 addidi (cf. p. 116, 11)

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(1) Cf. Psell., *Expos. orac. Chald.* (*Patr. Gr.* 122, p. 1148 c) *ὁ μὲν Χαλδαϊός τινας μὲν δαιμόνων ἀγαθούς, τινὰς δὲ κακοὺς τίθεται· ὁ δὲ ἡμέτερος εὐσεβὴς λόγος πάντας κακοὺς ὁρίζεται, ἐκ προαιρετικῶν ἀποπτωμάτων τὴν κακίαν ἀνταλλαξαμένους τῆς ἀγαθότητος*; id., *de daemonibus* 1 (ibid., p. 875).

(2) Sex genera daemonum quae sequuntur alibi more Pythagorico explicantur, Psell. (ed. Bidez, p. 122) *ἐξ καθόλου ἐκεῖνος ἔλεγεν εἶναι τὰ δαιμόνων γένη, οὐκ οἶδ' εἴτε τοῖς τόποις συνδιαιρῶν ἐν οἷς διατρίβουσι εἴτε τὸ φιλοσώματον εἶναι τὸ δαιμόνιον ἅπαν γένος, εἶναι δὲ καὶ τὴν ἑξάδα σωματικὴν καὶ ἐγκόσμιον· ἐν αὐτῇ γάρ εἰσιν αἱ σωματικαὶ περιστάσεις καὶ ὁ κόσμος κατ' αὐτὴν συνέστη...*; Olympiod., *In Alcib.*, p. 17 Cr.; cf.

tiones nonnullas disputat: whether, besides good ones, evil daemons also exist; whether they are mortal or immortal, corporeal or incorporeal; whether they feed on food or not. This doctrine, erected on Platonic foundations (cf. p. 116, 10; 12; 18; 118, 11; 119, 13; 120, 4), is known to us chiefly from Proclus (e.g. Alcib. p. 381 ss. Cous.) and Olympiodorus (e.g. Alcib. p. 17 ss. Cr.). Psellus himself wrote on these matters more than once, following Proclus, as Bidez conjectured: Περὶ ενεργείας δαιμόνων (On the operation of daemons: Patr. Gr. 122, p. 820 ss.) and Τίνα περὶ δαιμόνων δοξάζουσιν Ἕλληνες (What are the opinions of the Greeks concerning daemons: Patr. Gr. 122, p. 876 ss.), and: other excerpts, edited by Ruelle, R.E.G., XIII, 1879, p. 265 and Bidez, Cat. alchim. gr. VI, 1928, p. 119 ss. On the subject cf. Cumont, Relig. orient., p. 280 s.; Andres, RE. Suppl. III, p. 319 ss.; K. Svoboda, La démonologie de Michel Psellos, 1927, passim; Bidez, l.c., p. 97 ss.; 223 ss.; Bidez-Cumont, Les Mages hellénisés, II, p. 275 ss.

F. 414. Greek doctrines concerning daemons.

Our doctrine, most learned brother, placing the angelic order first and the daemons afterward, declares that these latter slid away from their orientation toward God by voluntary falls, and exchanged the good entirely for evil. The Greek doctrine, however, says that no daemon is evil, but makes many distinctions among them, and assigns each one from eternity to the authority and rank granted to all by providence (3). And among them the divine daemon (2) is a living being derived from <divine>

2-3 of the angelic order cod. given cod. : corr. Dodds (cf. p. 116, 11) 6 o cod.n8 by Dodds : by cod. 7 s. I added τοῖςn9

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(1) Cf. Psell., Expos. orac. Chald. (Patr. Gr. 122, p. 1148 c) d mennChaldaeos of the devils good, and what evils does the eternal pious reason define all evils, from optional consequences evil exchanged for goodness? id., de daemo-nnibus 1 (ibid., p. 875).

(2) The six genera of daemons that follow are explained elsewhere in the Pythagorean manner, Psell. (ed. Bidez, p.122) ἓξ καθόλου ἐκεῖνος ἔλεγεν εἶναι τὰ δαι- μόνων γένη, οὐκ οἶδ᾽ εἴτε τοῖς τόποις συνδιαιρῶν ἐν οἷς διατρίβουσι είτε τὸ φιλοσώματον εἶναι τὸ δαιμόνιον ἅπαν γένος, εἶναι δὲ καὶ τὴν ἐξάδα σωματικὴν καὶ ἐγκόσμιον · ἐν αὐτῇ γάρ εἰσιν αἱ σωματικαὶ περιστάσεις καὶ ὁ κόσμος κατ' αὐτὴν συνέστη... ; Olympiod., In Alcib., p. 17 (r. ; cf.

οὐσίας ἀρχόμενον, ἀίδιον τὴν αὐτὴν κατὰ φύσιν ἔχον ζωὴν κατὰ νοῦν ἀφοριζομένην · ὁ δὲ νοερὸς ζῷον ἀίδιον τὴν αὐτὴν κατὰ φύσιν ἔχον ζωὴν κατὰ νοῦν καὶ λόγον ἐνεργουμένην · ὁ δὲ ψυχικὸς κατὰ λόγον ἀφοριζόμενος καὶ ψυχῶν μεριστῶν ἐπιμελούμενος · ὁ δὲ φυσικὸς κατὰ λόγον μὲν ἀφοριζόμενος, προσεχῶς δὲ τῆς φύσεως προιστάμενος · ὁ δὲ σωματικὸς κατὰ λόγον καὶ ἀλογίαν ἀφοριζόμενος καὶ τῶν φυσικῶν σωμάτων κατάρχων · ὁ δὲ ὑλαῖος ζῷον ἀίδιον τὴν αὐτὴν ἔχων κατὰ φύσιν ζωὴν κατὰ ἀλογίαν ὑφισταμένην. φασὶ δὲ τοὺς δαίμονας ὑπηρετικοὺς εἶναι βουλήσεως τῶν κρειττόνων, χαίροντας δὲ ποικίλαις ἐνεργείαις. καὶ γὰρ <τὸ> ἀμέριστον τῆς θείας οὐσίας μεριζομένους (1) οὔτε θνητοὺς φασι τοὺς δαίμονας οὔτε ἀθανάτους (2), ἀλλὰ διορίζουσι τὸ ἀθάνατον εἴς τε τὸ ἄσβεστον ἔχον ζωὴν <καὶ> εἰς τὸ χορηγοῦν ἑαυτῷ τὴν ἀθανασίαν (3), ὅπερ δὴ καὶ καλοῦσι κυρίως ἀθανασίαν. ἐφ' οἷς οὐ τιθέασι τοὺς δαίμονας, ἀλλὰ μόνην ἀπέραντον ἔχειν τὴν ζωὴν διατάττονται, ὡς δέον. οὔτε πάντη σωματικὸν τὸ γένος τοῦτό φασιν (4), οὔτε πάντη ἀσώματον, ἀλλὰ σωματοειδές · οἷον σώματα προσηρτημένον σκιοειδῆ καὶ λεπτὰ καὶ ἀνθρωπίνοις ὀφθαλμοῖς ἄληπτα (5). αἱ μὲν οὖν ψυχαὶ τῶν δαιμόνων τοιαύτας ἔχουσιν αὐτοῖς διαφοράς, οἷας εἰρήκαμεν, θείας, νοεράς, λογικάς, φυσικάς, σωματικάς, ὑλαίας. ποικίλας δὲ ἔχουσι καὶ τὰς σωματικὰς μορφάς. καὶ τὰ μὲν αὐτῶν (φημὶ δὴ τῶν προσηρτημένων αὐτοῖς σωμάτων) εἶναί φασι

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7 δὲ scripsi : δαὶ cod. 8 ἴδιον cod. 10 τὸ addidi 13 καὶ addidi 15 μόνη cod. 17 προσηρτημένων cod. 22 αὐτοῖς scripsi : αὐτῶν cod.

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etiam Olymp., *In Phaed.*, p. 189 N. ; Procl., *In Alcib.*, p. 381 Cous. ; Bidez, l.c., p. 99 s. ; 224 ; Svoboda, l.c., p. 7 ss. ; Delatte, *Mél. Bidez*, p. 222 s.

(1) Plat., *Tim.* 35 a τῆς ἀμερίστου καὶ ἀεὶ κατὰ ταὐτὰ ἐχούσης οὐσίας καὶ τῆς αὖ περὶ τὰ σώματα γιγνομένης μεριστῆς τρίτον ἐξ ἀμφοῖν ἐν μέσῳ συνεκεράσατο οὐσίας εἶδος ... ; Svoboda p. 35.

(2) Plat., *Tim.*, 41 b : δι' ἃ καὶ ἐπείπερ γεγένησθε, ἀθάνατοι μὲν οὐκ ἐστὲ ... οὐδὲ τεύξεσθε θανάτου μοίρας...

(3) Procl., *In Tim.*, III, p. 215 D. τὸ ἀθάνατον λέγεται ... τὸ ἑαυτῷ χορηγὸν τῆς ἀθανασίας ... ; cf. p. 216 et doctrinam Aristotelicam (frg. 679 R. ; cf. Mart. Cap. II, 167) ad longaevorum choros spectantem.

(4) Psell. (*Patr. Gr.* 122), p. 836 b : ἀλλ' οὐκ ἀσώματον... τὸ δαιμόνιόν ἐστι φῦλον... ; Delatte, *Mél. Bidez*, p. 214 s.

(5) Plat., *Phaed.* 81 d : ... καὶ ᾤφθη ἄττα ψυχῶν σκιοειδῆ φαντάσματα... ; cf. Bidez-Cumont, *Les Mages hellénisés*, II, p. 277, n. 5.

beginning from substance, possessing eternally the same life according to nature, defined according to intellect; and the intellectual is an eternal living being possessing the same life according to nature, actuated according to intellect and reason; and the psychic is defined according to reason and takes care of divisible souls; and the 5 natural is defined according to reason, but presides proximately over nature; and the corporeal is defined according to reason and irrationality and governs natural bodies; and the material is an eternal living being possessing the same life according to nature, subsisting according to irrationality. They say that daemons are servants of the will of the superior beings, 10 and they delight in varied activities. For they say that those who share out the indivisible divine substance into parts (1) that daemons are neither mortal nor immortal (3), but they distinguish the immortal into that which possesses inextinguishable life <and> into that which supplies immortality to itself (3), which indeed they also properly call immortality. In respect of these things they do not 15 place the daemons, but ordain that they have only an unbounded life continuing, as is fitting. They say that this kind is neither wholly corporeal (4), nor wholly incorporeal, but body-like; as if possessing shadowy bodies attached to them, thin and imperceptible to human eyes (*). The souls of the daemons, then, possess among themselves such differences, 20 as we have described: divine, intellectual, rational, natural, corporeal, material. They also have varied corporeal forms. And some of them (I mean of the bodies attached to them) they say are

7 δὲ I wrote: δαι cod. 8 same cod. I added 10 13 and I added 15 alone cod. 17 attached cod. n22 to them nscripti : αὐτῶν cod.

etiam Olymp., In Phaed., p. 189 N.; Procl., In Algib., p. 881 Cous. :nBidez, Lc., p. 99 s.; 224; Liberty, 1.c., p. 7 pp.; Delatte, Mel. Bidez,np. 222 p.

(1) Plat., Tim. 35 a of the indivisible and always self-same substance and of the divisible substance that comes to be in bodies, he blended a third form of substance from both in the middle ...; Svoboda p. 35.

(2) Plat., Tim., 41 b : for which reasons, since you have come into being, you are not immortal ... nor will you obtain the portion of death...

(3) Procl., In Tim., III, p. 215 D. τὸ athanaton is called ... τὸ ἑαυτῷ cho-nrigḥon of immortality DAT? cf. p. 216 et doctrinam Aristotelicam (frg. 679nR.; cf. Mart. Cap. II, 167) ad longaevorum choros spectantem.

(4) Psell. (Patr. Gr. 122), p. 836 1 : but not incorporeal... Delatte, Mél. Bidez, p. 214 s.

(5) Plat., Phaed. 81 d : καὶ εφτη atta πύσχων shadowy ghosts...?ncf. Bidez-Cumont, Les Mages hellénisés, II, p. 277, n. 5.

σφαιροειδῆ. τοῖς θείοις παραπλήσια σώμασι, λεπτότερα μὲν τῶν γηΐνων σωμάτων, ἀμαυρότερα δὲ τῶν οὐρανίων ἐλλάμψεων (1) · τὰ δὲ καὶ εὐθύπορα καὶ πολυειδῆ τοῖς σχήμασι, τὰ δὲ καὶ καθ' ἕλικα κινούμενα καὶ λοξῶς φερόμενα.

εἶναι δὲ πάντα ἀνεπιδεᾶ τροφῆς · τὰ γὰρ τρεφόμενα τοῖς ἀτμοῖς ψυχῶν λέγουσιν εἶναι δαιμονίων καὶ οὐ τῶν κατ' οὐσίαν δαιμόνων, ἀλλὰ τῶν κατὰ σχέσιν (2). εἰσὶ γάρ, φασί, καὶ ψυχῶν ἀγέλαι δαιμονίων μετατασσομένων ἀπὸ ἄλλης φύσεως εἰς ἄλλην καὶ οὐσῶν ἔν τε ἄερι καὶ ὕδατι, ὧν τὰ ὀχήματα δεῖται τροφῆς, ὧν καὶ οἱ θάνατοι τῶν δαιμονίων καὶ αἱ μίξεις πολλάκις αἱ πρὸς τὰ ἀνθρώπινα σώματα καὶ αἱ κοινωνίαι τῶν γεννήσεων (3) · καὶ εἴτε †νύμφη† τινὲς γυναιξίν, εἴτε νύμφαι ἀνδράσιν ὡμίλησαν, εἴτε καὶ Νηρηΐδες ἀνέδυσαν τῆς θαλάσσης (4), οὔτε θεῖον τοῦτο τὸ γένος, οὔτε ὡς ἀληθῶς δαιμόνιον, ἀλλὰ δαιμονίων ψυχῶν εἰς γένεσιν ἐρχομένων καὶ τροφῆς ἐπιδεῶν καὶ ὅλως σπορᾶς κοινωνεῖν δυναμένων.

οἱ δὲ φαινόμενοι λέοντοπρόσωποι δαίμονες (5) οὐκ ἐκ σαρκῶν σύγκεινται καὶ ὀστῶν, ἀλλὰ τὸ σῶμα τοῦ δαίμονος ἐσχημάτισται τὸν τρόπον τοῦτον οἷον σκιαγραφίαν λέοντος φέρων διά τινων ἀερίων καὶ πυρίων ὄγκων.

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9 *δεῖσθαι* cod. 11 non est *νύμφιοι* (neque *νύμφοι*) quod expectaverim sed *Πᾶνες* vel sim. 12 *γυνάξιν* cod. *Νηριίδες* cod. 13 *ἀναδῦσαι* cod. (malim *ὁμιλοῦσιν ... ἀναδύονται*) 15 *καὶ* (prius) scripsi : *ὁ* cod. 17 *ὀστῶν* scripsi : *ἰστῶν* cod.

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(1) Plat., *Tim.* 40 a ; Procl., *Tim.* III, p. 80 D. : *τὸ σχῆμα τῆς ἕλικος... τὴν μεσότητα συμπληροῖ τῶν τε εὐθυπορουμένων καὶ τῶν κυκλοφορουμένων σωμάτων · κύκλος μὲν γὰρ ... μόνον ἐπὶ τῆς ἀπλανοῦς, εὐθεῖα δὲ ἐπὶ τῆς γενέσεως, ἡ δὲ ἕλιξ ἐπὶ τῶν πλανωμένων.* Procl., *In Cratyl.*, p. 35, 22 P. : *τῶν δὲ δαιμόνων οἱ μὲν ἀγαθοὶ καὶ θεῖοι σφαιρικὰ ἔχουσι τὰ ὀχήματα, οἱ δὲ ὑλαῖοι καὶ εὐθύπορα* ; Svoboda, p. 20.

(2) Olymp., *In Alcib.* p. 15 Cr. : *τρεῖς εἰσι διαφοραὶ δαιμόνων · τῶν γὰρ δαιμόνων οἱ μὲν κατ' ἀναλογίαν, οἱ δὲ κατ' οὐσίαν, οἱ δὲ κατὰ σχέσιν.*

(3) Plat., *Cratyl.*, 398 d : *πάντες (ἥρωες) γεγόνασιν ἐρασθέντος ἢ θεοῦ θνητῆς ἢ θνητοῦ θεᾶς.*

(4) Porph., *Antr. nymph.* 12 : *ναίδες οὖν νύμφαι αἱ εἰς γένεσιν ἰοῦσαι ψυχαί* ; Psell. (*Patr. Gr.* 122) p. 865 ab *ὅσοι μὲν γὰρ ἐν ὑγροῖς βιοῦσι καὶ τὴν μαλθακωτέραν στέργουσιν ἀγωγήν, ὄρνιοί τε καὶ γυναιξὶν ἐμφερεῖς ἑαυτοὺς ποιοῦσι · διὸ καὶ Ναίδας τούτους καὶ Νηρηίδας τε καὶ Δρυάδας θηλυκῶς καλοῦσιν Ἑλλήνων παῖδες...* ; Svoboda, p. 21 ; Cumont, *Lux Perpetua*, p. 325 s.

(5) Heracl., *Alleg. Hom.* 66 : *διὰ μὲν οὖν τοῦ λέοντος ἐμπύρου ζῴου, τὸν*

spherical in shape, similar to the divine bodies, finer than earthly bodies but dimmer than the radiances of the heavens (3); some moving in a straight course and of varied forms, others moving in a spiral and carried obliquely.

All of these are in need of no nourishment; for those that are nourished by the vapors of souls, they say, are of daimonic kind, and not of daimons in the substantial sense, but of daimons in the relational sense (2). For there are, they say, also herds of souls of daimons that pass from one nature to another and exist in both air and water, whose vehicles stand in need of nourishment, and it is from these that the deaths of the daimons also arise, as well as their frequent unions with human bodies and their participation in procreation (3); and whether certain ones consorted with women as bridegrooms, or nymphs consorted with men, or Nereids rose up from the sea (*), this race is neither divine nor truly daimonic, but consists of daimonic souls coming into generation, both standing in need of nourishment and capable of participating in procreation altogether.

The daimons that appear with lion-faces (5) are not composed of flesh and bones, but the body of the daimon has been shaped in this manner, bearing as it were a shadowy outline of a lion through certain aerial and fiery masses.

The deisthai cod. 11 non est nymphs (neque nymphs) quod expecta-n12 verim sed Diapers vel sim. gynaxin cod. Neriides cod.n15 and n13 emerge cod. (malim ὁμιλοῦσιν ... emerge)nscripsi : (prius) & cod.n17

bones scripsi : muscles cod.

(1) Plat., Tim. 40? Procl., Tim. III, p. 80 D.: the shape of the age...in the medium, complements of the well-provided and the circulating bodies, a circle, because...only on the aplanous, straight, not on the genesis, but the elix on the wandering ones. Procl., In Cratyl., p.n35, 22 R.: and of the demons, those who are good and divine have spherical shapes, but those who are oleaginous and euthyporous? Svoboda, p. 20.

(2) Olymp., In Alcib. p. 15 Cr.: there are three differences of daemons; for of daemons, some are by analogy, some by essence, and some by relation. (3) Plat., Cratyl., 398 d: all (heroes) were born from a god who fell in love with a mortal woman, or from a mortal who fell in love with a goddess.

(4) Porph., Antr. nymph. 12: are the nymphs therefore souls that go into generation? Psell. (Patr. Gr. 122) p. 865 ab: for those who live in moist conditions and embrace a softer way of life make themselves resemble birds and women; which is why the children of the Greeks call them Naiads, and Nereids, and Dryads in the feminine; Svoboda, p. 21; Cumont, Lux Perpetua, p. 325 s.

(5) Heracl., Alleg.Hom.66: through the lion, a creature of fire, therefore, the

αἱ δὲ γενόμεναι ἐπικλήσεις τοῖς σωματικοῖς προσάγονται δαίμοσι· προεστήκασι γὰρ οὗτοι ζῴων τε καὶ φυτῶν καὶ τῶν ἐν τούτοις μερῶν οἷον ὀφθαλμοῦ, καρδίας, ἥπατος. ὑλαίους δέ φασι δαίμονας τοὺς πάθεσι μὲν ἔχοντας ὅλην ὑποκειμένην τὴν ζωήν,
5 *χαίροντας δὲ τῇ ἀταξίᾳ τῆς ὕλης, ἣν εἶναι δοκεῖ καὶ αὐτὴν τοιαύτην, ὡς ἂν ᾖ μὴ γένεσις μόνον, ἀλλὰ καὶ φθορὰ τῶν γενομένων. οὐ μέντοι τὸ πάθος παρὰ φύσιν ἔχειν αὐτοὺς λέγουσιν ὡς ἡμεῖς †(οἷον τὸ εἶναι κατὰ λόγον)†, ἀλλ' ὡς τοῖς λέουσιν ὁ θυμὸς κατὰ φύσιν* (1). *ἀπὸ δὲ τῶν ψυχικῶν δαιμόνων οἱ κλιματάρχαι δαίμο-*
10 *νές* (2) *εἰσι καὶ οἱ τῶν πόλεων προστάται καὶ οἱ τῶν οἴκων καὶ οἱ τῶν καθ' ἕκαστον ψυχῶν, οὓς καλοῦσι τοὺς εἱληχότας ἡμᾶς δαίμονας* (3). *τοὺς δὲ φυσικοὺς δαίμονας τὸν δεσμὸν φασι συνέχειν τῶν τε θείων φύσεων καὶ τῶν γενεσιουργῶν, οὓς καὶ ἐπικαλεῖσθαι*

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2 *ζῶν* cod. 4 *ὅλον* cod. 8 *οἷος* cod. *λέγουσιν* cod. : corr. Dodds 11 *ἕκαστα* cod.

αἰθέρα δηλοῖ (sc. Od. 4, 456) ; Procl., *π. ἱερατικῆς τέχνης* ap. Bidez, l.c., p. 150, 12 : *διὸ καὶ ἄγγελοί τινες ἡλιακοὶ ὤφθησαν τοιαύτας ἔχοντες μορφάς* (sc. *ἀλεκτρυόνος*), *καὶ ὄντες ἀμόρφωτοι, φαίνονται τοῖς ἐν μορφῇ κατεχομένοις ἡμῖν μεμορφωμένοι. ἤδη δέ τινα τῶν ἡλιακῶν δαιμόνων λεοντοπρόσωπον φαινόμενον, ἀλεκτρυόνος δειχθέντος, ἀφανῆ γενέσθαι φασὶν*... ; Psell., l.c., p. 861 c : ... *ἕκαστός γε αὐτῶν τό τε σῶμα πρὸς ὃ ἂν αἱροῖτο σχῆμα μετατυπώσας καὶ χρώματός τινος εἶδος πρὸς τὸ τοῦ σώματος ἐξανίσχων πέρας, ποτὲ μὲν ὡς ἀνὴρ ἐμφανίζεται, ποτὲ δὲ πρὸς γυναίου μεταβάλλει μορφήν, ὡς λέων τε θυμοῦται καὶ ὡς πάρδαλις ἅλλεται καὶ σῦς ὥσπερ ἄγριος ἐφορμᾷ* ... ; p. 876 c ; cf. *Pap. mag. Paris.* 2112 (I, p. 136 Pr.) ; Dieterich, *Abraxas*, p. 52 s. ; Eitrem, *R.E.*, VI A, 909 ; Delatte, *Mél. Bidez*, p. 220 s. ; Cumont, *Symbolisme funéraire* p. 157 ss.

(1) Psell., l.c., p. 876 s. : *τὸν δὲ θυμὸν τούτοις καὶ τὴν ἀναίδειαν κατὰ φύσιν διδόασιν, ὡς τοῖς παρδάλεσι καὶ τοῖς λέουσι* ...

(2) Procl., *In Cratyl.*, p. 25 P. : *οὐ δεῖ τοὺς Ἕλληνας Αἰγυπτίοις ὀνόμασι χρῆσθαι θεῶν* ... · *χαίρουσι γὰρ οἱ κλιματάρχαι ταῖς τῶν οἰκείων χωρῶν διαλέκτοις ὀνομαζόμενοι* ; Olymp., *In Alcib.*, p. 20 Cr. : *τῶν δὲ χθονίων οἱ μέν εἰσι κλιματάρχαι, οἱ δὲ πολιοῦχοι, οἱ δὲ κατοικίδιοι* ; Psell. (*Patr. Gr.* 122), p. 876 c ; Svoboda, p. 11.

(3) Plat., *Phaed.* 107 d : *λέγεται δὲ οὕτως, ὡς ἄρα τελευτήσαντα ἕκαστον ὁ ἑκάστου δαίμων, ὅσπερ ζῶντα εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δή τινα τόπον*... ; *rep.*, X, 620 d : ... *ἐκείνην* (Lachesis) *δ' ἑκάστῳ ὃν εἵλετο δαίμονα τοῦτον φύλακα συμπέμπειν*... ; Plot., *Enn.*, 3, 4 (« *περὶ τοῦ εἰληχότος ἡμᾶς δαίμονος* ») ; Procl., *In Alcib.* p. 41 ; 67 ; 71 Cr. (= p. 377 Cous.) ; Hermias, *In Phaedr.* p. 66 Couvr. ; Cumont, *Lux Perpetua*, p. 300.

and the appellations that have come into use are applied to the corporeal daemons; for these preside over animals and plants and the parts within them, such as the eye, the heart, and the liver. They call hylaic daemons those whose entire life is subject to the passions, and who rejoice in the disorder of matter, which itself seems to be of such a nature that there is not only generation but also destruction of the things that have come into being. Nevertheless, they do not say that passion is contrary to nature in these beings as it is for us — for example, being in accordance with reason — but as anger is in accordance with nature for lions. From the psychic daemons come the climatic daemons and the guardians of cities and of households and of individual souls, whom they call the daemons that have obtained us by lot; and they say that the natural daemons hold together the bond between the divine natures and the generative ones, whom also they invoke

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2 of cod. 4 all cod.n11 8 one cod. they say cod. : corr. nDodds each cod,

αιθέρα δηλοί (sc. Od. 4, 456) ; Procl., π. ἱερατικής τέχνης ap. Bidez, l.c., p. 150, 12 : therefore certain solar angels were seen having such forms (sc. of a rooster), and being without form, they appear formed to us who are held in form, and already some of the solar daemons appearing with a lion's face, when a rooster was shown, are said to have become invisible... ; Psell., l. c., p. 861 e: each of them, having transformed its body into whatever shape it chose and displaying a certain kind of color up to the limit of the body, sometimes appears as a man, sometimes changes to the form of a woman, rages like a lion and leaps like a leopard and rushes like a wild boar ; p. 876 c ; cf. Pap. mag. Paris. 2112 (I, p. 136 Pr.) ; Dieterich, Abraxas, p. 52 s.; Eitrem, R.E., VI A, 909; Delat- te, Mél. Bidez, p. 220 s.; Cumont, Symbolisme funéraire p. 157 ss.

(1) Psell., l.c., p. 876 s. : they assign anger and shamelessness to these by nature, as to leopards and lionsbok

(2) Procl., In Cratyl., p. 25 P. : the Greeks ought not to use Egyptian names of the gods ... ; for the climate-rulers rejoice in being named in the dialects of their own regions; Olymp., in Alcib., p. 20 Cr. : among the chthonic beings, some are climate-rulers, some are city-guardians, and some are household spirits ; Psell. (Patr. Gr. 122), p. 876 e; Svoboda, p. 11.

(3) Plat., Phaed. 107 e: "It is said as follows, that when each person has died, the daemon who was allotted to him while he lived undertakes to lead him to a certain place..."; Rep. X, 620 d: "that she (Lachesis) sends along as guardian to each the daemon he has chosen..."; Plot., Enn., 3, 4) "on the daemon that has obtained us by lot"); Procl., In Alcib. p. 41; 67; 71 Cr. (= p. 377 Cous.); Hermias, In Phaedr. p. 66 Couvr.; Cumont, Lux Perpetua, p. 300.

εἰσὶ δέ τινες ἀγέλαι δαιμόνων ἐστερημέναι σχεδὸν τῆς ἀγαθοεργίας, οἵτινες λέγονται κακοί, καὶ ἕτεραι ἀγέλαι δαιμόνων ἐστερημέναι τῆς ὄντως γνώσεως, οἵτινες ἄλογοι καὶ θηριώδεις ὀνομάζονται (1). *ἑρμηνεύειν δέ φασι τὸ δαιμόνιον γένος καὶ διαπορθμεύ-*
5 *ειν θεοῖς τε τὰ παρὰ ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεῶν* (2), *τῇ μὲν ἐκφαντορικὸν ὑπάρχον ὡς κεκρυμμένων καὶ ἀφανῶν, τῇ δὲ ἀναγωγὸν ὡς διαπορθμεῦον πρὸς τὴν μόνιμον τῶν κρειττόνων ἀγαθότητα <τὰ τῶν> δεομένων. ταῦτα μὲν οὖν τῆς Ἑλληνικῆς ἀδολεσχίας εἰσίν· ἡμῖν δέ, οἷς Λόγος τὸ προσκυνούμενον, λῆρος*
10 *ἅπαν δοκεῖ τὸ παρὰ τὰς ἡμετέρας καὶ θείας διατάξεις λεγόμενον.*

De omnifaria doctrina

Quae infra edimus, in codice Barrocciano (= B) cum excerptis e Nemesio (f. 417ᵛ-419 *Πλωτῖνος ἄλλο τὸν νοῦν — γεννηθὲν ὁ πατήρ*) coniuncta sunt titulo omisso, nullo spatio interiecto. Anecdota tamen non sunt, sed ex ipsius Pselli opere de omnifaria doctrina sumpta capitulis nonnullis quae apud Mignium (*Patr. Gr.* 122, p. 697 ss.) reperiuntur (P) abbreviatis atque mixtis cum eis quae edidit Ruelle, *Annuaire des Études grecques en France*, XIII, 1879, p. 248 ss. (R) (3). Psellus hanc Platonicorum doctrinam cum alibi tum in hoc codice saepius tractavit (f. 412 *περὶ νοῦ* = Procl., *inst. theol.* c. 166-180; ibidem *περὶ ψυχῆς* Procl., c. 184-206); f. 412ᵛ *περὶ ἀρετῆς* (*Τὴν πρὸς Ἑρκουλιανὸν ἀνεγνωκὼς ἐπιστολὴν Συνεσίου ἐνεστήσατο πραγματείαν*), ineditum, ut videtur; f. 419ᵛ *περὶ ψυχῆς* (*ἡ ψυχὴ - διάκοσμον τίθησιν*) R c. 6; 9; 12; P c. 30; 35). Auctores eius praecipui sunt

6 *τὴν μὲν ... τὴν δὲ* cod. 7 *διαπορθμεύεσθαι* cod. 8 *τὰ τῶν* addidi 9 *ἡμῖν* scripsi: *εἰ μῖν* cod.

(1) l. 1-4 male hic insertae ad rem p. 119, 7 spectant.

(2) Plat., *Conv.*, 202 e: *ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς τῶν θυσιῶν...*; cf. Bidez-Cumont, *Les Mages hellénisés*, II, p. 277; 290; Cumont, *Lux Perpetua*, p. 228.

(3) Editio doctissima Pselli, quam confecit L. G. Westerink, 1948 (= W), benevolentia auctoris ad notitiam meam venit, cum in eo essem, ut haec omnia ad typographum mitterem. Quam ob rem nihil mutare potui, praeter quod capitibus numeros W praeposui. Monere tamen velim W Psellum e plenioribus quam P edidisse codicibus, qui capita P una cum capitibus R servaverunt et eodem fere ordine atque B.

There are certain hosts of daemons almost entirely devoid of beneficence, who are called evil, and other hosts of daemons devoid of true knowledge, who are called irrational and bestial (3). They say that the daemonic race interprets and conveys to the gods what comes from men and to men what comes from the gods (3), being on the one hand revelatory of things hidden and unseen, and on the other hand elevating, as it ferries toward the abiding goodness of the superior beings the needs of those who are in want. These things, then, belong to Greek idle chatter; but for us, for whom the Word is the object of worship, everything said contrary to our divine ordinances seems mere nonsense.

On Universal Learning

What we publish below is found in Codex Baroccianus (= B) joined together with excerpts from Nemesius (f. 417–419 Πλ[illegible]εῖνος ἄλλο τὸν νοῦν γεννηθέν ὁ πατήρ) with no title given and no space intervening. They are not, however, unedited texts, but are taken from Psellus's own work on universal learning, from certain chapters found in Migne (Patr. Gr. 122, p. 697 ff.) (P), abbreviated and mixed with those published by Ruelle, Annuaire des études grecques en France, XIII, 1879, p. 248 ff. (R) (*). Psellus treated this Platonic doctrine both elsewhere and frequently in this codex (f. 412 περὶ τοῦ = Procl., inst. theol. c. 166–180; ibid. περὶ ψυχῆς Procl., c. 184–206); f. 412 περὶ ἀρετῆς (Τὴν πρὸς Ερκουλιανὸν ἀνεγνωκὼς ἐπῖστολὴν Συνεσίου ἐνεστήσατο πραγματείαν), unedited, it seems; f. 419 περὶ ψυχῆς (ἡ ψυχή – διάκοσμον τίθησιν) Rc. 6; 9; 12; Pc. 30; 35). Its principal authors are

6 τὴν ... the cod. 7 shipping cod. 8 the
μεντῶν addidi 9 ἡμῖν scripsi : εἰ μῖν cod.

(1) 1. 1-4 incorrectly inserted here; they pertain to the matter at p. 119, 7.

(2) Plat., Cono., 202 e : interpreting and conveying to the gods the things of men and men to the gods, of the vows and sacrifices, of the demands and reward of the sacrifices... ? cf. Bidez-Cumont, Les Magesnhellénisés, II, p. 277; 290? Cumont, Lux Perpetua, p. 228.

(3) The most learned edition of Psellus, prepared by L. G. Westerink, 1948 (W), came to my attention through the author's kindness when I was on the point of sending all this material to the printer. For this reason I was unable to change anything, except that I prefixed W's chapter numbers to the chapters. I would note, however, that W published Psellus from more complete manuscripts than P, which preserved the chapters of P together with the chapters of R and in nearly the same order as B.

Plato, Aristoteles (*de anima*; *Ethica Nicom.*), Porphyrius (*sententiae ad intell.*), Proclus (*inst. theol.*; cf. Dodds, *Proclus, the Elements of Theology*, p. xxx, n. 7); utrum Psellus hos ipsos libros exscripserit et quaedam alunde sumpta addiderit, an opere Procli deperdito usus sit an Christiano quodam, incertum est. Doctrina enim non solum de mente et anima sed etiam de virtutibus pervulgatissima erat, cf. O. Schissel, *Marinos u. die neuplat. Tugendgrade*, 1928, p. 23 ss.; Praechter, *Arch. Rel. Wiss.* XXV, 1927, p. 209 ss.; Bidez, *Catal. alchim. gr.*, VI, 1928, p. 168 s.

F. 419. <*Περὶ νοῦ, ψυχῆς, ἀρετῆς*>.

W 16 (R 1). *Ἄπειρος κατὰ τὴν ἀρχὴν καὶ κατὰ τὸ τέλος ὁ θεός, καὶ τὸ μὲν ἄνω αὐτοῦ ἄναρχον, τὸ κάτω ἀτελεύτητον, τὸ δὲ ξύμπαν αἰώνιον κατὰ τὸν θεῖον Γρηγόριον.*

5 W 17 (P 16). *ὡς ἐστι κατ' οὐσίαν, ὁ θεὸς γινώσκει καὶ τὰ πράγματα, τὰ μεριστὰ ἀμερίστως, τὰ μετάβλητα ἀμεταβλήτως, τὰ ὑπὸ χρόνον αἰωνίως, τὰ ἐνδεχόμενα ἀναγκαίως. ὁ θεὸς ἠπίστατο τὸ ἐσόμενον τῷ Ἀδάμ· οὐ μὴν ἀφῃρέθη τούτῳ ἡ ἐπὶ τὸ καλὸν ὁρμή. ὁ μὲν Ἀδὰμ ἀόριστον εἶχε τὴν ἐπὶ τὰ ἐναντία ῥοπήν, ὁ δὲ θεὸς*
10 *ὡρισμένως* <*ἐγίνωσκε*> *τὸ ἀόριστον, ὡς καὶ τὸ σῶμα ἀσωμάτως οἶδεν.*

W 21 s. (P 20 s.) *ὁ ἀμέθεκτος νοῦς, ὁ ὑπερκόσμιος καὶ ὁ ἐγκόσμιος. πᾶς νοῦς ἑαυτὸν νοεῖ. ἀλλ' ὁ μὲν πρῶτος ἑαυτὸν μόνον, τὰ δὲ μετ' αὐτὸν νοεῖ ἀνοησίᾳ κρείττονι νοήσεως. καί ἐστιν οὗτος*
15 *νοῦς καὶ νοητόν, ὡς νοῶν καὶ νοούμενος. ὁ δὲ μετὰ τὸν ἀμέθεκτον μεθεκτὸς νοεῖ καὶ τὸν πρὸ αὐτοῦ καὶ ἑαυτὸν καὶ τὰ μετ' αὐτόν· ἐκεῖνα μὲν διὰ τῆς ἑαυτοῦ γνώσεως, τὰ δὲ μετ' αὐτὸν κατὰ τὸ χεῖρον ἐπιστρέφων. ἔστιν ἄρα καὶ ἐν τῷ νῷ νοητὸν καὶ ἀνάπαλιν.*

W 23 s. (P 22 s.) *ὁ νοῦς πᾶς τὴν οὐσίαν καὶ τὴν δύναμιν καὶ τὴν*
20 *ἐνέργειαν αἰώνιον ἔχει.* <*ἐν τῷ*> *ἐνεστῶτι πάντα οἶδεν, οὐ κινήσει, οὐκ ἀλλοιώσει, †οὐ συμπλήσεται†. ἀμέριστός ἐστιν, ὡς μὴ σῶμα*

2-4 Greg. Naz., *Or.* 45 (*Patr. Gr.* 36, 628B) 5-7 Procl., *inst. theol.* 124 12-18 Procl., *inst. theol.* 166 s. 19 Procl. 169; 171 s.; 176 s.

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9 ὁ¹ P : τὸ B 10 ἐγίν. P : om. B καὶ B : γὰρ P 11 οἶδεν P : ἐστὶν B
12 ὑπερκ. κ. ἐγκ. bis B 15 νούμενος B 16 τὸν P : τὸ B
20 ἐν τῷ P : om. B πάντως B οὐ κινούμενος, οὐ συλλογιζόμενος οὐχ ... προτάσεις τιθεὶς καὶ ἐπάγων συμπεράσματα P 21 μὴ P : μὲν B

Plato, Aristoteles de anima; Ethica Nicom.), Porphyrius (sententiae ad intell.), Proclus (inst. theol.; cf. Dodds, Proclus, the Elements of Theology, p. xxx, n. 7); whether Psellus copied these very books and added certain things gathered from elsewhere, or made use of a lost work of Proclus, or of some Christian author, remains uncertain. For the doctrine not only concerning the mind and the soul but also concerning the virtues was extremely widespread; cf. O. Schissel, Marinos u. die neuplat. Tugendgrade, 1928, p. 23 ff.; Praech- ter, Arch. Rel. Wiss. XXV, 1927, p. 209 ff.; Bidez, Catal. alchim. gr., VI. 1928, p. 168 f.

F. 419. <On Mind, Soul, Virtue>.

W 16 (R 1). God is infinite in respect of beginning and end; his upper part is without beginning, his lower part is without end, and the whole is eternal, according to the divine Gregory.

5 W 17 (P 16). As he is in essence, so God also knows things: the divisible indivisibly, the mutable immutably, the temporal eternally, the contingent necessarily. God foreknew what would befall Adam; yet the impulse toward the good was not taken away from him. Adam had an indeterminate inclination toward opposites, while God knew the indeterminate determinately, just as he also knows the body in a bodiless manner.

W 21 s. (P 20 s.) The unparticipated intellect, the supracosmic and the encosmic. Every intellect thinks itself. But the first thinks itself alone, while what comes after it thinks by a non-thinking superior to thinking. And this one is both intellect and intelligible, as both thinker and thought. The participated intellect that comes after the unparticipated thinks both what is before it and itself and what comes after it: the former through its own self-knowledge, the latter by turning toward what is inferior. There is therefore also an intelligible within the intellect, and conversely.

W 23 s. (P 22 s.) Every intellect has its essence, power, and activity eternally. It knows all things in the present, not by motion, not by alteration, †it will be fulfilled together with†. It is without parts, in that it is not a body

2-4 Greg. Naz., Or. 45 (Patr. Gr. 36, 628B)n12-18 **5-7 Procl., *inst. theol.* 124** Procl., inst. theol. 166 s. **19 Procl. 169 ; 171 s. ; 176 s.**

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thor: the B 10 done C: om. B and B: because G 11 did he see ? he is 12 super. Mr. Eng. bis B 15 meaning B Bn16 τὸν P : τὸ 20 in R: om. B however B not moving, not 13nthinking not...n21 setting forth premises and drawing conclusions Γ not P : with B

ἢ μέγεθός τι ἔχων · ἀσώματός ἐστιν, ὅτι ἑαυτὸν νοεῖ · αἰώνιος, ὅτι οὐ μερίζεται ἡ νόησις αὐτοῦ. πάντων ὑποστάτης ὁ δημιουργὸς νοῦς προσέχως τῶν ἀιδίων, εἶτα τῶν ἐγχρόνων.

W 26 s. (P 25 s.) *τὰ ἀσώματα δι' ἀλλήλων φοιτῶσι καὶ ἀσύγχυτα μένουσι καὶ ἐν ἀλλήλοις ἡνωμένα καὶ χωρὶς διακεκριμένα. οἱ ἀνωτέρω νόες δυνάμεσι χρῶνται μείζοσιν, οἱ κατωτέρω πληθυνόμενοι ἐλαττοῦσι τὰς δυνάμεις. ἡ ἕνωσις δυναμικωτέρα, ἡ διαίρεσις πληθυντικωτέρα.*

W 28-30 (R 2-4). *τοῦ νοὸς καὶ ἡ ποίησις ἐν τῷ νοεῖν καὶ ἀνάπαλιν. ἄλλη ἡ ἐν τῷ νῷ νόησις καὶ ἄλλη ἡ ἐν τῇ ψυχῇ. νοερὸς ὁ νοῦς κατ' οὐσίαν, ἡ δὲ ψυχὴ κατὰ μέθεξιν · καὶ δευτέρως νοεῖ μέση τῶν ἀμερίστων καὶ τῶν περὶ τοῖς σώμασι μεριστῶν ἡ ψυχή.*

W 31 (P 27). *τὸ ἀκρότατον τῆς ψυχῆς νόησις, τὸ ἔσχατον δόξα καὶ τὸ μέσον διάνοια. ἡ ἐπιθυμία πολυκέφαλον θηρίον, ὁ θυμὸς λεοντώδης, ὁ δὲ λόγος ἀληθὴς ἄνθρωπος · θειότερος ἄνθρωπος ὁ νοερὸς καὶ αὐτοάνθρωπος.*

W 32 (R 5). *ὁ μερικὸς νοῦς κοινὸς καὶ ἴδιος · κοινὸς μὲν ὡς ἀμέριστος εἷς, ἴδιος καθ' ὅσον ἔχει ἕκαστος αὐτὸν ὅλον.*

W 33 s. (P 28 s.). *Πλάτων καὶ Ἀριστοτέλης ὡς ὀργάνῳ φασὶ χρῆσθαι τὴν ψυχὴν τῷ σώματι · οἱ ἐκ τοῦ Περιπάτου ὡς ἔνυλον εἶδος μιγνύουσιν <αὐτήν> · οἱ δὲ περὶ Κλεάνθην καὶ σῶμα ἀποφαίνονται. <κατὰ> Πλωτῖνον οὐ δέχεται <ἡ> ψυχὴ τὰ πάθη τοῦ σώματος, ὡς οὐδ' ὁ τέκτων τὰ τῶν ὀργάνων δέχεται. πάθη αἱ ἐνέργειαι καὶ δυνάμεις αὐτοῦ, οὐ μὴν ἡ οὐσία. Ἀριστοτέλης διττὴν φησι τὴν ψυχήν, τὴν μὲν κεχωρισμένην, τὴν δ' ἐν σώματι.*

W 36 ; 38 (R 7 s.). *τινὲς τὰ αὐτά φασι πάθη καὶ αἰσθήσεις, οἱ δὲ τὰ μὲν πάθη ἐπὶ τὴν ὀρεκτικὴν δύναμίν φασι, τὰς δ' αἰσθήσεις ἐπὶ*

9-12 Procl. 174 s. ; 190 14 Plat. *rep.* 588 c ; 590 a ; cf. Plot. I, 1, 7. 17 s. Plot. I, 1, 8. 19 Plat., *Phaed.* 86 ; *Alcib.* I, 130 a ; Arist., *de anima* I, 3, p. 407 b 25. 22 Cleanth. *frg.* 518 Arn. Plot. I, 1, 3. 25 Iambl. ap. Stob. I, p. 368, 3 W. 27 Plat., *Phileb.* 34 a 28 Arist., *Anal. post.* II, 19, p. 99 b 35 ; *de an.* II, 2, p. 414 a 29

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12 *μέση* R : *μέσους* B *περὶ* B : *παρὰ* R (partim) 16 *αὐτάνθρωπος* P 18 *ἕκαστος* R : *-α* B 21 *αὐτήν* P : om. B 22 *ἀποφαίνεται* B *κατὰ* addidi *Πλωτῖνος* P : *Πλάτωνος* B 24 *δέχεται δὲ πάθη* B 28 *φασι* B : *ἀνῆγον* R

or having some magnitude; it is incorporeal, because it thinks itself; eternal, because its intellection is not divided. The demiurgic intellect, the establisher of all things, is immediately prior to the eternal beings, and then to the temporal ones.

W 26 s. (P 25 s.) Incorporeal things pass through one another and remain unconfused, and are united within one another and yet separately distinguished. The higher intellects employ greater powers; the lower ones, by multiplying, diminish their powers. Union is more powerful, division more multiplicative.

W 28–30 (2–4). The activity of intellect is also in the act of thinking, and vice versa. The intellection within intellect is one thing, and the intellection within soul is another. Intellect is intellectual in essence, whereas soul is so by participation; and soul, which is secondary in its thinking, stands midway between the indivisible and the divisible things associated with bodies.

W 31 (P 27). The highest faculty of the soul is intellection, the lowest is opinion, and the middle is discursive reason. Desire is a many-headed beast, spiritedness is lion-like, and reason is the true human being; more divine is the intellectual human being and the human being in itself.

W 32 (R5). The particular intellect is both common and individual: common insofar as it is one and indivisible, individual insofar as each person possesses it whole.

W 33 s. (P 28 s.). Plato and Aristotle say that the soul uses the body as an instrument; the Peripatetics blend it as an enmattered form; the followers of Cleanthes declare it to be a body as well. According to Plotinus, the soul does not receive the affections of the body, just as the carpenter does not receive the affections of his tools. Its affections are its activities and potentialities, but not its substance.

Aristotle says the soul is twofold: one part is separable, the other is in the body.

W 36; 38 (B 7 s.). Some say that affections and sensations are the same things, while others say that affections belong to the appetitive faculty, and sensations to

9–12 Procl. 174 s.; 190 n17 s. Plot. I, 1, 8. I, 1, 7. n130 a; Arist., de anima I, 3,nAin. nPlot. I, 1, 3. 27 Plat., Phileb. 34 in the year. II, 2, p. 414 of 29

14 Plat. rep. 588 c; 590 a; cf. Plot. 19 Plat., Phaed. 86; Alcib. I, p. 407 b 25. 22 Cleanth. frg. 518 25 Iambl. ap. Stob. I, p. 368, 3 W. 28 Arist., Anal. post. II, 19, p. 99 b 35;

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12 medium 1: mediums πρὶ 13 : πρα R (partim) 16 of- Bntanthropos C 18 ἕκαστος R : - α B 21 αὐτήν Γ : om. B 22 ἀποφαίνεται B κατά addidi Πλωτίνος P; Πλά of B 24 δέχεται δὲ πάθη B 28 fassi B : ἀνεγον R

τὴν κριτικήν. οὐκ εὔκολος ὁ ὅρος τῆς ψυχῆς διὰ τὸ γένος. ἀμφισβητεῖται γάρ, πότερον οὐσία ἢ ποιόν, ὡς ἁρμονία, ἢ ἀριθμὸς καὶ ποσὸν κατὰ Ξενοκράτην. ἐνέργεια πᾶσα καὶ φαντασία οὐκ ἄνευ σωμάτων, ὥστε οὐδ' ἡ ψυχή.

5 W 48 s. (P 32 s.). *οὐ μεταβάλλει ψυχὴ εἰς ἄγγελον* (1) *· οὐ γὰρ μεταβάλλει τὰ κατ' οὐσίαν ἕτερα εἴδη τῆς ζωῆς εἰς ἄλληλα. τὴν ψυχὴν οὐσιοποιοῦμεν ἡμεῖς ἀπὸ τοῦ θείου ἐμφυσήματος, Ἕλληνες δὲ Μίθραν τινὰ περὶ ταύτην διαπλάττουσι* (2).

W 53 s. (P 37 s.) *τῶν ἀμερίστων καὶ νοητῶν τὸ αἰώνιον, τὸ τέ-*
10 *λειον καὶ τὰ τοιαῦτα · τῶν μεριστῶν τὸ ἔγχρονον, τὸ προσδεές · μέσον τούτων τὸ οὐκ ὄντως ὄν, τὸ κατ' οὐσίαν μὲν αἰώνιον, κατὰ δὲ τὰς ἐνεργείας ἔγχρονον [ταῦτα]. ἡ ψυχὴ οὔτε ὄντως ὄν, οὔτε ὄντως μὴ ὄν, ἀλλὰ μὴ ὄντως ὄν, ὡς ἡμεῖς Χερουβὶμ δοξάζομεν καὶ Σεραφίμ, οὕτω καὶ οἱ Ἕλληνες ὄντα τινὰ καὶ ζῶντα καὶ νοοῦντα*
15 *καὶ ὑπερκοσμίους νόας καὶ ἐγκοσμίους.*

W 55 (R 16). *ἡ τῆς ψυχῆς δύναμις τελεία καὶ πρωτουργὸς καὶ γεννητικὴ ἐνεργειῶν · ἄλλαι αἱ τοῦ συνθέτου ἀνθρώπου δυνάμεις καὶ ἄλλαι αἱ τῆς ψυχῆς · ἄλλως εἰς ἑαυτὴν ἐνεργεῖ καὶ ἄλλως εἰς τὸ μετέχον δίδωσιν ἑαυτήν.*

20 W 56 (P 39). *τῆς ψυχῆς ἡ μὲν ἀντιληπτικὴ δύναμις, καθ' ἣν ἀντιλαμβάνεται τῆς ἑνώσεως τῶν ὄντων · ἡ δὲ παθητική, καθ' ἣν*

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2 Plat., *Phaed.* 86 bc ; Arist., *de an.* I, 4, p. 407 b 30 ; Xenocr. *frg.* 30 Heinze ; Macrob., *Somn.* I, 14, 19. 5 Porph., *de regressu an. frg.* 2 Bidez (Aug., *C.D.* X, 9) ; Arnob. II, 62. 9-15 Procl., *inst. theol.* 190-192. 16 Procl., *inst. theol.* 78 s. 20 Porph., ap. Stob. I, p. 347 ss. W. ; Procl., *inst. theol.* 7.

2 ἀριθμοὶ B 3 *ἐνέργ.* scripsi : *ἐνειρεῖν* B : *αἴσθησις* R 5 *ἄγελον* B 7 *οὐσιοπ.* P : *οὐσιωπ.* B 9 *τ. ἀ. κ. ν.*] scil. *ἰδιώματα ταῦτα* (P) 11 *μέσον* B : *μετὰ* P 12 *ἐν χρόνῳ* BP *ταῦτα* B : delevi (*καὶ τὰ τούτοις ἀκόλουθα* P) 16 *προτουργὸς* B 18 *συνθέντου* (sic) B : *συγκειμένου ἐκ ψυχῆς καὶ σώματος* R 19 *ἑαυτὴν* R : *-ὸν* B 21 *ἀντιλαμβάνεται* P : *-ονται* B *τῆς ἑν.* : om. P

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(1) Cf. Cumont, *Rev. hist. d s rel.*, LXXII, 1915, p. 170 s. ; 180.

(2) Pscll., *de omnif. doctr.* 33 (p. 709 c W 49) : *τὸ ὂν ἀφ' ἑαυτοῦ, ἡ ζωὴ ἀπὸ τοῦ ὄντος, ὁ νοῦς ἀπὸ τῆς ζωῆς, ἡ ψυχὴ ἀπὸ τοῦ δημιουργικοῦ νοῦ. ἔστιν οὖν, φασίν, ἡ ψυχὴ νοῦ γέννημα ἀχρόνως ἐξ αὐτοῦ προιοῦσα.*

the critical faculty. The definition of the soul is not easy because of its genus. For it is disputed whether it is a substance or a quality, as a harmony, or a number and quantity according to Xenocrates, every activity and appearance not without bodies, so that neither is the soul.

W 48 s. (P 32 s.). The soul does not change into an angel (1); for the specifically different forms of life do not change into one another. We constitute the soul as substance from the divine breath, while the Greeks fashion a certain Mithras around it (3).

W 53 s. (P 37 s.) Of the indivisible and intelligible things: the eternal, the perfect, and such things; of the divisible things: the temporal, the deficient; in the middle between these: that which is not truly being, that which is eternal in substance but temporal in its activities [these]. The soul is neither truly being, nor truly non-being, but non-truly being, just as we glorify Cherubim and Seraphim, so also the Greeks posit certain beings that are living and thinking and supra-cosmic, intelligences both cosmic and supra-cosmic.

W 55 (R 16). The power of the soul is perfect, primordial, and generative of activities; the powers of the composite human being are different from those of the soul; it acts in one way upon itself and in another way it gives itself to that which participates in it.

W 56 (P 39). Of the soul there is the apprehensive power, by which it apprehends the union of beings; and the passive power, by which

2 Plat., Phaed. 86 bc; Arist., two years. I, 4, p. 407 b 30; Xenocr. frg.n30 Heinze ; Macrob., Somn. I, 14, 19.5 Porph., of regressu an.n5 Porph., of regressu an.nIrg. 2 Bidez (Aug., J.D. X, 9); Arnob. II, 62.9-15 Procl.,ninst. theol. 190-192.16 Procl., inst. theol. 78.p.20 Porph.,n16 Procl., inst. theol. 78.s.20 Porph.,pp. Stop. I, p. 347 pp. W.; Procl., inst. theol. 7.

B 2 αριθμοὶ B 3 ἐνέργ. written by me : ἐνειρείν B : αἴσθησις K the cow 7 ούσιοπ, P : οὐσιωπ. B 9 t. d. k.].] scil. their idioms τα (P) 11 middle 13 : with P 12 in time BR these B : deleted (καὶ τὰ τούτοις ακόλουθα P) 16 proturgos B 18 synthentos (sic) B : composed of soul and body K 19 herself R : -on B21 apprehends P : -ount B of the in. : om. P

(1) Cf. Cumont, Rev. hist. ds rel., LXXII, 1915, p. 170 s.? 180.n(2) Psell, de omnif, doetr. 33 (p. 709 c W 49): being from itself, life from being, mind from life, nature from the creative being. It is, then, that the soul of the begotten, at one time, came from him.

νόμος τοῖς πόας τινὰς ἀναιρουμένοις ἢ ἄλλ' ἄττα ζῷα καὶ φυτὰ λαμβάνουσι πρὸς θεραπείας τῶν κρειττόνων ἢ σωμάτων ἐπιμελείας (1). οἱ δὲ τελευταῖοι, φασί, καὶ ὑλαῖοι δαίμονες τὴν τῶν θείων σωμάτων ὕλην καὶ τὴν τῶν χθονίων καὶ γεννητῶν συνδέουσι τὸ ἀσθενὲς αὐτῆς τοῖς ἰνδάλμασι τοῖς τῶν κρειττόνων παραμυθούμενοι· ἀφ' ὧν εἰσιν οἱ ἐναλλόμενοι ταῖς ψυχαῖς καὶ τὰ πάθη τὰ ἐν αὐταῖς ἀνεγείροντες, ἵνα τὴν ὕλην ἀσπάζωνται καὶ πεσούσας αὐτὰς αἰκιζόμενοι (2). εἰσὶ δέ, φασί, <οἱ> θεῖοι δαίμονες καὶ ἐν γῇ καὶ ἐν τῷ ἀέρι, προστάται τῶν ἐκεῖ ζῴων, καὶ <ἐν> ὕδατι, διὰ πάντων τῶν ὑπὸ σελήνην διήκοντες· ἀέριοί τε καὶ χθόνιοι καὶ ἔνυδροι (3).

καὶ ὅλως τὴν μεσότητα τῶν δαιμόνων ἀφορίζοντες οἱ παρ' Ἕλλησι σοφοὶ μεταξύ φασι εἶναι πᾶν τὸ δαιμόνιον θείου καὶ θνητοῦ (4). μάλιστα δέ φασι τὴν δύναμιν χαρακτηρίζειν τὴν μεσότητα τὴν δαιμονίαν καὶ ἐκ τούτου δεῖν θηρᾶν τὴν νοητὴν αὐτοῦ αἰτίαν.

1 ἀλλάττει cod. : corr. Dodds 6 ἐναλόμενοι cod. 8 οἱ addidi καὶ ἐν γῇ θεῖοι δαίμ. cod. : transposui θεῖοι] malim ὑλαῖοι 9 ἐν addidi ὕδατι scripsi : ὑλαῖοι cod. 10 τῶν scripsi : τὴν cod. διήκονες cod. 12 ἀφορίζονες cod. 14 χαρακτηρίζει cod. 15 δεῖν scripsi : δὴ cod.

(1) Iambl., *Myst.*, V, 24 : εἴτε οὖν ζῷά τινα εἴτε φυτὰ εἴτε ἄλλα τῶν ἐπὶ γῆς διακυβερνᾶται ἀπὸ τῶν κρειττόνων, ὁμοῦ τῆς ἐπιστασίας αὐτῶν μετείληχε καὶ τὴν κοινωνίαν ἡμῖν προξενεῖ πρὸς αὐτοὺς ἀδιαίρετον ; Psell., ed. Sathas, *Μεσ. Βιβλ.* V, p. 474 τὰς δὲ ἐνθεαστικὰς θεαγωγίας... οὐ πόαι καὶ λίθοι καὶ ζῷα τεμνόμενα περὶ τοὺς θεατὰς ἐνεργοῦσι ; *Patr. Gr.* 122, p. 881 bc ; Svoboda, l.c., 45 ; Bidez, *Mél. Cumont*, p. 96 ; 100 ; Delatte, *Herbarius*², p. 13.

(2) Psell., ed. Bidez, l.c., p. 123 : τὸ γὰρ ὑδραῖόν τε καὶ τὸ ὑποχθόνιον ἔτι τε καὶ τὸ μισοφαὲς ἐσχάτως ἐστὶ χαιρέκακα καὶ ὀλέθρια... ταῦτα γὰρ ... ἐνάλλομενα καθάπερ τῶν θηρίων τὰ ἀγριώτατα τῶν ἀνθρώπων ἐπισπεύδειν τὸν ὄλεθρον... τοὺς δέ γε ἀερίους τε καὶ χθονίους τέχνῃ καὶ περινοίᾳ μετιέναι καὶ ἐξαπατᾶν τὰς ἀνθρώπων γνώμας καὶ πρὸς πάθη καθέλκειν ἄτοπα καὶ παράνομα καὶ ὀλέθρια.

(3) Olymp., *In Phaed.*, p. 230 N. : ἀπὸ δὲ τῶν ἀερίων ἄρχονται συνυφίστασθαι οἱ ἄλογοι δαίμονες· διὸ καὶ τὸ λόγιόν φησιν· ἠερίων ἐλάτειρα κυνῶν χθονίων τε καὶ ὑγρῶν (Kroll, p. 45) ; cf. Procl., *In Hes. op.* v. 151 ; Psell., l.c., p. 876 c ; ed. Bidez, p. 123 ; Olymp., *In Alcib.*, p. 19 Cr.

(4) Plat., *Conv.*, 202 d : πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ ; Olymp., *In Phaed.*, p. 189 N.

it is a law for those who remove certain herbs or take other living creatures and plants for the treatment of higher beings or the care of bodies (3). The last and material daemons, they say, bind together the matter of the divine bodies and that of the earthly and generated things, consoling its weakness with the images of the higher beings; from whom come those who leap upon souls and stir up the passions within them, so that they may embrace matter and torment the souls as they fall (2). There are, they say, divine daemons both on earth and in the air, overseers of the living beings there, and in water, pervading all things beneath the moon; aerial, chthonic, and aquatic (3).

and in general, the wise men among the Greeks, defining the intermediate nature of daemons, say that every daemonic being is between the divine and the mortal (4). They especially say that power characterizes the daemonic intermediate nature, and that from this one must seek its intelligible cause.

1 ἀλλάττει cod. : corr. Dodds The dependent cod. 8 of
καὶ ἐν γῇ θεῖοι δαίμ. cod. : transposui addidintheioi] malim
9 ἐν addidi ὑδατι scripsi : ὑλαῖοι cod. ὑλαῖοιin10 τῶν scripsi: the
deacons cod. 12 ἀφορίζονες cod. cod.n14 characterizes cod.
n15 δεῖν scripsi : δὴ cod.

(1) Iambl., Myst., V, 24: whether then animals or plants or other things upon the earth are governed by the superior beings, they have equally partaken of their oversight and procure for us an indivisible communion with them; Psell., ed. Sathas, Μεσ. Βιβλ. V, p. 474: the inspired theurgic ceremonies... do not fires and stones and animals slaughtered around the spectators produce their effects? Patr. Gr. 122, p. 881 bc; Svoboda, l.c., 45; Bidez, Mél. Cumont, p. 96; 100; Delatte, Herbarius[3], p. 13.

(2) Psell., ed. Bidez, l.c., p. 123: for that which is watery and subterranean and moreover that which hates the light is in the highest degree malicious and destructive... for these things... leaping upon people like the most savage of wild beasts hasten their destruction... while the aerial and chthonic ones pursue their ends by craft and cunning, deceiving the minds of men and dragging them toward strange, lawless, and destructive passions.

(3) Olymp., In Phaed., p. 230 N.: from the aerial [beings] the irrational daemons begin to be constituted together; wherefore the oracle also says: "driving the aerial and the chthonic and the watery" (Kroll, p. 45); cf. Procl., In Hes. op. v. 151; Psell., l.c., p. 876 c; ed. Bidez, p. 123; Olymp., In Aleib., p. 19 Cr.

(4) Plat., Conv., 202 d: every daemonic being is intermediary between god and mortal; Olymp., In Phaed., p. 189 N.

διατίθεται οἰκείως καὶ ἀλλοτρίως· ἡ δὲ παρακτική, καθ' ἣν πρὸς τὰς πράξεις ἑκουσίως ὁρμᾷ.

W 57 (P 40). *κινοῦσι τὰ σώματα θεός, νοῦς, ψυχή, φύσις· σώματα τὰ ἁπλᾶ καὶ σύνθετα μόνη κινεῖ ἡ φύσις.*

5 W 58 (P 41). *τῶν ἐνεργειῶν αἱ κρείττους ἄρχονται ἀπὸ τῆς ψυχῆς, αἱ δ' ἀπὸ τοῦ σώματος, <οἷον> δίψα, ῥίγος. πάλιν τὰ μέν ἐστι τοῦ σώματος πάθη διὰ τὴν ψυχήν, ὡς τὸ ἐρυθριᾶν, τὰ δὲ τῆς ψυχῆς διὰ τὸ σῶμα, <ὡς> αἱ ἡδοναὶ καὶ λύπαι, τὰ δὲ κοινά, ὡς ἡ κατὰ τόπον φορά. τὸ γὰρ ἀμείβειν τόπον <ἴδιόν ἐστι> τοῦ*
10 *σώματος, τὸ δὲ κινεῖν ψυχῆς.*

W 59 (P 42). *ὁ μέγας Γρηγόριος ὁ Νυσσεὺς καὶ ὁ ἅγιος Μάξιμος ἅμα τῇ καταβολῇ τοῦ σπέρματος ἐπιτηδείου πρὸς ὑποδοχὴν ψυχῆς τυγχάνοντος τὴν ψυχὴν ὑφιστάνουσιν, οἱ δὲ Ἕλληνες μετὰ τὸ μορφωθῆναι τὸ σῶμα ἢ καὶ γεννηθῆναι, ἀλλὰ*
15 *πρῶτον μὲν τὴν φυσικὴν εἰσάγουσιν, εἶτα τὴν λογικήν, ἐφεξῆς τὴν νοεράν.*

W 62 (P 45). *ἡ βούλησις βουλευτικὴ ὁρμὴ <ἑτέρα οὖσα> τοῦ λογισμοῦ, ὁμοίως καὶ πρακτικὸς λογισμός. ἐπεὶ ὁμοιοῦται ἡ ψυχὴ θεῷ, ἀρχαγγέλοις, ἀγγέλοις, καὶ ἔργα τοιαῦτα δείκνυσιν* (1)·
20 *ὁμοίως καὶ ἐναντία διὰ τοὺς ἐναντίους.*

W 63 (P 46). *ἐκ λόγου καὶ ὀρέξεως συνίσταται προαίρεσις, προσοχὴ καθ' ἣν προσέχομεν ἔργοις καὶ λόγοις οἷς πράττομεν καὶ λέγομεν. μέσα εἰσὶ τὰ τῶν μαθημάτων ἀσκήματα καὶ τῶν καθαρτικῶν ἀρετῶν ἐπιτηδεύματα· μέσα, ὡς μεταξὺ νοερῶν καὶ*
25 *δοξαστῶν.*

6 Arist., *de an.* I, 1, p. 403 a 3; Plot. III, 6, 3 [illegible] Greg. Nyss., *de anima*, *Patr. Gr.* 45, p. 205 A 14 Iambl. ap. Stob. I, 48 (I, p. 317 W.); *Hermipp. de astrol.* II, 150 18 Plat., *Theaet.* 176 b; *rep.* X, 613 ab; Plot. I, 2 21 Arist., *Eth. Nic.* III, 2, p. 1111 b 4 [illegible] Epict. 4, 12 24 infra p. 125, 9

1 *πρακτική* BP : correxi 5 *κρίττους* B 6 suppl. Delatte, cf. *ὅταν διψῇ μὲν ἢ πεινῇ ἢ ῥιγῇ* P 9 *ἴδιόν ἐστι* P : om. B
11 *Νύσσης* B 12 *ἅμα* B : *ὁμοῦ* P 17 *ἑτέρα οὖσα* P : om R
23 ante *μέσα* : *ση(μείωσι)* B *ἀσχήματα* B 25 *δοξαστικῶν* P

(1) Cf. Praechter, *Arch. Rel. Wiss.*, XXV, 1927, p. 210.

it is disposed in a proper and an alien manner; and the impulsive [faculty], according to which it moves voluntarily toward actions.

W57 (P 40). God, intellect, soul, nature move bodies; nature alone moves simple and composite bodies.

W 58 (P 41). Of the activities, the superior ones originate from the soul, while those from the body [include] thirst, chills. Again, some are affections of the body on account of the soul, such as blushing, while others are affections of the soul on account of the body, such as pleasures and pains, and others are common, such as locomotion. For change of place is proper to the body, while the act of moving belongs to the soul.

W 59 (P 42). The great Gregory of Nyssa and Saint Maximus hold that the soul comes into being simultaneously with the casting of the seed, when it happens to be suitable for the reception of a soul; whereas the Greeks [hold that it comes] after the body has been formed or even born, but introduce first the vegetative [soul], then the rational, and thereafter the intellective.

W 62 (P 45). The will is a deliberative impulse <being distinct> from reason, and likewise practical reason. Since the soul is made like unto God, archangels, angels, and manifests such works accordingly (3) 20 and likewise contrary ones on account of contrary influences.

W 63 (P 46). Choice is constituted from reason and desire; attention is that by which we attend to the works and words that we perform and speak. The exercises of the sciences and the practices of the purificatory virtues are intermediaries; intermediaries, as being between the intelligible and the realm of opinion.

6 Arist., two years. I, 1, p. 403 to 3 ; Plot. III, 6, - Greg. Just., 3nde anima, Patr. Gr. 45, p. 205 A 14 Iambl. app. Stob. 1, 48 (1, p. 317 W.); Hermipp. de astrol. 11, 150n176 n18 Plat., Theaet. b; rep. X, 613 ab; Plot. I, 2np. 1111 b 4 21 Arist., Eth. Nic. III, 2, 22 Epict. 4, 12 24 infra p. 125, 9

1 πρακτική BP : correxi 5 κρίττους B 6 suppl. Delatte, εἰ. ὅταν διψῇ μὲν ἢ πεινῇ ἡ ῥιγῇ P 9 ἴδιόν έστι P : om. 13 11 Nyssa B 12 ἅμα B : ὁμοῦ P 17 ἑτέρα ούσαP: om R 23 ante μέσα : σημείωαι) B ἀσχήματα B 25 δοξαστικῶν P

(1) Cf. Praechter, Arch. Rel. Wiss., XXV. 1927, p. 210.

W 46 (R 15). *οὐχ ἁπλῶς κινητή, ἀλλ' αὐτο<κί>νητος ἡ ψυχή, ὡς ἐγγὺς τῆς ἀμεριστου οὐσίας. τῇ μεσότητι τῆς ψυχῆς τὸ ἐκ τῶν ἄκρων σύνθετον ἀποδεδήλωται ὄνομα. <κατὰ> Ἀριστοτέλην αὐτοκίνητος, ὅτι οὐδὲν μέρος αὐτῆς κινεῖ, <δ> οὐ <καὶ αὐτὸ> κινεῖται· ὡς ὁ νοῦς πρώτως κινεῖ ἀκίνητος <ὢν>, ἀλλὰ <σὺν> τῇ ψυχῇ καὶ τῇ φύσει. δυσὶ χαρακτηρίζεται ἡ ψυχή, κινητικῷ καὶ γνωστικῷ.*

W 66 (P 48). *τρεῖς· αἱ μὲν τῶν ἀρετῶν αἱ πολιτικαὶ κοσμοῦσι τὸν ἄνθρωπον, αἱ δὲ καθαίρουσι τῶν παθῶν ὡς καθαρτικαί, αἱ δὲ ὡς καθαρθεῖσαν ἀπασχολοῦσιν <τὴν ψυχὴν> εἰς τὴν θεωρίαν τῶν ὄντων, αἵτινες θεωρητικαί* (1). *τὸ ὑπὲρ τὴν ψυχὴν νοῦς, τὸ μετ' αὐτὴν ἄλογος ψυχὴ καὶ εἴδωλον ψυχῆς. ἡ ἀρετὴ ἐν πᾶσιν, ὁ δὲ θεὸς ἐπέκεινα ἀρετῶν.*

W 67 (P 49). *ἀρετῶν ἡ καὶ ἐν ἀλόγοις φυσική, ἠθική, πολιτική, καθαρτική, θεωρητική, θεουργική.*

W 68 (P 50). *τρεῖς ἀρεταὶ αἱ τελειοῦσαι τὸν ἄνθρωπον· ὁσιότης, δικαιοσύνη, φρόνησις· ὑπερουράνιος καὶ ὑπερκόσμιος ἀρετὴ καὶ ἐγκόσμιος.*

W 69 (P 51). *τέσσαρες αἱ πρώτισται ἀρεταί, ὧν ἡ μὲν φρόνησις τῆς διανοίας, αἱ δὲ λοιπαὶ τοῦ παθητικοῦ μέρους τῆς ψυχῆς. κατὰ Πλάτωνα ἠθικαὶ ἀρεταί, πολιτικαί, καθαρτικαί, μανικαί, ἐνθουσιώδεις.*

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1 Arist., *de anima* I, 3, p. 405 b 31 3 Arist., *Metaph.*, XI, 7, p. 1072 b 7; Procl., *inst. theol.* 20 8 Porph., *sent. ad intell.* 32. 13 Aristot. *frg.* 49 R. (p. 100 Walzer) 16 Plat., *Protag.* 329 c 19 Arist., *Rhet.* I, 9, p. 1366 b 1 21 Plat., *Phaed.* 69 c (?)

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1 *αὐτο..νησας* B 3 *ἀποδέδοται* P *κατὰ* addidi : non legitur B 4 *κινεῖ* scripsi : *-οῦσιν* B *δ ... καὶ αὐτὸ* R : om. B 5 *πρώτως* R : *-ον* B *ὢν* R : om. B 6 *σὺν* R : non legitur B *δισὶ* B 8 *τρεῖς*] scil. *τάξεις εἰσὶ τῶν ἀρετῶν* (P) 10 *καθαρθεῖσαι* P *τὴν ψυχὴν* P : om. B 11 *ὄντων* B : *νοητῶν* P *αἵτινες* P : non legitur B 19 *πρώτιστοι* B *ἀρεταί*] scil. *κατ' Ἀριστοτέλην* (P)

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(1) Cf. Bidez, *Catal. alchim. gr.* VI, p. 168; Schissel, *Marinos u. die neuplat. Tugendgrade*, p. 23 ss.

W 46 (R 15). Not simply moved, but the soul moves itself. As being close to the indivisible substance, the composite name derived from the extremes has been indicated by the middle position of the soul. According to Aristotle, self-moved, because no part of it moves which is not itself also moved; just as the intellect moves primarily while being unmoved, but moves the things belonging to soul and to nature. The soul is characterized by two things: the motive and the cognitive.

W 66 (P 48). three; the civic virtues adorn the human being, the purificatory ones cleanse from the passions, and those which occupy <the soul> that has been purified with the contemplation of beings are the theoretical ones (1). Above the soul is intellect, below it are the irrational soul and the image of the soul; virtue exists in all, but god is beyond virtues.

W 67 (P 49). Of the virtues: the natural one which exists even in irrational beings, the ethical, the civic, the purificatory, the theoretical, the theurgical.

W 68 (P 50). Three virtues perfect the human being: piety, justice, prudence; virtue that is supra-celestial and supra-cosmic, and virtue that is within the cosmos.

W 69 (P 51). Four are the primary virtues, of which prudence belongs to the intellect, while the remaining ones belong to the affective part of the soul. According to Plato: ethical virtues, civic, purificatory, mantic, enthusiastic.

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1 Arist., de anima 1, 3, p. 405 b 31 3 Arist., Metaph., XI, n8 7, p. 1072 b 7; Procl., inst. theol. 20 Porph., sent. to the intellect 32. 13 Aristotle. frg. 49 R. (p. 100 Walzer)n19 16 Plat., Protag. 329 c Arist., Rhet. I, 9, p. 1366 b 1 21 Plat., Phaed. 69 c (7)

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1 αυτο..νησος B 3 is attributed P xard addidi: non legitur Bnd... and this: om. B 4 moves scripsl : - ousin R 5 before so R : -on B BnBy Rom 6 σὺν R : non legitur B διοὶ B Bn8 τρεῖς] scil. ranks in the ἀρετῶν (P) 10 καθαρθεῖσαι P soul P: om. B 11 ὄντων B : νοητών Paetines P: B is not read 19 πρώτιστοι B ἀρεταί] scil. according to Aristo τέλην (P)

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(1) Cf. Bidez, Catal. alchem. gr. VI, p. 168; Schissel, Marinos u.ndie neuplat. Tugerutgrade, p. 23 ff.

W 70 (R 20). *τῶν πολιτικῶν ἀρετῶν τέλος ἡ μετριοπάθεια, τῶν καθαρτικῶν ἀπάθεια, τῶν θεωρητικῶν ἡ πρὸς θεὸν ὁμοίωσις. ἄλλως οὖν καὶ ἄλλως θεωροῦνται αἱ τέσσαρες ἐν ταῖς τρισίν. ὁ ἔχων τὰς μείζους ἀρετὰς ἔχει καὶ τὰς ἐλάττονας.*

5 W 71 (P 52). *οὐ μὴν καὶ ἀνάπαλιν ὁμοιούμεθα τῷ θεῷ κατὰ τὰς πολιτικὰς ἀρετὰς σκιωδέστερον, κατὰ τὰς καθαρτικὰς ἐκτυπώτερον, κατὰ τὰς θεωρητικὰς λαμπρότερον, κατὰ τὰς θεουργικὰς τῷ θεῷ τελεώτερον.*

W 72 (P 53). *ὁ θεὸς καὶ ἐν θεωρίᾳ τῶν ὅλων ἐστὶν καὶ ἐν προ-*
10 *νοίᾳ. ὅθεν καὶ ὁ ἄνθρωπος διὰ τῶν πολιτικῶν ἀρετῶν ἐπιστρέφεται πρὸς τὰ τῇδε, διὰ τῶν θεωρητικῶν ὁρᾷ τοὺς λόγους πάντων τῶν φυσικῶν. πλὴν ἄλλως ἐνεργεῖ τὰς ἀρετὰς ἐν σώματι ἡ ψυχὴ καὶ ἄλλως ἐκτός.*

W 73 (P 54). *ὡς ἐκ τοῦ πρώτως ὄντος τὸ ὄν, καὶ ἐκ τοῦ <πρώ-*
15 *τως> ἀγαθοῦ τὸ ἀγαθὸν καὶ ἡ ἀρετή.*

W 74 (P 55). *ὁ ἔχων τὴν θεουργικὴν ἀρετὴν θεοπάτωρ καλεῖται ὡς θεοὺς πολλοὺς ποιῶν* (1), *ὁ τὴν καθαρτικὴν δαιμόνιος, ὁ τὴν πολιτικὴν σπουδαῖος. ὅθεν εὑρίσκεται σπουδαῖος πρῶτον, εἶτα δαιμόνιος καὶ τέλος θεοπάτωρ. ὁ θεουργὸς μόνος οὐκ ἄν ποτε*
20 *μεταθείη πρὸς τὸ ἐναντίον εἶδος τῆς ἀρετῆς.*

W 75 (R 18). *τῶν ἀρετῶν ἡ μὲν διανοητική, ἡ δὲ ἠθική. ἡ διανοητικὴ ἐκ διδασκαλίας καὶ ἐμπειρίας, ἡ δὲ ἠθικὴ ἐξ ἔθους. ὅθεν*

1 - p. 127, 15 Plot. I, 2 ; Porph., *sent.* 32, 3 5 v. supra p. 124, 18 ; 125, 8 10 Porph., *sent.* 32, 3 16 [Apul.], *Asclep.* 23 s. ; 27 ; Aug., *CD.* VIII, 23 s. ; Procl., *π. ἱερατικῆς τέχνης* (ed. Bidez, *Cat. alchim. gr.*, VI, p. 148 ss.). 21 Arist., *Eth. Nic.* II, 1, p. 1103 a 14

11-12 *τοὺς φυσικοὺς* P 4 *πρώτως* P : om. B 19 *ἄμ* B 22 *ἐκ* R : *ἐν* B

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(1) Psell., *de omnif. doctr.* 55 (p. 721 d = W 74) : *ὁ μὲν ἔχων τὴν θεουργικὴν ἀρετὴν θεοπάτωρ κατονομάζεται· ἐπειδὴ γὰρ θεοὺς τοὺς ἀνθρώπους οὗτος ἐργάζεται... θεοπάτωρ δὲ καλεῖται ὁ θεουργὸς καὶ διὰ τὸ τῆς ψυχῆς εἶναι πατήρ, ὃν θεὸν καλοῦμεν διὰ τὴν θεωρητικὴν ἀρετήν* ; cf. Bidez, l.c., p. 142 ss. ; 169 ; Festugière, ad *Asclep.* 23 s. (II, p. 378, n. 194) ; Dodds, *J.R.S.* XXXVII, 1947, p. 55, n. 11 ; 63, n. 85.

W 70 (R 20). The end of the civic virtues is moderation of passion, of the purificatory virtues it is freedom from passion, of the theoretical virtues it is likeness to god. The four virtues are thus contemplated differently in each of the three levels. He who possesses the higher virtues also possesses the lesser ones.

5 W 71 (52). Yet neither conversely are we made like to god: through the civic virtues more dimly, through the purificatory virtues more distinctly, through the theoretical virtues more brilliantly, through the theurgic virtues most perfectly in likeness to god.

W72 (P 53). God is both in the contemplation of all things and in providence. Hence man too, through the civic virtues, turns toward things here below, and through the contemplative virtues he beholds the rational principles of all natural things. Yet the soul exercises the virtues differently while in the body and differently when outside it.

W 73 (P 54). As being derives from that which is primarily being, so the good and virtue derive from that which is primarily good.

W74 (P 55). He who possesses the theurgic virtue is called theopator, as one who produces many gods (1); he who possesses the cathartic virtue is called daimonic; he who possesses the civic virtue is called earnest. Hence one is found to be earnest first, then daimonic, and finally theopator. The theurgist alone would never shift to the contrary form of virtue.

W 75 (R 18). Of the virtues, one is intellectual, the other is ethical. The intellectual virtue comes from teaching and experience, while the ethical virtue comes from habit. Whence

1 p. 127, 15 Plot. I, 2 ; Porph., *sent.* 32, 3 5 v. above p. 124, n16 [Apul.], Asclep. 18; 125, 8 10 Porph., *sent.* 32, 3 23 s. ; 27 ; Aug., CD. VIII, 23 s. ; Procl., p. of priestly art (ed. Bidez, Cat. alchem. gr., VI, p. 148 8s.). 21 Arist., *Eth. Nic.* II, 1, p. 1103 and 14

11-12 the natural Γ'n22 cm R: ἐν B 4 first P : om. B 19 am B

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(1) Psell., de omnif. doctr. 55. Bidez, l.c., p. 142 et seq. ; 169 ; Festugière, ad Asclep. 23 s. (II, p. 378, nn. 194); Dodds, J.R.S. XXXVII, 1947, p. 55, n. 11 ; 63, n. 85.

καὶ λέγεται οὐδεμία δὲ ἠθικὴ ἐκ φύσεως · οὐδὲν γὰρ τῶν φύσει <ὄντων> ἐθίζεται.

W 76 (R 19) *αἱ ἀρεταὶ περὶ πράξεις καὶ πάθη <εἰσίν> · παντὶ πάθει καὶ πάσῃ πράξει ἕ<πεται> ἡδονὴ καὶ λύπη, καὶ διὰ τοῦτό ἐστιν ἡ ἀρετὴ περὶ ἡδονὰς καὶ λύπας.*

W 77 (P 56). *τρία ταῦτα ἐν ταῖς ψυχαῖς · δύναμις, πάθος, ἕξις. καὶ πάθος μὲν ἡ ἐπιθυμία, ὀργή, φόβος, χαρά, φιλία · δύναμις, καθ' ἣν παθητικοὶ λεγόμεθα · ἕξις, καθ' ἣν πρὸς τὰ πάθη ἔχομεν καλῶς ἢ κακῶς, σφοδρῶς ἢ ἀνειμένως. αἱ οὖν ἀρεταὶ οὔτε πάθη οὔτε δυνάμεις · αἱ ἀρεταὶ προαιρέσεις τινὲς <ἢ> οὐκ ἄνευ προαιρέσεως. κατὰ μὲν τὰ πάθη κινεῖσθαι λεγόμεθα, κατὰ δὲ τὰς ἀρετὰς διακεῖσθαι.*

W 78 (R 21). *ἡ ἀρετὴ κατὰ τὴν οὐσίαν καὶ τὸν ὁρισμὸν μεσότης, κατὰ δὲ τὸ ἄριστον καὶ τὸ εὖ ἀκρότης. οὐ πᾶν πάθος ἔχει μεσότητα ὡς ἀναισχυντία, φθόνος, φόνος, μοιχεία καὶ τὰ τοιαῦτα.*

W 81 (R 22). *τῆς ψυχῆς τὸ μὲν λογικὸν καὶ νοερόν, τὸ δὲ παθητικὸν καὶ ἄλογον. καὶ τούτου τὸ μὲν σωματικώτερον, οἷον τὸ ἐπιθυμητικόν, τὸ δέ ἐστιν, ὅτε τῷ λογισμῷ παρέχει ἰσχὺν καὶ δύναμιν. ἡ φρόνησις δεῖται τύχης, ἡ δὲ σοφία οὐδὲ βουλῆς.*

W 64 (P 47). *ἐπὶ τοῦ φυσικοῦ θανάτου τὸ σῶμα λύεται ἀπὸ τῆς ψυχῆς, ἐπὶ τοῦ νοητοῦ τὸ ἔμπαλιν. ἡ φύσις συνδέει τὸ σῶμα τῇ ψυχῇ καὶ πάλιν λύει, ἡ ψυχὴ συνδέει ἑαυτὴν τῷ σώματι διὰ τῶν παθῶν καὶ πάλιν λύει. ὁ νοῦς ἀμέριστος πάντῃ, τὸ σῶμα μεριστόν, ἡ ψυχὴ μέσον. πάντα μὲν ἐν πᾶσιν · ὁ νοῦς δὲ νοερῶς ἔχει πάντα, ἡ ψυχὴ λογικῶς, τὸ φυτὸν σπερματικῶς, τὸ σῶμα εἰδωλικῶς ἢ κοινωνικῶς, ὁ θεὸς ἀνεννοήτως καὶ ὑπερουσίως.*

W 65 (R 17). *ἡ ψυχὴ συνέχεται ἐν τῷ σώματι οὐχ ὡς θηρίον*

3-12 Arist., *Eth. Nic.* II, 5, p. 1105 b 19 13 Arist., *Eth. Nic.*, II, 6, p. 1107 a 6 20 Plot. I, 9 ; Porph., *sent.*, 8 23 Plot. IV, 2, 1 ; Porph., *sent.* 5 24 Plot. V, 8, 4 ; Porph., *sent.* 10 ; Procl., *inst. theol.* 103

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2 ὄντων R : om. B 3 εἰσίν R : om. B 4 πάσῃ R : πάθους B ἕπεται R : ἕ.... B 8 παθητικὴ B λεγ. B : γιγνόμεθα R 10 ἢ P : om. B ἄνευ P : ἄν B 11 κατὰ R Aristot. : μετὰ B 14 εὖ Aristot. : ἐν BR 15 post ἀναισχ.] γὰρ B : delevi μοιχία B 19 τύχης R : ..χους B 24 ἐν πᾶσιν P : ἐμπαθῶς B 25 φυτὸν P : αὐτὸ B εἰδωλ. P : εἰδωτ. B

And it is said that no moral virtue exists by nature; for none of the things that exist by nature are formed by habit.

W 76 (19) Virtues are concerned with actions and passions; pleasure and pain follow every passion and every action, and for this reason virtue is concerned with pleasures and pains.

W 77 (P 56). There are three things in souls: capacity, passion, and disposition. Passion is desire, anger, fear, joy, love; capacity is that by which we are said to be capable of being affected; disposition is that by which we are related to the passions well or badly, intensely or loosely. Virtues, therefore, are neither passions nor capacities; virtues are certain choices, which are not possible without choice. In accordance with the passions we are said to be moved, but in accordance with the virtues we are said to be disposed.

W 78 (R 21). Virtue is, according to its essence and definition, a mean, but according to what is best and what is good, an extreme. Not every passion has a mean, such as shamelessness, envy, murder, adultery, and the like.

W 81 (R 22). Of the soul, one part is rational and intellectual, the other is passionate and irrational. And of this latter part, one aspect is more corporeal, such as the desiderative, while the other, at times, provides strength and power to reason. Prudence requires fortune, but wisdom requires not even deliberation.

W 64 (R 47). In natural death the body is separated from the soul; in intellectual death, the reverse. Nature binds the body to the soul and again dissolves it; the soul binds itself to the body through the passions and again dissolves it. Mind is entirely indivisible, the body is divisible, the soul is in between. All things are in all things; but mind has all things intellectually, the soul rationally, the plant seminally, the body eidolically or participatively, God incomprehensibly and super-essentially.

W 65 (R 17). The soul is held within the body not as a wild beast

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3-12 Arist., *Eth. Nic.* II, 5, p. 1105 b 19 13 Arist., Eth. Nic., II, 6, p. 1107 a 6 **20 Plot. I, 9 ; Porph., *sent.*, 8** **23 Plot. IV, 2, 1 ; Porph., *sent.* 5** **24 Plot. V, 8, 4 ; Porph., *sent.* 10 ; Procl., *inst. theol.* 103**

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2 ὄντων R : om. B 3 εἰσίν R : om. B 4 πάσῃ R : πάθους B
ἕπεται R : ... B 8 παθητική B λεγ. B : γιγνόμεθα R
10 ἡ P : om. B ἄνευ C ; ἄν B 11 κατά R Aristot. : μετὰ B
14 85 Aristot. : & BR 15 post ἀναισχ.] γὰρ B : deleted
μοιχία B 19 τύχης R: «χους B 24 ἐν πᾶσιν P : ἐμπαθώ; B
25 φυτόν P : αὐτὸ B εἴδωλ. P : εἴδωτ. B

ἐν ζωγρίῳ ἢ ὑγρὸν ἐν ἀσκῷ, ἀλλ' αὐτὴ ἡ ψυχὴ ὑφίστησι δυνάμεις ῥεπούσας ἀφ' ἑαυτῆς εἰς τὸ σῶμα, δι' ὧν συμπλέκεται τῷ σώματι. αὕτη ἡ δόξα οὐκ ἀρέσκει μοι, ὡς Ἑλληνική, κἂν μύριοι Πλάτωνες τοῦτο λέγοιεν, οἳ καὶ ὡς κλίνῃ <ἐν> τῷ σώματι τὴν ψυχὴν ὡς βασιλίδα ἀναπαύουσι τάπητας ἀλουργοὺς ὑποτιθέντες καὶ πορφυρόβαπτα καταστρώματα.

Calendarium Graecum

De calendario codicis Barocciani (B) haec praemonenda sunt :

1) Titulus, qui cum mense Ianuario perlisse videtur, e nota Kalendis Februariis falso adscripta recuperari potest. Excerptor quidam praesagia ex alio fonte mensi Februario addidit, sed reliqua postea omisit.

2) Calendaria B et Aetii (A), III, 164, magnam partem ad verbum conspirant ; quod ut demonstremus, A ex Aetii nova editione ab A. Olivieri recognita (1935) exscripsimus. Praeterea in notis lectiones calendarii codicis Matritensis (M), quod L. Bianchi editioni Clodii Tusci subiunxit (*Sitz.-Ber. Heidelberg*, 1914, 3. *Abh.*, p. 50 ss.), nonnumquam attulimus.

3) B in usum urbis cuiusdam Asiae Minoris compilatum esse ex eo discimus, quod novus annus natali die imperatoris Augusti, 23. Sept., incipit, id quod Asiani c. annum a. Chr. n. 9 rogante proconsule Paullo Fabio Maximo decreverunt, *Or. gr.* 458. Praeterea urbem illam Asiae et ad mare sitam esse et ab Aegypto haud longe abesse necesse est ; nam B mare saepe respicit navigationemque vernali tempore resumptam die Isidis festo (*Πλοιαφέσια*) celebrat, necnon nomina mensium Aegyptiaca et novum annum Aegyptiorum commemorat.

4) Hic novi anni dies usui est nobis in origine Calendarii accuratius determinanda. Aegyptii enim novum annum die primo mensis Thoth celebrabant, qui dies etiam dies ortus Sirii vel Sothis astri semper fuisset, nisi Aegyptii rationem intercalandi repudiassent. Quo errore factum est, ut novus annus quarto quoque anno uno die prius quam quadriennio praecedente celebraretur atque ad Sothis ortum post annos 1460 rediret (cf. Censor. 18, 10), id quod antiqui cyclum Sothiacum appellaverunt. Quam ob rem si observaverimus novum annum secundum calendarium nostrum die 20. mensis Augusti celebratum esse, anno tamen p. Chr. n. 139, ut notum est (Cen-

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1 Plot. IV, 3, 20 ; Porph., *sent.* 28.

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3 ἀρέσκει R : -σει B

in a cage or liquid in a wineskin, but the soul itself establishes powers flowing from itself into the body, through which it is intertwined with the body. This opinion does not please me, as it is a Greek one, even if ten thousand Platos say this — those who also let the soul rest as a queen upon a bed 〔〕 in the body, placing beneath it purple carpets and dyed purple coverings.

Greek Calendar

The following preliminary remarks must be made concerning the calendar of Codex Baroccianus (B): 1) The title, which appears to have been lost along with the month of January, can be recovered from a note falsely appended to the Kalends of February. A certain excerptor added omens from another source to the month of February, but subsequently omitted the rest.

2) The calendars of B and Aetius (A), III, 164, agree for the most part word for word; to demonstrate this, we have transcribed A from the new edition of Aetius revised by A. Olivieri (1935). In addition, we have occasionally cited in the notes the readings of the calendar of the Codex Matritensis (M), which L. Bianchi appended to the edition of Clodius Tuscus (Sitz.-Ber. Heidelberg, 1914, 3. Abh., p. 50 ff.).

3) We learn that B was compiled in some city of Asia Minor from the fact that the new year begins on the birthday of Emperor Augustus, 23 September, which the Asians decreed around the year 9 B.C. at the request of the proconsul Paullus Fabius Maximus, Or. gr. 458. Furthermore, that city of Asia must be situated both by the sea and not far from Egypt; for B often looks toward the sea and celebrates the resumption of navigation in spring on the festival day of Isis (Πλοηφέσια), and also mentions the Egyptian names of months and the Egyptian new year. 4) This new year's day is useful to us in determining more precisely the origin of the Calendar. For the Egyptians celebrated the new year on the first day of the month Thoth, which day would always have been also the day of the rising of the star Sirius or Sothis, had the Egyptians not rejected the system of intercalation. Through this error it came about that the new year was celebrated every fourth year one day earlier than in the preceding four-year period, and would return to the rising of Sothis after 1460 years (cf. Censor. 18, 10), which the ancients called the Sothiac cycle. For this reason, if we observe that the new year according to our calendar was celebrated on the 20th day of the month of August, yet in the year A.D. 139, as is well known (Cen-

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1 Plot. IV, 3, 20; Porph., sent. 28

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3 placet R : - sei B

sor. 21, 10), cum novo cyclo Sothiaco die 18. mensis Iulii, si deinde multiplicaverimus numerum 31 quater (i.e. numerum dierum, qui interest inter hos novos annos, numero annorum, quibus differentia unius diei in novo anno celebrando existit), summam denique 124 si detraxerimus de anno Sothiaco 139, calendarium nostrum c. annum p. Chr. n. 15 compilatum esse concludemus.

5) Commemorantur igitur non modo, ut saepissime, siderum ortus occasusve, venti, etc., sed etiam (sicut in Calendariis Papyri Hibeh 27 et Antiochi) dies quidam festi: 1. Mart. *Ἄρεως ἑορτή*; 9. Mart. *Πλοιαφέσια*; 12. Apr. *ὕψωμα Ἡλίου*; 20. Aug. *νέον ἔτος τῶν Αἰγυπτίων*; 23. Sept. *νέον ἔτος*; 22. Nov. *Ἡλιοδύσια*. In his 1. Mart. novus annus est Romanorum veterum, 20. Aug. Aegyptiorum, 23. Sept. Asianorum; *ὕψωμα Ἡλίου* novimus ex Calendario Antiochi (10. Apr.); *Ἡλιοδύσια* cum Brumalibus Romanorum et cum *προοίμια τῆς χειμερινῆς τροπῆς* Calendarii Clodii Tusci (24. Nov.) cohaeret: eo enim die id spatium temporis incipit, quod finitur, ut docet Calendarium Antiochi, die natali Solis (*Ἡλίου γενέθλιον*), 25. Dec. De his diebus festis amplius dixi in *Journ. Rom. Stud.* XXXVIII, 1948, p. 37 ss.

6) De calendarii indole nihil ausim affirmare; continet enim notas novas siderum (Cepheus, Engonasin, Hercules, Apollo, Pegasus [Aug. 13], Lampter) et veteres, quae non sunt satis exploratae; adnotavi tamen quaedam in apparatu critico imprimis adiutus tabulis, quas confecerunt Boll, *Der Kalender der Quintilier, Sitz.-Ber. Heidelberg*, 1911, 1. *Abh.*, p. 30 ss. et Rehm, *Parapegmastudien, Abh. Akad. München*, N.F. XIX, 1941, p. 59 ss.

B	A
F. 423. *Ἀπλανῶν ἐπιτολαὶ καὶ δύσεις.*	
<*Ἰανουάριος, καθ' Ἕλληνας Αὐδυναῖος, κατ' Αἰγυπτίους Τυβί.*>	*Μηνὶ Ἰανουαρίῳ*
	δ'. Δελφὶς ἐπιτέλλει.
	ε'. Ἀετὸς ἑσπέριος δύνει· ταραχὴ δὲ σφοδρὰ γίγνεται μετὰ δύο ἡμέρας.

B(aroccianus); A(etius); M(atritensis)

Titulus *Περὶ Φε(βρουάριος) καθ' Ἕλληνας — Μεχὴρ τούπου τῇ πρώτῃ ἀπλανῶν ἐπιτολαὶ καὶ δύσεις* B: hinc titulum restituimus

sor. 21, 10), with the new Sothiac cycle on the 18th day of the month of July, if we then multiply the number 31 by four (i.e., the number of days that falls between these new years, by the number of years in which a difference of one day exists in celebrating the new year), and finally if we subtract the sum 124 from the Sothiac year 139, we will conclude that our calendar was compiled around the year P. 15 A.D.

5) Therefore there are commemorated not only, as very frequently, the risings and settings of stars, winds, etc., but also (as in the Calendars of Papyrus Hibeh 27 and of Antiochus) certain feast days: 1 Mar. Ἄρεως ἑορτή; 9 Mar. Πλοιφέσια; 12 Apr. ὕψωμα Ἡλίου; 20 Aug. νέον ἔτος τῶν Αἰγυπτίων; 23 Sept. νέον ἔτος; 22 Nov. Ἡλιοδύσια. Among these, 1 Mar. is the new year of the ancient Romans, 20 Aug. of the Egyptians, 23 Sept. of the Asians; ὕψωμα Ἡλίου we know from the Calendar of Antiochus (10 Apr.); Ἡλιοδύσια is connected with the Roman Brumalia and with the προοίμια τῆς χειμερινής τροπής of the Calendar of Clodius Tuscus (24 Nov.): for on that day begins that period of time which ends, as the Calendar of Antiochus teaches, on the birthday of the Sun (Ἡλίου γενέθλιον), 25 Dec. Concerning these feast days I have spoken more fully in Journ. Rom. Stud. XXXVIII, 1948, p. 37 ff.

6) Regarding the nature of the calendar I would not venture to assert anything; for it contains both new star designations (Cepheus, Engonasin, Hercules, Apollo, Pegasus [Aug. 13], Lampter) and old ones, which have not been sufficiently investigated; I have noted certain things in the critical apparatus, assisted primarily by the tables compiled by Boll, Der Kalender der Quintilier, Sitz.-Ber. Heidelberg, 1911, 1. Abh., p. 30 ff. and Rehm, Parapegmastudien, Abh. Akad. München, N.F. XIX, 1941, p. 59 ff.

B	A
F. 423. Of the fixed stars upon risings and settings.	
<January, according to the Hel- Moon in Audynaios, according to Egypt tious Tybi.>	In the month of January
	4. Delphinus rises.
	5. The evening Eagle sets; a violent storm occurs after two days.

B(aroccianus) ; A(etius) ; M(atritensis)

Title: On (February) according to the Greeks – Mechir; on the first of this month, risings and settings of the fixed stars B: from here we restore the title

COD. IX, pp. 1–9.

κε'. ὁ λαμπρὸς ἀστὴρ ἐν τῷ Λέοντι δύνει, κινεῖ τε πρὸ τριῶν ἡμερῶν τὸν ἀέρα.

κη'. Δελφὶς ἑσπέριος δύνει.

<Οὗτος ὁ μὴν κεῖται ἄστρῳ Αἰγοκέρωτι · νὺξ ὡρῶν ιδ', ἡμέρα ι'.>

Φεβρουάριος, καθ' Ἕλληνας Περίτιος, κατ' Αἰγυπτίους Μεχίρ.

Μηνὶ Φευρουαρίῳ

α'.

γ'. ὁ λαμπρὸς τοῦ Ὄρνιθος δύνει · θαλάσσης ταραχὴ γίνεται.

ς'. ζέφυρος πνεῖ.

ς'. ζέφυρος πνεῖ.

ιθ'. Ἠριδανὸς ὑπὸ κρύψιν γίνεται καὶ ποιεῖ βροχάς.

κβ'. Ὀιστὸς δύνει ἑσπέριος καὶ ἔστι ταραχὴ τοῦ ἀέρος.

κβ'. Ὀιστὸς δύνει ἑσπέριος καὶ ἔστι ταραχὴ ἱκανὴ τοῦ ἀέρος.

κδ'. Κηφεὺς ἐπιτέλλει μόνος.

κε'. Ἀρκτοῦρος ἑσπέριος ἐπιτέλλει.

κε'. Ἀρκτοῦρος ἑσπέριος ἐπιτέλλει.

κς'. ὁ Ἐν γόνασιν ἀστὴρ ἐπιτέλλει · καὶ γίνονται ἀνεμομαχίαι · καὶ χελιδόνες φαίνονται.

κς'. χελιδόνες φαίνονται.

<οὗτος ὁ μὴν> κεῖται ἄστρῳ Ὑδροχόῳ · νὺξ ὡρῶν ιγ', ἡμέρα ια'.

[Τούτῳ τῷ μηνὶ Σελήνης οὔσης ἐν Ὑδροχόῳ, ἐὰν γένωνται βρονταί, πολέμους ἰσχυροὺς εἰς

Febr. 3 τῆς Ὄρν. B 22 ἰστὸς B 24 Cepheus cum Aquario oritur, Manil. V, 449 ; cf. Firmic. VIII, 15, 4 ; deest in ceteris calendariis

26 Eng. in extremis Piscium partibus oritur secundum Firmic. VIII, 17, 4 ; Manil. V, 645 ss. ; Herm. Trismeg. p. 73, 2 Gundel ; cf. Boll, *Sphaera*, p. 21, 6 ; 52, 9 ; 466, 9 ; deest in ceteris calendariis

post 26 : praesagia e Tonitruali quodam sumpta (simillima exstant in *G op.* I, 10, 12 = Zoroastr. frg. O 41 B.-C. ; cf. etiam quae ed. Boudreaux, *Catal.*, VIII, 3, p. 195-97) : seclusi

25th. The bright star in Leo sets, and stirs the air three days before.

28th. Delphinus sets in the evening.

<This month falls under the constellation of Capricorn; the night is 14 hours, the day 10.>

February, according to the Greeks Peritios, according to the Egyptians Mechir.

Month of February

1.

3. The bright star of the Bird sets; a storm at sea occurs there.

6th. The west wind blows. 19th. Eridanus goes into concealment and brings rain.

5th. The west wind blows.

22nd. The Arrow sets in the evening, and there is disturbance of the air.

22nd. The Arrow sets in the evening, and there is considerable disturbance of the air.

24th. Cepheus rises alone.

25th. Arcturus rises in the evening.

25th. Arcturus rises in the evening.

26th. The star in the Kneeler rises; and there are battles of winds; and swallows appear. <This month> falls under the star of Aquarius; night of 13 hours, day of 11.

26th. Swallows appear.

[In this month, when the Moon is in Aquarius, if thunders occur, fierce wars into

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Febr. 3 of Orn. B 22 loom B 24 Cepheus rises together with Aquarius, Manil. V, 449; cf. Firmic. VIII, 15, 4; absent in the other calendars

26 Eng. rises in the extreme parts of Pisces according to Firmic. VIII, 17, 4; Manil. V, 645 ff.; Herm. Trismeg. p. 73, 2 Gundel; cf. Boll, Sphaera, p. 21, 6; 52, 9; 466, 9; absent in the other calendars

after 26: omens drawn from a certain Thunder-text (very similar ones survive in G op. I, 10, 12 Zoroastr. frg. O 41 B.-C.; cf. also what ed. Boudreaux, Catal., VIII, 3, p. 195–97): bracketed

τὴν γῆν σημαίνει καὶ σάλους καὶ νόσους περὶ τοὺς ἀνθρώπους, σίτων δὲ καὶ τῶν ἄλλων καρπῶν φθορὰν καὶ χωρῶν τινῶν ἀπώλειαν. κατὰ δὲ Εὔδοξον χειμῶνας πολλούς. καὶ τὰ ἐσπαρμένα οὐκ ἔσται καλά· καὶ ἑρπετῶν ἀπώλεια. ἐὰν δὲ σεισμὸς γένηται, ἀναίρεσιν σημαίνει.]

Μάρτιος, καθ' Ἕλληνας Δύστρος, κατ' Αἰγυπτίους Φαμενώθ.

Μηνὶ Δύστρῳ, ὅ ἐστι Μαρτίῳ

α'. Ἄρεως ἑορτή.

θ'. Πλοιαφέσια.

ιβ'. Ἀρκτοῦρος ἐπιτέλλει· θαλάσσης ταραχή.

ιζ'. πελαργοί.

ιθ'. ὁ ἐπὶ τῆς οὐρᾶς τοῦ Λέοντος δύνει· θαλάσσης ταραχή· καὶ ὁ λεγόμενος Ἵππος ἑῷος ἐπιτέλλει.

ιθ'. ὁ λεγόμενος Ἵππος ἑῷος ἀνατέλλει.

κγ'. ἰσημερία ἐαρινή· καὶ ἔστι μεγίστη ταραχὴ τοῦ ἀέρος.

κγ'. ἰσημερία ἐαρινή· καὶ ἔστι μεγίστη ταραχὴ τοῦ ἀέρος.

κς'. ὁ σύνδεσμος τῶν Ἰχθύων †δύνει†· καὶ γίνεται θαλάσσης ταραχὴ καὶ ἀνέμων κίνησις.

Οὗτος ὁ μὴν κεῖται ἄστρῳ Ἰχθύσι· νὺξ ὡρῶν ιβ', ἡμέρα ιβ'.

Ἀπρίλλιος, καθ' Ἕλληνας Ξανθικός, <κατ' Αἰγυπτίους Φαρμουθί>.

Μηνὶ Ξανθικῷ, ὅ ἐστι Ἀπριλλίῳ

α'. Πλειάδες ἀκρόνυχοι φαίνονται.

Mart. *Διστρος* B 1 *Ἄρ. ἑορτή*] cf. *Journ. Rom. Stud.* XXXVIII, 1948, p. 37 s. 9 *Πλειαφέσια* B cf. ibid., p. 38; Cumont, *Relig. Orientales*[4], p. 243 n. 94 19 cf. Ptol., *App.*, Phamen. *ιη'* *Ἵππος* cf. Rehm, *Parapegmastud.*, p. 60, 8 23 *Ἄρεος* supra *ἔαρος* (sic) scriptum B 26 immo *ἐπιτέλλει*, cf. Ps. Gemin. p. 228 M. (Lyd., *de ost.*, p. 192, 20 W.); *Parapegma Miles.* (ed. Diels-Rehm, *Sitz.-Ber. Berlin* 1904, p. 106); Rehm, *Parapegmastudien*, p. 80, 1

signifies earthquakes upon the earth and disturbances and diseases among men, and destruction of grain and other crops and the ruin of certain lands. According to Eudoxus, many storms. And what has been sown will not turn out well; and destruction of reptiles. But if an earthquake occurs, it signifies death.

March, according to the Greeks Dystros, according to the Egyptians Phamenoth.

In the month of Dystros, which is March

1st. Festival of Ares.

9th. Pyloia phesia.

12th. Arcturus rises; disturbance of the sea.

17th. Storks.

19th. The star on the tail of Leo sets; disturbance of the sea and the so-called Horse rises in the east.

19. The so-called Horse, morning rises.

23rd. Vernal equinox; and there is the greatest disturbance of the air.

23rd. Vernal equinox; and there is the greatest disturbance of the air.

26th. The knot of Pisces †sets†; and there occurs a disturbance of the sea and a movement of winds.

This month is placed under the star of Pi-\sces; night of 12 hours, day 12.

April, according to the Gre- eks Xanthikos, <according to the Egyptians Pharmouthi>.

In the month of Xanthikos, which is April

1. Pleiades, acronychal appear- they appear.

Mart. Dystros B 1 Ar. ἑορτή] cf. Journ. Rom. Stud. XXXVIII, 1948, p. 37 s.9 Πλειαφέσια B cf. ibid., p. 38; Cumont, Relig. Orientales[1], p. 243 n. 9419 cf. Ptol., App., Phamen. ¡n'

Horse cf. Rehm, Parapegmastud., p. 60, 8 23 Areos supradaros (sic) scriptum B 26 immo ἐπιτέλλει, cf. Ps. Gemin. p. 228 M. (Lyd., de ost., p. 192, 20 W.); Parapegma Miles. (ed. Diels-Rehm, Sitz.-Ber. Berlin 1904, p. 106); Rehm, Parapegmastudien, p. 80, 1

ιβ'. ὕψωμα Ἡλίου.

ιε'. Περσεὺς ἄρχεται ἐπιτέλλειν · καὶ νότος πνεῖ.

ιθ'. Πλειάδες ἑσπέριοι κρύπτονται.

κα'. παχνίτης.

κα'. Πλειάδες ἅμα Ἡλίου ἀνατολῇ ἐπιτέλλουσι · καί ἐστι μεγίστη ἡ περὶ τὸν ἀέρα ταραχή.

κε'. ὁ ἐπὶ τῆς ζώνης τοῦ Ὠρίωνος κρύπτεται καὶ νότος γίνεται.

κζ'. Ὠρίων ἑσπέριος κρύπτεται.

Οὗτος ὁ μὴν κεῖται ἄστρῳ Κριῷ · νὺξ ὥρῶν ια', ἡμέρα ιγ'.

Μήνι Ἀρτεμισίῳ, ὅ ἐστι Μαΐῳ

Μάιος, καθ' Ἕλληνας Ἀρτεμίσιος, κατ' Αἰγυπτίους Παχών.

α'. ὁ λαμπρὸς τῆς Λύρας ἀστὴρ ἑσπέριος ἐπιτέλλει · ἀὴρ ὁμιχλώδης · καὶ Ὑάδες ἅμα Ἡλίου ἀνατολῇ ἐπιτέλλουσι.

α'. Ὑάδες ἅμα Ἡλίου ἀνατολῇ ἐπιτέλλουσι.

δ'. Λύρα ἑσπέριος ἐπιτέλλει καὶ ἀλλοιοῦται ὁ ἀὴρ ἱκανῶς.

ς'. Αἶξ ἑῷος ἀνατέλλει καὶ σφόδρα ἀλλοιοῦται ὁ ἀήρ.

ς'. Αἶξ ἑῷος ἀνατέλλει καὶ σφόδρα ἀλλοιοῦται ὁ ἀήρ.

ζ'. Πλειάδες ἑῷοι φαίνονται καὶ ἄρχεται ὁ ἀὴρ καθίστασθαι.

ζ'. Πλειάδες ἑῷαι φαίνονται καὶ ἄρχεται ὁ ἀὴρ καθίστασθαι.

η'. πάχνης μέγας.

ιδ'. †Προκύων† ἐπιτέλλει · βρονταὶ καὶ νιφάδες.

ιθ'. Ὑάδες ἑῷοι φαίνονται καὶ ἀλλοιοῦται πάνυ ὁ ἀὴρ πρὸ μιᾶς ἢ δύο.

ιθ'. Ὑάδες ἑῷαι φαίνονται καὶ ἀλλοιοῦται πάνυ ὁ ἀὴρ πρὸ μιᾶς ἢ δύο.

Apr. 12 ὕψ. Ἡλ. cf. *Journ. Rom. Stud.* ibid., p. 38 s. 15 cf. Clod. Tusc. 21 παχνήτης B de παχνίτου notione cf. Boll, *Kalender d. Antiochos*, p. 22, n. 33 25 cf. Ptol. (Pachon 1)

Mai. Παχώ B 6 ἐξ αἰωας B 14 Procyon mense Iulio ante Canem oritur, v. infra Iul. 7: an ὁ Κύων κρύπτεται sicut Antioch., Mai. 13?

12. Exaltation of the Sun.

15. Perseus begins to rise; and a south wind blows.

19th. The Pleiades set in the evening, hidden.

and frost.

21st. The Pleiades rise together with the rising of the Sun; and the disturbance of the air is greatest.

25th. The star on the belt of Orion sets and a south wind arises.

27th. Orion sets in the evening, hidden.

This month falls under the star Aries; night of 11 hours, day of 13.

May, in Greek Artemisios, in Egyptian Pachon.

In the month of Artemisios, which is May

1st. The bright star of Lyra rises in the evening; the air is misty; and the Hyades rise together with the rising of the Sun.

1st. The Hyades rise together with the rising of the Sun.

4th. Lyra rises in the evening and the air changes considerably.

6th. Aix rises in the morning and the air changes greatly.

6th. The Goat rises in the morning and the air changes greatly.

7th. The Pleiades appear in the morning and the air begins to settle.

7. The Pleiades appear in the morning and the weather begins to settle.

8th. Heavy frost.

14th. Procyon rises; thunder and snowflakes.

19th. The Hyades appear in the morning and the air changes greatly before one or two.

19. The Hyades appear in the morning and the air changes greatly one or two days before.

Apr. 12 apogee of the Sun. cf. Journ. Rom. Stud. ibid., p. 38 s.

15 cf. Clod Then Boll, calendar d. Antiochus, p. 22, pi. 33

21 παχνήτης B on the meaning of παχνίτου cf. Anthick., Mai. 137

25 cf. Ptol. (Pachon 1)

May. Παγώ B

6 ἐξ αἰωας B

14 Procyon in the month of July rises before the Dog, see below Jul. 7: whether ὁ Κύων κρύπτεται as

κβ'. ὁ τῶν Διδύμων νότιος Ἡρακλῆς ἐπιτέλλει · ἀέρες καθαροὶ καὶ παχνίτου ἔκβασις.

κδ'. Αἴξ ἑσπέριος κρύπτεται.

κδ'. Αἴξ ἑσπέριος κρύπτεται · κινεῖται ὁ ἀὴρ πρὸ δύο ἡμερῶν.

Οὗτος ὁ μὴν κεῖται ἄστρῳ Ταύρῳ · νὺξ ὡρῶν ι', ἡμέρα ιδ'.

Μηνὶ Ἰουνίῳ

Ἰούνιος, καθ' Ἕλληνας Δαίσιος, κατ' Αἰγυπτίους Παυνί.

α'. †Ἀρκτοῦρος δύνει† · ζέφυρος πνεῖ.

β'. Ἀετὸς ἑσπέριος ἐπιτέλλει.

β'. Ἀετὸς ἑσπέριος ἐπιτέλλει.

ς'. ὁ τῶν Διδύμων βόρειος Ἀπόλλων ἐπιτέλλει καὶ γίνεται καύματα · καὶ Ἀρκτοῦρος ἑῷος δύνει.

ς'. Ἀρκτοῦρος ἑῷος δύνει.

θ'. Δελφὶς ἑσπέριος ἐπιτέλλει.

θ'. Δελφὶς ἑσπέριος ἐπιτέλλει.

κβ'. τροπὴ θερινή.

κδ'. Ἀριάδνης Στέφανος δύνει καὶ γίνεται καύματα.

κε'. Ὠρίων ἑῷος ἄρχεται ἐπιτέλλειν.

κε'. Ὠρίων ἑῷος ἄρχεται ἐπιτέλλειν · εἰσὶ δὲ τροπαὶ θεριναὶ καὶ ἀλλοιοῦται σφόδρα ὁ ἀὴρ πρὸ τριῶν ἡμερῶν.

Οὗτος ὁ μὴν κεῖται ἄστρῳ Διδύμῳ · νὺξ ὡρῶν θ', ἡμέρα ιε'.

Μηνὶ Ἰουλίῳ

Ἰούλιος, καθ' Ἕλληνας Πάνεμος, κατ' Αἰγυπτίους Ἐπιφί.

α'. Ὠρίων †ἄρχεται ἐπιτέλλειν† · ἀρχὴ προδρόμων.

γ'. Ὠρίων ὅλος ἐπιτέλλει.

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22 Ἡρακλεῖς B cf. M ad Mai. 28; Herm. Trismeg. p. 55, 29 Gundel παχνίτης B post 24 : ὁρῶν B

Iun. Δέσιος B 1 cf. infra 6 6 Apollo : cf. Herm. Trismeg. p. 55, 33 Gundel Ἀρκτῷος B 24 Ἀριάδνη καὶ Στ. δύνουσι B cf. M (Iun. 30); Boll-Gundel, *Myth. Lex.* VI, p. 892 ss.

Iul. 1 an ὅλος ἐπιτέλλει?

22nd. The southern star of Gemini, Hercules, rises; clear weather and the end of frost.

24th. Aquila is hidden in the west.

24. The Goat sets in the evening; the air stirs two days before.

This month falls under the star Taurus; night 10 hours, day 14.

June, in Greek Daisios, in Egyptian Payni.

In the Month of June

1st. † Arcturus sets, the west wind blows.

2nd. The Eagle rises in the evening.

2. The Eagle rises in the evening.

6th. The northern star of Gemini, Apollo, rises and heat occurs; and Arcturus sets in the morning.

6. Arcturus sets at dawn.

9th. The Dolphin rises in the evening.

9. The Dolphin rises in the evening.

22nd. Summer solstice.

24th. The Crown of Ariadne sets and heat occurs.

25th. Orion begins to rise in the morning.

25. Orion at dawn begins to rise; and these are the summer solstices and the air changes greatly three days before.

This month is placed under the sign of Gemini · night of 9 hours, day of 15.

July, in Greek Panemos, in Egyptian E-piri.

In the Month of July

1. Orion †begins to rise; beginning of the forerunners.

3. Orion rises in full.

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22 Heracles B cf. M ad Mal. 28? Herm. Trismeg. p. 55, 29npost Gundel pachnites B 24 : of B

Iun. Desius 13 1 cf. Infra 6 6 Apollo: cf. Herm. Trismeg. p. 55, 33 Gundel Arctus B 24 Ariadne and St. setting B

cf. M (Iun. 30); Boll-Gundel, Mgth. Lex. VI, p. 892 ss.

Iul.1 or does the whole rise?

ς'. Προκύων ἐπιτέλλει· ἄνεμοι ἐτήσιοι.

ιδ'. Προκύων ἑῷος ἐπιτέλλει.

ιη'. Κυνὸς ἐπιτολή.

ιθ'. Κύων ἑῷος ἐπιτέλλει καὶ γίγνεται μεγίστη τοῦ ἀέρος ταραχή, ἐνίοτε πρὸ δύο ἡμερῶν.

κ'. Ἀετὸς δύνει καὶ γίνεται καύματα.

κε'. Ἀετὸς ἑῷος δύνει· κινεῖται δὲ ὁ ἀὴρ πρὸ τριῶν ἡμερῶν.

Οὗτος ὁ μὴν κεῖται ἄστρῳ Καρκίνῳ· νὺξ ὡρῶν ι', ἡμέρα ιδ'.

Αὔγουστος, καθ' Ἕλληνας Λῷος, κατ' Αἰγυπτίους Μεσωρί.

Μηνὶ Αὐγούστῳ

α'. Ὕδρος ἑσπέριος δύνει καὶ πνέουσιν ἄνεμοι ἰσχυροί.

ε'. Δελφὶς ἄρχεται ἐπιτέλλειν· ἀὴρ ὁμιχλώδης.

ιγ'. ἡ προτομὴ τοῦ Ἵππου ἑῴα ἀνατέλλει καὶ ἐπισημαίνει.

ιε'. Λύρα ἑῴα δύνει.

ιε'. Λύρα ἑῷος δύνει.

ιζ'. ὁ ἐπὶ τῆς καρδίας τοῦ Λέοντος ἐπιτέλλει καὶ ἐπισημαίνει.

ιθ'. Δελφὶς ἑῷος δύνει καὶ ἔστι τροπὴ τοῦ θέρους ἐπὶ τὸ ψυχρόν.

κ'. νέον ἔτος Αἰγυπτίων.

κη'. Προτρυγητὴρ ἑῷος ἐπιτέλλει καὶ Ὀιστὸς δύνει· ἐστὶ δὲ τὸ τέλος τῶν μετὰ τὴν ἐπιτολὴν τοῦ Κυνὸς ἡμερῶν μ'.

post 20 : Καρκίνῳ scr. : Λέοντι B

Aug. 13 deest in ceteris calendariis, cf. Boll-Gundel, *Myth. Lex.*, VI, p. 927 ἐπισ. cf. Rehm, *R.E. Suppl.* VII, p. 175 ss.

20 cf. *Journ. Rom. Stud.* p. 39 s.

6th. Procyon rises; the Etesian winds.

14. Procyon rises in the evening.

18th. The Dog Star rising.

19. Canis rises in the morning and the greatest disturbance of the air occurs, sometimes two days earlier.

20th. The Eagle wheels and heat occurs.

25th. The Eagle sets in the morning; the air stirs three days before.

This month falls under the star Cancer; night of 10 hours, day of 14.

August, in Greek Loos, in Egyptian Me sori.

In the Month of August

1. Hydrus sets in the evening and strong winds blow.

5. Delphinus begins to rise; the air is misty.

13. The forequarters of the Horse rise in the morning and there is a sign.

15. Lyra sets in the morning.

15th. The Lyre sets in the morning.

17. The star on the heart of Leo rises and there is a sign.

19th. The Dolphin sets in the morning, and there is a turning of summer toward cold.

20. New Year of the Egyptians.

28th. The Vintager rises in the morning and the Arrow sets; and this is the end of the 40 days after the rising of the Dog Star.

after 20: Cancer written: Leo B

Aug. 13 is missing in the other calendars, cf. Boll-Gundel, Myth. Lex., nVI, p. 927 cf. Rehra, R.E. Suppl. VII, p. 175 ff.

20 cf. *Journ. Rom. Stud.* p. 39 s.

Οὗτος ὁ μὴν κεῖται ἄστρῳ <Λέοντι> · νὺξ ὡ_ῶν ια', ἡμέρα ὡρῶν ιγ'.

Σεπτέμβριος, καθ' Ἕλληνας Γορπιαῖος, κατ' Αἰγυπτίους Θώθ.

α'. ἡ Ἀνδρομέδα ἑσπέριος ἐπιτέλλει καὶ πνεῖ νότος.

ζ'. Αἶξ ἑσπέριος ἐπιτέλλει καὶ ζέφυρος πνεῖ.

ιε'. †Στάχυς δύνει† · ὄμβροι σὺν ἀνέμοις.

κγ'. νέον ἔτος.

κε'. Ὑάδες ἄρχονται ἐπιτέλλειν καὶ γίνονται βροχαί.

Οὗτος ὁ μὴν κεῖται ἄστρῳ <Παρθένῳ> · νὺξ ὡρῶν ιβ', ἡμέρα ὡρῶν ιβ'.

Ὀκτώβριος, καθ' Ἕλληνας Ὑπερβερεταῖος, κατ' Αἰγυπτίους Φαωφί.

Μηνὶ Σεπτεμβρίῳ

ζ'. Αἶξ ἑσπέριος ἐπιτέλλει.

ιδ'. Ἀρκτοῦρος ἐπιτέλλει καὶ ἀλλοιοῖ τῇ ἑξῆς τὸν ἀέρα.

ιθ'. Στάχυς ἑῷος ἐπιτέλλει · ἀλλοιοῦται δὲ ὁ ἀὴρ πρὸ β' ἡμερῶν.

κε'. ἰσημερία φθινοπωρινή · καὶ ἔστι μεγίστη ταραχὴ τοῦ ἀέρος πρὸ γ' ἡμερῶν · διὸ παραφυλάττεσθαι χρὴ μηδὲ φλεβοτομεῖν μηδὲ καθαίρειν μηδ' ἄλλως τὸ σῶμα κινεῖν σφοδρᾷ κινήσει ἀπὸ ιε' τοῦ Σεπτεμβρίου μέχρι κδ'.

Μηνὶ Ὀκτωβρίῳ

Sept. 1 cf. Rehm, *Parapegmastud.*, p. 65, n. 91 ; p. 94
15 *Στάχυες δύνουσιν* B : *Στάχυς δύνει* M : malim *Στάχυς <ἐπιτέλλει · κβ'. Ἰχθύες> δύνουσιν* 23 cf. *Journ. Rom. Stud.*, p. 40
25 cf. M (Sept. 29) : an recte ?
Oct. *Φαούφ* B

This month is governed by the star <Leo>; the night being 11 hours, the day 13 hours.

September, among the Greeks Gorpiaios, among the Egyptians Thoth.

1. Andromeda rises in the evening and the south wind blows.

6. The Goat rises in the evening and the west wind blows.

15th. Spica sets rains with winds.

23rd. New year.

25th. The Hyades begin to rise and rains occur.

This month is placed under the star of <Virgo>; night of 12 hours, day of 12 hours.

October, according to the Greeks Hyperberetaios, according to the Egyptians Phaophi.

In the month of September

7th. The Goat rises in the evening.

14th. Arcturus rises and alters the air on the following day.

19th. Spica rises in the morning; the air changes 2 days before.

25th. Autumnal equinox — and there is the greatest disturbance of the air 3 days before; therefore one must take care neither to perform bloodletting, nor to purge, nor otherwise to move the body with vigorous movement from the 15th of September until 24th.

In the month of October

Sept. 1 cf. Rehm, *Parapegmastud.*, p. 65, n. 91; p. 94

15 Spica sets B: Spica sets M: prefer Spica «rises sets; 22nd. Pisces> set

23 cf. Journ. Rom. Stud., p. 40

25 cf. M (Sept. 29): correct?

Oct. Phaophi B

α'. Πλειάδες ἀκρόνυχοι ἐπιτέλλουσι καὶ νότος πνεῖ.

ε'. Στέφανος ἐπιτέλλει καὶ ἐπισημαίνει.

ς'. Στέφανος ἑῷος ἐπιτέλλει καί ἐστι σφοδρὰ μεταβολὴ τοῦ ἀέρος.

ζ'. Ἔριφοι ἑσπέριοι ἐπιτέλλουσιν.

ιζ'. Ὑάδες ἑσπέριοι ἐπιτέλλουσι καὶ ἱκανὴ ταραχὴ τοῦ ἀέρος γίγνεται.

ιη'. ὁ λαμπρὸς τοῦ βορείου Ἰχθύος ἐπιτέλλει καὶ νότος πνεῖ.

κγ'. ἅμα Ἡλίου ἀνατολῇ Πλειάδες δύνουσι καί ἐστι μεγίστη ταραχὴ τοῦ ἀέρος πρὸ α' ἡμέρας.

κθ'. Σκορπίος ἄρχεται ἐπιτέλλειν καὶ ποιεῖν ψύξεις.

Οὗτος ὁ μὴν κεῖται ἄστρῳ <Ζυγῷ> · νὺξ ὡρῶν ιγ', ἡμέρα ὡρῶν ια'.

Νοέμβριος, καθ' Ἕλληνας Δῖος, κατ' Αἰγυπτίους Ἀθύρ. — *Μηνὶ Νοεμβρίῳ*

α'. Λαμπτὴρ ἐπιτέλλει καὶ ποιεῖ χειμῶνα · ἀστρῷος Κύων ἐπιτέλλει καὶ ποιεῖ ἀνέμους ψυχροὺς καὶ βροχώδεις.

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1 Vergiliae alibi (cf. Rehm, p. 66, n. 114) c. Oct. 10 oriuntur 18 cf. Antioch. (Oct. 19)

Nov. 1 *A.* neque e calendariis, neque aliunde notus; idem videtur esse atque *ὁ λαμπρὸς τῶν Ὑάδων* Antiochi (Nov. 3); cf. Boll, *Sphaera*, p. 219; id. *Antike Beobachtungen farbiger Sterne*, p. 8; 156; Boll-Gundel, *Myth. Lex.*, VI, p. 941: possis igitur <ὁ> *λαμπ<ρὸς τ. Ὑ. ἀσ>τὴρ* vel, ut suadet Boer, <ὁ> *Λαμπ<αύρας ἀσ>τὴρ* (cf. *Tetrab.*, I, 9, p. 23, 14 Boll-Boer) quid sit *ἀστρῷος Κύων*, nescio; non est Sirius, qui nonnumquam *ἀστροκύων* (Boll, *Sphaera*, p. 139; 209) appellatur

1st. The Pleiades rise at dusk and the south wind blows.

5th. The Crown rises and there is a sign.

6th. The Crown rises in the east and there is a violent change of the air.

7th. The Kids set in the west.

17th. The Hyades set in the west and a considerable disturbance of the air occurs.

18th. The bright star of the northern Fish rises and the south wind blows.

23rd. At sunrise the Pleiades set and there is the greatest disturbance of the air, one day before.

29. Scorpio begins to rise and causes cold spells. This month is assigned to the constellation <Libra>; night of 13 hours, day of 21 hours.

November, among the Greeks called Dios, among the Egyptians Athyr.

In the Month of November

1st. The Bright Star rises and causes winter; the Astral Dog rises and causes cold and rainy winds.

1 The Vergiliae elsewhere (cf. Rehm, p. 66, n. 114) rise around Oct. 10
18 cf. Antioch. (Oct. 19)

Nov. 1 A. known neither from calendars nor from elsewhere; he seems to be the same as ὁ λαμπρὸς τῶν Ὑάδων of Antiochus (Nov. 3); cf. Boll, Sphaera, p. 219; id. Antike Beobachtungen farbiger Sterne, p. 8; 156; Boll-Gundel, Myth. Lex., VI, p. 941: one might therefore read <ὁ> λαμπερός τ. Υ. ἀστὴρ or, as Buer suggests, <ὁ> Λαμπ<αύρας ἀστὴρ (cf. Tetrab., I, 9, p. 23, 14 Boll-Buer) what ἀστρος Κύων is, I do not know; it is not Sirius, which is sometimes called ἀστροκύων (Boll, Sphaera, p. 139; 209)

ς'. Σκορπίος †ὑπὸ κρύψιν γίνεται † καὶ ποιεῖ βροχήν.

ι0'. Ὠρίων δύνει καὶ νότος πνεῖ.

κβ'. Ἡλιοδύσια.

κη'. Κύων δύνει καὶ γίνεται θαλάσσης ταραχή.

Οὗτος ὁ μὴν κεῖται ἄστρῳ <Σκορπίῳ> · νὺξ ὡρῶν ιδ', ἡμέρα ι'.

Δ ε κ έ μ β ρ ι ο ς, καθ' Ἕλληνας Ἀπελλαῖος, κατ' Αἰγυπτίους Χοιάκ.

α'. Ὑάδες δύνουσι · καὶ ποιεῖ χειμῶνα.

ε'. Αἶξ δύνει καὶ πνέουσιν ἄνεμοι σφοδροί.

κ'. τροπὴ χειμερινή.

κα'. Αἰγόκερως ἐπιτέλλει · θαλάσσης ταραχή.

Οὗτος ὁ μὴν κεῖται ἄστρῳ <Τοξότῃ> · νὺξ ὡρῶν ιε', ἡμέρα θ'.

ς'. Πλειάδες ἑῷαι δύνουσι καὶ ἄρχεται καθίστασθαι ὁ ἀήρ.

ιγ'. Λύρα ἑῷος ἐπιτέλλει.

κα'. Ὑάδες ἑῷαι δύνουσι καὶ ταραχή περὶ τὸν ἀέρα γίγνεται τῇ ἑξῆς.

κζ'. Ὠρίων ἐπιτέλλει καὶ Στέφανος δύνει.

Μηνὶ Λ ε κ ε μ β ρ ί ῳ

α'. Κύων ἑῷος δύνει · τετήρηται δὲ τοῖς πολλοῖς, ὡς εἴγε χειμάσειε ταύτῃ τῇ ἡμέρᾳ, ἐπιμένει ὡς ἐπίπαν ἡ ταραχὴ τοῦ ἀέρος μέχρις ἡμερῶν λζ' · εἰ δὲ εὐδιάσει, τὸ αὐτὸ συμβαίνει.

ι'. Ἔριφοι ἑῷοι δύνουσι.

κα'. Αἶξ ἑῷος δύνει, ταραχὴ δὲ γίγνεται μετὰ μίαν ἡμέραν.

κγ'. τροπαὶ χειμεριναί.

6 sic etiam M (Nov. 7), sed non recte : Antares enim oritur his diebus, non occidit 22 cf. *Journ. Rom. Stud.*, p. 40 ss. ; cave scribas *Πλειοδυσία* (*Catal.*, II, p. 214, 18)

Dec. *Ἀπήλεως* B *Χυάκ* B

6th. Scorpio goes into concealment † and causes rain.

4th. Orion sets and the south wind blows.

22nd. Sunset festival.

28th. The Dog sets and a disturbance of the sea occurs.

This month falls under the star <Scorpio>; night of 14 hours, day of 10.

December, among the Greeks Apellaios, among the Egyptians Choiak.

1st. The Hyades set; and it produces winter weather.

5th. Lix sets and strong winds blow.

20th. Winter solstice. 21st. Capricorn rises; disturbance of the sea.

This month falls under the star <Sagittarius>; night of 15 hours, day 10[1] 9′.

5th. The Pleiades set in the morning and the air begins to settle.

13th. Lyra rises in the morning.

21st. The Hyades set in the morning and disturbance of the air occurs on the following day.

27th. Orion rises and Corona sets.

In the month of December

1st. Canis Minor sets in the morning; and it has been observed by many that if it storms on this day, the disturbance of the air continues for the most part up to 37 days; and if it is fair, the same thing happens.

1. The Kids set for me.

21. Lix rises in the east and sets; disturbance occurs after one day.

23. Winter solstice.

G so also M (Nov. 7), but not correctly: for Antares rises on these days, it does not set.

22 cf. Journ. Rom. Stud., p. 40 ff.; beware write Πλειοδυσία (Catal., II, p. 211, 18)

Dec. Apellaeus II Chyak II

EXCERPTA EX CODICE 16 (CROMWELL. 12)

De mansionibus Lunae.

Ad excerpta exilia quae ediderunt Heeg, *Catal.*, V, 3, p. 90 ss. et Cumont, *Catal.*, VIII, 1, p. 217 ss. nunc primum tractatus amplior accedit mansiones duodetriginta a Luna cursu mensili visitatas totidem capitulis describens. Primum nomina earum Arabica et Graeca, sidera, fines indicat, deinde stellam (Iovis, Veneris, Martis, etc.) dominam, a qua mansio naturam (humidam an siccam, benevolam an malignam) accipit, tum praesagia secundum Indos, Dorotheum, Persas, tum horoscopum puerorum et puellarum, denique imagines mansionum (haec omnia nonnumquam mutato ordine) enumerat.

Opusculum igitur e duobus elementis constat, praesagiis totidianis et zodiaco ut ita dicam lunari (quae de his rebus in *Journ. Hell. Stud.* LXIX, 1949, p. 48 ss. exposui, hic summatim referam). Praesagia huiusmodi optime nota sunt e Lunariis Babyloniorum (cf. Langdon, *Babylonian Menologies and the Semitic Calendars*, 1934, p. 73 ss.; R. Labat, *Hémérologies et ménologies d'Assur*, 1939, p. 50 ss.), Graecorum (inde ab Hes., *Opp. et Dies* v. 767 ss. usque ad opuscula astrologica in codicibus aevi Byzantini servata, cf. *Catal.*, III, p. 32; IV, p. 142; VIII, 4, p. 105; X, p. 121; XI, 1, p. 134; XI, 2, p. 157 et quae de his dixit Cumont, *Ant. Class.*, II, 1933, p. 262 ss.). Quae tamen lunaria cum praesagia simillima continent, tum ab opusculo codicis Cromwelliani eo differunt, quod crescentem et decrescentem Lunam sequuntur, non eius coniunctionem cum sideribus. Propius mansionum doctrinam accedunt opera quae *περὶ καταρχῶν* scripta sunt: quamquam mansionum nullam mentionem faciunt, signa tamen cycli zodiaci secundum Lunae cursum dissecant et hae sectiones non nisi nomine a mansionibus differunt (cf. e.g. Maxim. *π. καταρχῶν* p. 80, 18; 82, 15; 84, 1, etc., ed. Ludwich).

Quae opusculum de fontibus doctrinae indicat, coniungenda sunt cum eis, quae aliunde innotuerunt. Opusculum enim non est plane ignotum. 1) Formam eius aliam edidit Camerarius, *Astrologica* (Norimbergae 1532), p. 31-36: *Ἡ Σελήνη τί δηλοῖ ἐφ' ἑνὶ ἑκάστῳ ζῳδίῳ τὴν πάροδον ποιουμένη*, quae nomina, imagines mansionum omittit, fontes praesagiorum non discernit, praesagia hic illic contrahit. Quibus rebus sermoneque Graeco examinatis hanc versionem non ex ampliore codicis Cromwelliani pendere sed et hanc et illam diversas versiones eiusdem fontis Arabici esse mihi persuasi. 2) Tertia versio, quae est Latina, repperitur in opere auctoris Arabici, Albohazen Haly filii Abenragel, quod inscribitur « *De iudiciis astrorum libri octo* »

EXCERPTS FROM CODEX 16 (CROMWELL. 12)

On the Mansions of the Moon.

To the meager excerpts published by Heeg, Catal., V, 3, p. 90 ff. and Cumont, Catal., VIII, 1, p. 217 ff., there now for the first time joins a more extensive treatise describing in as many chapters the twenty-eight mansions visited by the Moon in its monthly course. It first indicates their Arabic and Greek names, the stars, and their boundaries; then the ruling star (of Jupiter, Venus, Mars, etc.) from which the mansion receives its nature (whether moist or dry, benevolent or malevolent); then the predictions according to the Indians, Dorotheus, and the Persians; then the horoscope of boys and girls; and finally the images of the mansions (all of these sometimes in altered order) are enumerated.

The opusculum therefore consists of two elements, daily omens and the lunar zodiac, so to speak (which matters I set forth in Journ. Hell. Stud. LXIX, 1949, p. 48 ff., and which I shall summarize here). Omens of this kind are best known from the Lunaries of the Babylonians (cf. Langdon, Babylonian Menologies and the Semitic Calendars, 1934, p. 73 ff.; R. Labat, Hémérologies et ménologies d'Assur, 1939, p. 50 ff.), of the Greeks (from Hes., Opp. et Dies v. 767 ff. down to the astrological opuscula preserved in codices of the Byzantine age, cf. Catal., III, p. 32; IV, p. 142; VIII, 4, p. 105; X, p. 121; XI, 1, p. 134; XI, 2, p. 157, and what Cumont said about these in Ant. Class., II, 1933, p. 262 ff.). These lunaries, however, while containing very similar omens, differ from the opusculum of the Cromwellian codex in that they follow the waxing and waning Moon, not its conjunction with the stars. Closer to the doctrine of the mansions are the works written for the king xatago: although they make no mention of the mansions, they nevertheless divide the signs of the zodiac according to the course of the Moon, and these divisions differ from the mansions in name only (cf. e.g. Maxim. π. xatagzāv p. 80, 18; 82, 15; 84, 1, etc., ed. Ludwich).

What the opusculum indicates concerning the sources of its doctrine must be combined with what has become known from other sources. For the opusculum is not entirely unknown. 1) Another form of it was published by Camerarius, Astrologica (Norimbergae 1532), p. 31–36: Η Σελήνη τί δηλοῖ ἐφ' ἑνὶ ἑκάστῳ ζωδίῳ τὴν πάροδον ποιουμένη, which omits the names and images of the mansions, does not distinguish the sources of the omens, and here and there condenses the omens. Having examined these matters and the Greek style, I have persuaded myself that this version does not depend on the fuller text of the Cromwellian codex, but that both this version and that one are different versions of the same Arabic source. 2) A third version, which is in Latin, is found in the work of an Arabic author, Albohazen Haly filius Abenragel, which is entitled "De iudiciis astrorum libri octo."

(ed. a. 1485; 1501; 1551; 1571), ubi l. VII, c. 101 « *de electionibus secundum motum lunae per mansiones* » cum opusculo nostro magnam partem conspirat, omittit tamen horoscopos, praesagia Persarum, descriptiones imaginum, atque praesagia hic breviora illic ampliora quam Cromwellianus continet. Hic textus Latinus, ut vidit V. Stegemann, *Beiträge zur Geschichte der Astrologie*, I, 1935, p. 10 ss. (cf. etiam Bidez-Cumont, *Les Mages hellénisés*, II, p. 233 s.) a. 1256 e lingua Castiliana versus est, atque forma Castiliana ex opere Arabico illius Abenragel pendet, qui saeculo XI floruit et cuius codices nonnulli exstant, e.g. Mus. Brit. Add. 23399. Quae cum ita sint, archetypus codicis Cromwelliani codex Arabicus simillimus, illuminatus tamen (cf. quae supra de imaginibus dixi) erat.

Haec textus historia opusculo ipso et confirmatur et suppletur. Confirmatur enim nominibus mansionum Arabicis servatis et suppletur fontibus antiquioribus commemoratis (vide supra). Verisimile tamen non est Abenragel ipsum hos fontes omnes adiisse, sed Arabes textum a Persis, Persas ab Indis, Indos a Graecis, i.e. a Dorotheo Sidonio, recepisse et auxisse. Quod si verum est, codex Cromwellianus doctrinam Graecam saeculi p. Chr. n. primi, sed varie auctam et depravatam nobis tradidit. Dorotheus ipse auctor est probabilissimus, cum sit auctor principalis doctrinae de electionibus (περὶ καταρχῶν), quam cum doctrina mansionum cohaerere iam supra vidimus. Sed cum alia et firmiora vestigia apud Graecos non exstent et nomen Dorothei medio aevo saepe sine auctoritate laudatum sit, origo Graeca doctrinae teste solo Cromwelliano non est confirmata (cf. Cumont, *Catal.*, VIII, 1, p. 217) : i.e. dubitari licet, utrum Indi, Persae, Arabes doctrinam a Graecis, an a Babyloniis acceperint.

Attamen Graecos mansiones novisse his rationibus nisus affirmaverim : 1) Sectiones caelestes, quibus Dorotheus, Maximus, alii in operibus περὶ καταρχῶν usi sunt, ut supra vidimus, non signis sed mansionibus respondent, etiamsi nomina ipsa commemorata non sunt. 2) Nomina mansionum Coptica, quae Athanasius Kircher, *Lingua Aegyptiaca restituta*, 1634, p. 50 ss. ; 560 ss. ; id., *Œdipus Aegyptiacus*, 1653, II, 2, p. 241 ss. e « *Scala Magna* » codicis Vaticani Copticí 71 publici iuris fecit, origine sunt Graeca (exceptis tribus quae sunt vere Coptica), nusquam Arabica. Cum tamen lingua Coptica inde a saeculo p. Chr. n. septimo a dominis Aegypti Arabicis supprimebatur, Aegyptios nomina a Graecis ante hoc tempus, et non a Graecis aevi Byzantini, recepisse necesse est. 3) In Pap. Mus. Brit. 121 (saec. p. Chr. n. IV), 780 ss. (= *P.G.M.* II, p. 34 Preisendanz ; cf. Reitzenstein, *Poimandres*, p. 262 ss.) Luna invocatur, ut magicae cuidam actioni adsit ; invocatur inter alia cum suis animalibus imaginibus duodetriginta (bos, vultur, taurus, scarabaeus, accipiter, cancer, canis, etc.), quae symbola cotidiana Lunae erant, ut docet fragmentum Lunarii Orphici (frg. 273 K.) symbolum primi diei, unicornem, commemorans. Quae imagines quodam modo ex Aegypto usque ad Sinarum regiones pervenerunt et in astrologia Sinica cum

(ed. a. 1485; 1501; 1551; 1571), where bk. VII, c. 101 "de electionibus secundum motum lunae per mansiones" largely agrees with our little work, yet omits the horoscopes, the presages of the Persians, the descriptions of images, and contains presages here briefer and there more extensive than the Cromwellian codex. This Latin text, as V. Stegemann observed, Beiträge zur Geschichte der Astrologie, I, 1935, p. 10 ff. (cf. also Bidez-Cumont, Les Mages hellénisés, II, p. 233 f.) was translated in a. 1256 from the Castilian language, and the Castilian form depends on the Arabic work of that Abenragel, who flourished in the eleventh century and of whose codices several survive, e.g. Mus. Brit. Add. 23399. This being so, the archetype of the Cromwellian codex was a very similar Arabic codex, yet illustrated (cf. what I said above about the images).

This textual history is both confirmed and supplemented by the little work itself. It is confirmed by the preservation of the Arabic names of the mansions, and supplemented by the mention of older sources (see above). It is not probable, however, that Abenragel himself consulted all these sources, but rather that the Arabs received and augmented the text from the Persians, the Persians from the Indians, and the Indians from the Greeks, i.e. from Dorotheus of Sidon. If this is true, the Cromwellian codex has transmitted to us Greek doctrine of the first century A.D., though variously augmented and corrupted. Dorotheus himself is the most probable author, since he is the principal author of the doctrine of elections (περὶ καταρχῶν), which we have already seen above to be connected with the doctrine of the mansions. But since no other and more solid traces survive among the Greeks and the name of Dorotheus was frequently cited in the Middle Ages without authority, the Greek origin of the doctrine is not confirmed by the Cromwellian codex alone (cf. Cumont, Catal., VIII, 1, p. 217): that is, one may doubt whether the Indians, Persians, and Arabs received the doctrine from the Greeks or from the Babylonians.

Nevertheless, I would affirm, based on these arguments, that the Greeks knew the lunar mansions: 1) The celestial sections used by Dorotheus, Maximus, and others in their works on πεπλανημένων, as we saw above, correspond not to signs but to mansions, even if the names themselves are not mentioned. 2) The Coptic names of the mansions, which Athanasius Kircher published in Lingua Aegyptiaca restituta, 1634, p. 50 ff.; 560 ff.; id., Oedipus Aegyptiacus, 1653, II, 2, p. 241 ff., from the "Scala Magna" of Codex Vaticanus Copticus 71, are Greek in origin (with the exception of three which are genuinely Coptic), and nowhere Arabic. Since, however, the Coptic language was suppressed from the seventh century A.D. onward by the Arabic rulers of Egypt, it follows that the Egyptians must have received the names from the Greeks before this time, and not from the Greeks of the Byzantine era. 3) In Pap. Mus. Brit. 121 (4th century A.D.), 780 ff. (= P.G.M. II, p. 34 Preisendanz; cf. Reitzenstein, Poimandres, p. 262 ff.), the Moon is invoked to be present at a certain magical act; she is invoked, among other things, with her thirty-two animal images (ox, vulture, bull, scarab, hawk, crab, dog, etc.), which were the daily symbols of the Moon, as is shown by the fragment of the Orphic Lunarium (frg. 273 K.) the symbol of the first day, the unicorn,

commemorans. Which images in a certain way from Egypt
up to the regions of China had spread and in Chinese astrology with

mansionibus coniunctae erant (cf. Boll, *Der ostasiatische Tierzyklus im Hellenismus, T'oung Pao*, XIII, 1912, p. 699 ss.).

Sed mansiones non a Graecis primum excogitatas esse inde colligitur, quod Indi aevi Vedici eis iam usi sunt (cf. G. Thibaut, *Astronomie, Astrologie u. Mathematik* [Grundriss d. indo-arischen Philologie, III, 9, 1899], p. 12 s.; Macdonell-Keith, *Vedic Index* I, p. 409 ss.); quamobrem et Indi et Graeci doctrinam a Babylonia sumpsisse videntur. Vestigia tamen Babylonica mansionum exstant nulla nisi Lunaria (cf. Langdon, *l.c.*; R. Labat, *l.c.*) atque inscriptio Babylonica Musei Britannici 86378, saeculi a. Chr. n. VI (cf. Bezold, *Zenit- u. Aequatorialgestirne am babylonischen Fixsternhimmel, Sitz.-Ber. Heidelberg*, 1913, 11. *Abh.*, p. 36 s.; 57; Weidner, *Amer. Journ. Sem. Lang.* XL, 1923, p. 192; id. *Arch. f. Orientforsch.* VII, 1931-32, p. 174; Albright-Dumont, *Journ. Amer. Or. Soc.*, LIV, 1934, p. 125), ubi sidera septemdecim, quae luna cursu mensili visitat, enumerantur: recte enim viri docti coniecerunt inscriptionem partim doctrinam mansionum veterum, partim cycli novi zodiaci servare.

Restat ut de mansionum memoria quaedam addam. Apud Arabes eminet Albiruni, *Chronology of the Ancient Nations*, ed. E. Sachau, 1879, p. 343 ss.; opuscula quae in codicibus Latinis latent primus collegit Steinschneider, *Zeitschr. d. Deutschen Morgenländ. Ges.* XVIII, 1864, p. 118 ss.; cf. nunc Thorndike, *History of Ancient Magic*, I, p. 693 s.; 712 ss. etc.; nomina et doctrinam examinaverunt Ideler, *Untersuchungen über den Ursprung u. d. Bedeutung der Sternnamen* 1809, p. 286 ss.; Ginzel, *Klio*, I, 1901, p. 20 ss.; id. *Chronologie*, I, p. 70 ss.; Nallino, *Raccolta di scritti*, V, 1944, p. 175 ss.; Stegemann, *Handwörterb. d. deutschen Aberglaubens*, VII, p. 49 ss. De mansionibus veteribus Indorum egerunt A. Weber, *Die vedischen Nachrichten von den naxatra, Abh. Akad. Berlin*, 1860, p. 283 ss.; 1861, p. 267 ss.; Thibaut, l. c.; Macdonell-Keith, l. c.; de doctrina eorum recentiore, quam saeculo p.Chr. sexto exposuit Varāha-Mihira, cf. H. Kern, *Verspreide Geschriften*, I, p. 99 ss.; II, p. 135 ss. Mansiones apud Persas enumerantur in Bundahesh c. 2 (cf. ed. Justi; Windischmann, *Zoroastr. Stud.* p. 59; Henning, *Journ. Royal Asiat. Soc.* 1942, p. 242 ss.); apud Sinas cf. Schlegel, *Uranographie chinoise* 1875, p. 583. Imagines mansionum exstant in cod. Urbinat. lat. 1384, saec. xv (cf. Stornajolo, *Codd. Urbin. lat.* III, p. 297 s.), in cod. Guelferbyt. 29. 14 Aug. 40, saec. xv (cf. A. Hauber, *Planetenkinderbilder u. Sternbilder* 1916, p. 77 s.), Indicae apud W. Kirfel, *Religion der Jaina's* (Haas, *Bilderatlas d. Religionsgesch.*, fasc. XII, 1928), fig. 19; Sinae apud Boll, *l.c.* fig. IV; sed imagines plurimae in codicibus Arabicis adhuc latent.

Textus qui sequitur solo Cromwelliano (C) nititur; versiones tamen et a Camerario editam (= K) et Latinam operis Abenragelis (= A) laudavi ubicumque correctiorem, rarius ubi ampliorem, textum praebent; mansionum nomina Arabica nusquam fere mutavi, addidi tamen in apparatu critico nomina ab Albiruni accepta (= B).

the mansions were connected (cf. Boll, Der ostasiatische Tierzyklus im Hellenismus, T'oung Pao, XIII, 1912, p. 699 ss.).

But that the mansions were not first devised by the Greeks is inferred from the fact that the Indians of the Vedic age already used them (cf. G. Thibaut, Astronomie, Astrologie u. Mathematik [Grundriss d. indo-arischen Philologie, III, 9, 1899], p. 12 s.; Macdonell-Keith, Vedic Index I, p. 409 ss.): wherefore both the Indians and the Greeks appear to have taken the doctrine from Babylonia. Yet no Babylonian traces of the mansions survive except the Lunaria (cf. Langdon, l.c.; R. Labat, l.c.) and the Babylonian inscription of the British Museum 86378, of the sixth century B.C. (cf. Bezold, Zenit- u. Aequatorialgestirne am babylonischen Firsternhimmel, Sitz.-Ber. Heidelberg, 1913, 11. Abh., p. 36 s.; 57; Weidner, Amer. Journ. Sem. Lang. XL, 1923, p. 192; id. Arch. f. Orientforsch. VII, 1931-32, p. 174; Albright-Dumont, Journ. Amer. Or. Soc., LIV, 1934, p. 125), where seventeen stars, which the moon visits in its monthly course, are enumerated — for scholars have rightly conjectured that the inscription preserves in part the doctrine of the ancient mansions, and in part that of the new zodiacal cycle.

It remains to add some notes on the memory of the mansions. Among the Arabs, Albiruni stands out: Chronology of the Ancient Nations, ed. E. Sachau, 1879, p. 343 ff.; the opuscules lying hidden in Latin codices were first collected by Steinschneider, Zeitschr. d. Deutschen Morgenländ. Ges. XVIII, 1864, p. 118 ff.; cf. now Thorndike, History of Ancient Magic, I, p. 693 f.; 712 ff. etc.; the names and doctrine were examined by Ideler, Untersuchungen über den Ursprung u. d. Bedeutung der Sternnamen 1809, p. 286 ff.; Ginzel, Klio, I, 1901, p. 20 ff.; id. Chronologie, I, p. 70 ff.; Nallino, Raccolta di scritti, V, 1944, p. 175 ff.; Stegemann, Handwörterb. d. deutschen Aberglaubens, VII, p. 49 ff. On the mansions of the ancient Indians, A. Weber wrote, Die vedischen Nachrichten von den nazalra, Abh. Akad. Berlin, 1860, p. 283 ff.; 1861, p. 267 ff.; Thibaut, l. c.; Macdonell-Keith, l. c.; on their more recent doctrine, which Varāha-Mihira set forth in the sixth century A.D., cf. H. Kern, Verspreide Geschriften, I, p. 99 ff.; II, p. 135 ff. The mansions among the Persians are enumerated in Bundahesh c. 2 (cf. ed. Justi; Windischmann, Zoroastr. Stud. p. 59; Henning, Journ. Royal Asiat. Soc. 1942, p. 242 ff.); among the Chinese cf.Schlegel, Uranographie chinoise 1875, p. 583. Images of the mansions survive in cod. Urbinat. lat. 1384, 15th century (cf. Stornajolo, Codd. Urbin. lat. III, p. 297 f.), in cod. Guelferbyt. 29. 14 Aug. 40, 15th century (cf. A. Hauber, Planetenkinderbilder u. Sternbilder 1916, p. 77 f.), Indian ones in W. Kirfel, Religion der Jaina's (Haas, Bilderatlas d. Religionsgesch., fasc. XII, 1928), fig. 19; Chinese ones in Boll, l. c. fig. IV; but the majority of images still lie hidden in Arabic codices.

The text that follows relies solely on the Cromwellian manuscript (C); however, I have also cited the edition published by Camerarius (= K) and the Latin version of the work of Abenragel (= A) wherever they provide a more correct, and less often a more complete, text; I have almost never altered the Arabic names of the mansions, but I have added in the critical apparatus the names received from Albiruni (= B).

P. 402. *Αἱ εἴκοσι ὀκτὼ μοναὶ τῆς Σελήνης ἔχουσι οὕτως.*

Ἡ πρώτη μονὴ καλεῖται Σουρτάιν <ἤτοι τὰ κεράτια τοῦ Κριοῦ> · ἐστὶ δὲ τοῦ Λιός, ἀπὸ τῆς πρώτης μοίρας τοῦ Κριοῦ μέχρι τῆς ιβ' αὐτοῦ καὶ λεπτῶν ια' κς''. Λέγουσιν οἱ Ἰνδοί· ὅτε ὑπάρχει ἡ Σελήνη εἰς τὴν τοιαύτην μοῖραν, ποτὸν πίνειν ἀγαθόν, ἄλογα καβαλλικευόμενα χλοάζειν καὶ γυμνάζειν καὶ ἐξωνεῖσθαι καὶ ταξιδεύειν · τὸ μέντοι τέλος τῆς πρώτης ἡμέρας τῆς εἰς τὴν τοιαύτην μοῖραν εἰσόδου τῆς Σελήνης λέγουσιν εἶναι κακόν. Ὁ δὲ Λωρόθεος λέγει ἐναντίον εἶναι εἰς συνάλλαγμα γαμικόν, ἀλλὰ καὶ τὸ ὅλον ζῴδιον τοῦ Κριοῦ · ἐναντίον δὲ καὶ εἰς ἀγορὰν δούλων · ὕποπτοι γάρ εἰσιν εἰς φυγήν. καλὸν δὲ εἰς τὸ διὰ θαλάσσης ταξιδεύειν · καλῶς γάρ, φησί, πλεῖ · κοινωνίαν δὲ ποιεῖν οὐκ ἀγαθόν. Οἱ Πέρσαι λέγουσιν · ἀγαθὸν ἅρματα εὐθειάζειν καὶ δένδρα φυτεύειν, ὄνυχάς τε καὶ τρίχας κόπτειν καὶ συγκοπὴν ἱματίων καινῶν καὶ φορεῖν αὐτὰ καὶ ἄλογα γυμνάζειν · οὐκ ἀγαθὸν δὲ ἀγοράζειν δούλους ἢ κοινωνίαν ποιεῖν. ἐν τῇ τοιαύτῃ γὰρ μονῇ δύο εἰσὶ ἀστέρες εἰς τὸ β' τοῦ Κριοῦ κεράτιον. ἐστὶ δὲ ἡ μονὴ πυρώδης καὶ κακοποιός. καὶ ἐὰν γενέθλιον ἐν αὐτῇ γένηται, ἐπὶ μὲν ἀρρενικῶν κακὸν καὶ πόρνον σημαίνει καὶ ἀκατάσχετον κατὰ τὸν βίον καὶ ἐπίψογα τὰ ἔργα αὐτοῦ · εἰ δὲ θηλυκόν, μυστικοπορνείας ἐργαζόμενον · οἱ δὲ ἄνδρες ἐπιθυμηταὶ αὐτῆς εἰσιν, αὐτῆς τοῦτο μὴ ἀπ γορευούσης, ἀλλὰ καὶ σπουδαζούσης. Ἡ Ἱστορία αὐτῆς · δύο γυναῖκες πρὸς ἀλλήλας νεύουσαι, κεκοσμημέναι στολῇ · τὰ ἱμάτια αὐτῶν κόκκινα μέχρι τῆς ζώνης, τὰ δὲ λοιπὰ βένετα.

Ἡ δευτέρα μονὴ λέγεται <Πουτάιν ἤγουν> κοιλία <τοῦ Κριοῦ> · ἐστὶ δὲ τῆς Ἀφροδίτης, ἀπὸ τῆς ιβ' μοίρας καὶ λεπτῶν ια' κς'' μέχρι κε' μοίρας τοῦ αὐτοῦ ζῳδίου καὶ λεπτῶν μβ' ιβ''. ταύτην τὴν μονὴν πυρώδη καὶ ξηρὰν καὶ ἀγαθοποιόν φασιν. ἐὰν οὖν τῆς Σελήνης οὔσης ἐν αὐτῇ ἀρρενικὸν γενέθλιον γένηται, ἀγαθὸν καὶ ἐνάρετον καὶ μυστηρίων φύλακα καὶ ἐπαινετὸν σημαίνει καὶ εὐζώιαν ἔχοντα, ἐχθροὺς δὲ ἔχειν πολλούς. εἰ δὲ θηλυκόν, ἀναίσχυντον καὶ κακὴν καὶ μαινομένην ὑπὸ τῶν ἀνδρῶν

3 *Alsharatân* et *Alnath* B : *Ilnath* A supplevi, cf. 18 7 *καββαλοκ.* C *χλοίζ.* C 20 *πόρνον* K : *-ην* C 22 *ἐπιθυμητοὶ* C : corr. Delatte 27 supplevi : *Albulain* B : *Albethain* A *κοιλοία* C 34 *ὑπό* Delatte : *ἀπό* C

P. 402. The twenty-eight mansions of the Moon

are as follows. are as follows.

The first mansion is called Surtain, that is, the horns of Aries; it belongs to Leo, from the first degree of Aries up to its 12th degree and 11 minutes 26 seconds. The Indians say: when the Moon is in such a degree, it is good to drink a beverage, to exercise and train horses that are being ridden, to purchase them, and to travel; however, they say that the end of the first day of the Moon's entry into such a degree is bad. Dorotheus says it is unfavorable for a marriage contract, and likewise for the whole sign of Aries; it is also unfavorable for the purchase of slaves, for they are suspected of running away. But it is good for traveling by sea, for, he says, the sailing goes well; but forming a partnership is not good. The Persians say: it is good to straighten chariots and to plant trees, to cut nails and hair, to cut new garments and wear them, and to exercise horses; but it is not good to buy slaves or to form a partnership. For in this mansion there are two stars at the second horn of Aries. The mansion is fiery and malefic.And if a nativity occurs in it, in the case of males it signifies evil, lewdness, an unrestrained life, and his deeds are blameworthy; but if it is a female, she practices secret fornication; and men desire her, she not forbidding this but even encouraging it. Its image: two women leaning toward each other, adorned with a robe; their garments are red down to the waist, and the rest blue.

The second mansion is called <Putain, that is,> the belly <of Aries>; it belongs to Venus, from the 12th degree and 11 minutes 26 seconds up to the 25th degree of the same sign and 42 minutes 12 seconds. They say this mansion is fiery and dry and benefic. If therefore the Moon being in it a male nativity occurs, it signifies good and virtuous and a keeper of mysteries and praiseworthy and having a good life, but having many enemies. If however female, shameless and wicked and driven mad by men.

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3 Alsharatân et AlnathB : Ilnath & supplemented, cf. 18 7 λοκ. Εχλοίς. C 20 πόρνον K : -ην C havva-n22 desired C :n corr. Delatte 27 supplemented: Albutain B : Albethain A abdomen C

34 ὑπὸ Delatte : ἀπὸ C

σημαίνει. Οἱ Ἰνδοὶ λέγουσιν· ὅταν ἡ Σελήνη [εἰς] τὴν τοιαύτην μονὴν καταλάβῃ, σπείρειν ἀγαθὸν καὶ φυτεύειν ἀμπελῶνας καὶ κάστρα κτίζειν. Δωρόθεος δέ φησιν· ἐναντία εἰς συναλλάγματα καὶ ἀγορὰν δούλων. εἰ δὲ καὶ ἄνθρωπος κατασχεθῇ ἐν αὐτῇ
5 οὔσης τῇ μονῇ, ἰσχυρὰ καὶ χρόνιος γίνεται ἡ φυλακή. ἀγαθὸν δὲ διὰ θαλάσσης ἀποδημεῖν. Οἱ Πέρσαι φασίν· ἀγαθὸν ἅρματα εὐθειάζειν, οὐκ ἀγαθὸν δὲ πόμα πίνειν. ἐν ταύτῃ τῇ μονῇ τρεῖς ἀστέρες εἰσὶ μικροὶ ἐν τῇ κοιλίᾳ τοῦ Κριοῦ. Ἡ δὲ ἱστορία· γυνὴ γυμνὴ μέχρι τοῦ ὀμφαλοῦ μετὰ στέμματος, κατέ-
10 χουσα ἐν ταῖς χερσὶν αὐτῆς μῆλα χρυσᾶ· ὑποκάτωθεν δὲ τοῦ ὀμφαλοῦ τροχοὶ βένετοι δύο ἔχοντες τὸν ῥυμίον, ἔνθεν κἀκεῖθεν τῶν τροχῶν κοκκινόχρυσον, οἱ δὲ τροχοὶ ἡνωμένοι.

Ἡ τρίτη μονὴ λέγεται Θοροία ἤτοι τὸ ἕξαστρον· τοῦ Ἄρεως ἐστίν, ἀπὸ τῆς κε' τοῦ Κριοῦ μοίρας λεπτῶν μβ' ιβ'', μέχρι τῆς η'
15 μοίρας Ταύρου καὶ λεπτῶν λδ' β''. Οἱ Ἰνδοὶ λέγουσιν, ὅτι, ὅταν ἡ Σελήνη καταλάβῃ τὴν τοιαύτην μονήν, ἐπιτίθεσθαι ἐχθροῖς ἀγαθόν, ταξιδεύειν μέσον. Ὁ Δωρόθεος λέγει· ἐναντίον ἐστὶ συναλλάσσειν γαμόν· ἀγαθὸν δὲ ἵππους ἐξωνεῖσθαι καὶ ῥοίζειν αὐτούς· οὐκ ἀγαθὸν δὲ πλέειν, δηλοῖ γὰρ εἶναι δυσχερῆ
20 τὸν πλοῦν καὶ κυματώδη· ἀλλὰ καὶ τὸ κοινωνίαν ποιεῖν, ταραχαὶ γὰρ μέσον τῶν κοινωνούντων γενήσονται. αἰχμαλώτοις καὶ φυλακιστοῖς ἀργεῖν τὴν ἐλευθερίαν φησίν. ἐὰν δὲ προφάσει χρημάτων τὸν φυλακιστὸν κατάσχωσιν καὶ τῶν χρημάτων καταβαλλομένων, οὐκ ἐλευθεριάσουσιν. ἀγαθὸν δὲ εἰς τὰ ἔργα τοῦ πυρὸς καὶ εἰς
25 τὸ κυνηγετεῖν διὰ πάρδων καὶ σκυλίων· καὶ εἰς τὸ ποιεῖν διαδόσεις ψυχικάς· βόας δὲ καὶ πρόβατα καὶ δούλους ἐξωνεῖσθαι οὐκ ἀγαθόν, ὥσπερ οὐδὲ σπείρειν οὐδὲ δένδρα φυτεύειν οὐδὲ καινούργια φορεῖν. αὕτη δὲ ἡ μονὴ ἀγαθή ἐστιν, ἐπεὶ συγκιρνᾶται διὰ θερμότητος καὶ ψυχρότητος. καὶ τὰ γενέθλια ἐν αὐτῇ οὔσης τῆς
30 Σελήνης ἀγαθὰ καὶ εὐτυχῆ καὶ χρήσιμα καὶ καλοθελῆ σημαίνει, πλὴν οὐ βίου ὑψηλοῦ, ἀλλὰ πενιχροῦ. Ἡ ἱστορία· γυνὴ ἐστολισμένη πρασινοφόρον μέχρι τοῦ ὀμφαλοῦ, τὰ ἱμάτια ταύτης κόκκινα· γυμναῖς χερσὶ μέχρι τοῦ ὄγκωνος μῆλα κατέχουσα.

Ἡ τετάρτη μονὴ λέγεται Παρᾶν ἤγουν ὁ λαμπρὸς τῶν Ὑάδων·
35 καί ἐστι τῆς Ἀφροδίτης, ἀπὸ τῆς η' μοίρας τοῦ Ταύρου καὶ

1 εἰς C : seclusi · 2 σπέρειν C (et sic semper) 11 ῥυμ.] (= temo) Delatte : ῥιμμιόν C 13 *Althurayyā* et *Alnafm* B : *Athoraie* A 21 φυλακίταις C : corr. Delatte 23 φυλακίτην C : corr. Delatte 29 praesagia Persarum omissa sunt 32 τούτης C 34 *Aldabaran* et *Alfanik* B : *Ad dauennam* A

signifies. The Indians say: when the Moon occupies such a mansion, it is good to sow, to plant vineyards, and to found fortresses. Dorotheus says: it is contrary for transactions and the purchase of slaves. And if a man is detained during it while the Moon is in this mansion, the imprisonment becomes strong and long-lasting. It is good to travel by sea. The Persians say: it is good to repair chariots, but it is not good to drink a potion. In this mansion there are three small stars in the belly of Aries. The image is a naked woman down to the navel wearing a crown, holding golden apples in her hands; below the navel are two blue wheels bearing the pole, on either side of the wheels crimson-gold, and the wheels are joined together.

The third mansion is called Thoroia, that is, the six-star cluster; it belongs to Mars, from the 25th degree 42 minutes 12 seconds of Aries to the 8th degree 34 minutes 2 seconds of Taurus. The Indians say that when the Moon occupies such a mansion, it is good to attack enemies; traveling is middling. Dorotheus says: it is contrary for concluding a marriage; but it is good to purchase horses and to train them; it is not good to sail, for it indicates that the voyage will be difficult and stormy; likewise it is not good to form a partnership, for disturbances will arise among those who are partners. He says that for captives and prisoners freedom is delayed. And if they detain a prisoner on account of money, even when the money is paid, they will not be freed. It is good for works of fire and for hunting with leopards and dogs; and for making charitable distributions of alms; but it is not good to purchase oxen, sheep, and slaves, nor likewise to sow, nor to plant trees, nor to wear new garments. This mansion is good, since it is blended through heat and cold. And nativities with the Moon in it signify good, fortunate, useful, and well-disposed outcomes, except not of a high livelihood, but of a modest one. The image: a woman dressed in green garments down to the navel, her clothes red; with bare arms up to the elbow, holding apples. The fourth mansion is called Paran, that is, the bright one of the Hyades; and it belongs to Venus, from the 8th degree of Taurus and

1 εἰς (: secluded 2 C seeds (et sic semper) 11 rooms]
(= temo) Delatte : vimion C 13 *Althurayyā* et *Alnafm* B : *Atho-*
Rye A 21 φυλακίταις C: corr. Delatte 23 φυλακίτην C: corr.n29 the predictions of
Delatte the Persians have been omitted 32 of this C
34 Al-Dabra et Al-Fanik B: Add Donum A

λεπτῶν λδ' β'' ἄχρι τῆς κα' μοίρας τοῦ αὐτοῦ καὶ λεπτῶν κε' δ''. αὕτη ἡ μονὴ γαιώδης, ξηρά, κακοποιός. τὸ ἀρρενικὸν γενέθλιον ἐν αὐτῇ κακοθελὲς καὶ ταραχῶδες σημαίνει καὶ ληστήν· τὸ δὲ θῆλυ, πορνικὸν καὶ ἀναίσχυντον καὶ μαινόμενον ὑπὸ τῶν ἀνδρῶν· ἀστέργως δὲ καὶ αὐτὰ μετ' αὐτῶν. <Οἱ Ἰνδοὶ λέγουσιν·> σπείρειν ἀγαθὸν καὶ στολίζεσθαι γυναῖκα, ἀγαθὸν ἱμάτια καινὰ φορεῖν, κάστρα κτίζειν καὶ ταξιδεύειν, ἄνευ μέντοι τῆς ἀρχῆς τῆς πρώτης ἡμέρας καὶ τοῦ τέλους αὐτῆς. Δωρόθεος λέγει, ὅτι οὐκ ἀγαθὸν γαμὸν ποιεῖν· καὶ ἐὰν γένηται, πόρνη ἡ γυνὴ ἔσται. ἀγαθὸν δούλους ἐξωνεῖσθαι· πιστοὺς γὰρ καὶ ταπεινοὺς καὶ ἀγαθῆς ψυχῆς ὄντας σημαίνει. καὶ κτίσιν ποιεῖν ἀγαθὸν καὶ τετράποδα ἐξωνεῖσθαι, ἀλλὰ μὴ ἀγύμνια. οὐκ ἀγαθὸν δὲ ταξιδεύειν διὰ θαλάσσης· ἐπικίνδυνον γάρ. κοινωνίαν ποιεῖν <...> εἴ τις δὲ αἰχμαλωτισθῇ ἢ φυλακισθῇ, ἀργήσει ἐν τῇ αἰχμαλωσίᾳ ἢ τῇ φυλακῇ καὶ μόλις διὰ χρημάτων ἐλευθερωθήσεται. ὁ αὐτός φησι· καλὸν εἰς πάντα ἄνευ γάμου. Οἱ Πέρσαι <λέγουσιν>· ἐπαινετόν ἐστιν εἰς τὸ ποιῆσαι στολὴν πλὴν γάμον καὶ πλόον. ἐν αὐτῇ τῇ μονῇ εἰς ἐστι λαμπρὸς ἀστὴρ εἰς τὸν ὀφθαλμὸν τοῦ Ταύρου. Ἡ ἱστορία τῆς αὐτῆς μονῆς· ἔλαφοι δύο ἀλλήλων ἀπόστροφοι, ἐστραμμένας τὰς κεφαλὰς ὡς ὁρᾶν ἀλλήλους.

Ἡ πέμπτη μονὴ καλεῖται Ἄκγα ἤτοι ἀκρίς· ἐστὶ δὲ αὕτη τῆς Σελήνης, ἀπὸ τῆς κα' μοίρας τοῦ Ταύρου καὶ λεπτῶν κε' δ'' ἄχρι τῆς δ' μοίρας τῶν Διδύμων καὶ λεπτῶν ιζ' ι''. αὕτη ἡ μονὴ πυρώδης καὶ ξηρά, ἀγαθοποιὸς καὶ κακοποιὸς ἤτοι μέση. καὶ τὸ ἀρρενικὸν γενέθλιον ἐν αὐτῇ ψεκτόν, τὸ θῆλυ ἐπαινετὸν καὶ ἥσυχον καὶ βίου πενιχροῦ καὶ ἀπὸ τῶν ἀνδρῶν ἔχει τιμήν. Οἱ Ἰνδοὶ λέγουσιν, ὅτι τῆς Σελήνης οὔσης ἐν ταύτῃ καλὸν δίδοσθαι παῖδας εἰς τὸ μανθάνειν καὶ ἰατρείας ἀπάρχεσθαι καὶ ταξιδεύειν, ἄνευ μέντοι τῆς ἀρχῆς τῆς ἡμέρας. Δωρόθεος λέγει· καλὸν ἵππους ἐξωνεῖσθαι· ἔσονται γὰρ ἥμεροι καὶ καλοί· ἀγαθὸν δὲ κτίζειν καὶ πλέειν καὶ κοινωνίας ποιεῖν· εἴ τις μὲν ἀποκλεισθῇ, ἀργήσει μέν, ἀλλὰ ἀπολυθήσεται. καλὸν κόπτειν τρίχας καὶ ὄνυχας καὶ καλλωπίζεσθαι καὶ δούλους ἐξωνεῖσθαι.

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3 κακοθελῆ κ. ταραχώδη C : -ες K 5 suppl. A 6 καινὰ Boer : καὶ C 12 ἀγ. vix sanum 13 lacunam indicavi : *et societas in ea est mala et maxime cum potentiori eo quia non separabitur ab eo nisi cum labore ac poena* A 16 εἰς scripsi : εἰσι C supplevi 17 ποιεῖσαι C πλόος C 19 ἀλλήλους C : corr. Delatte 21 *A.lhak'a* B : *A lhathaya* A 22 δ'' K : μδ'' C : 44 A 30 ἵππους C : *servos* A 32 ἀργήση C

minutes 34° 2′ up to the 21st degree of the same and minutes 25° 4″. This lunar mansion is earthy, dry, and malefic. The Armenian nativity in it signifies one who is ill-willed and turbulent, and a robber; and the female nativity, one who is whorish and shameless and driven mad by men; 5 and they themselves are loveless toward one another. <The Indians say> that sowing is good, and adorning a woman is good, and it is good to wear new garments, to build fortresses and to travel, but not at the very beginning of the first day nor at its end. Dorotheus says that it is not good to contract a marriage; and if it should occur, the woman 10 will be a harlot. It is good to purchase slaves, for it signifies that they will be faithful and humble and of good soul. And it is good to build and to purchase four-footed animals, but not gymnasia. It is not good to travel by sea, for it is dangerous. To enter into partnership <...> and if someone is taken captive or imprisoned, he will remain idle in captivity or in 15 prison and will barely be freed through the payment of money. The same author says it is good for all things except marriage. The Persians <say>: it is praiseworthy for making a garment, except for marriage and sailing. In this same lunar mansion there is one bright star at the eye of Taurus.The image of this same lunar mansion: two deer turned 20 away from each other, with their heads turned so as to look at one another.

The fifth mansion is called Akga, that is, the locust; and this belongs to the Moon, from the 21st degree of Taurus and 25' 4" up to the 4th degree of Gemini and 17' 10". This mansion is porous and dry, both benefic and malefic, that is, intermediate. And the male nativity in it is blameworthy, while the female is praiseworthy and peaceful, of modest livelihood, and receives honor from men. The Indians say that when the Moon is in this mansion it is good to send children to learn, to begin medical treatments, and to travel, but not at the very beginning of the day. Dorotheus says: it is good to purchase horses, for they will be tame and fine; it is good to build, to sail, and to form partnerships; if someone is shut in, he will be idle for a time, but will be released. It is good to cut hair and nails, to groom oneself, and to purchase slaves.

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3 ill-willed Mr. turbulent C: -es Κnκαὶ C 12 5 suppl. A 6 καινά Boer: n13 I ày. vix sanum indicated the gap: and the company in it

it is bad and especially so when with one more powerful than it, because it will not be separated from him except with labor and punishment A 16 εἰς I have written: εἰσι C I have supplied

17 who are you C ship C 19 others C : corr. Delatten22

21 Alhak'a B : Alhathaya An30 d'' K : md' C : 44 A

horse C : servas A 32 delay C

Οἱ Πέρσαι λέγουσιν· καλὸν εἰς ἀπαίτησιν χρημάτων καὶ εἰς ταξίδιον, ἐναντίον ἐστὶ διαλέγεσθαι καὶ δικάζεσθαι. ἐν ταύτῃ τῇ μονῇ τρεῖς ἀστέρες εἰσίν. Ἡ ἱστορία· γυνὴ ἡπλωμένας τὰς χεῖρας ἔχουσα, καββάδιον ἐοικυῖα φορεῖν κόκκινον καὶ ἐπι-
5 *στήθιον βένετον.*

Ἡ ἕκτη μονὴ καλεῖται Ἄνγα ἤτοι ποῦς Διδύμου· ἐστὶ τοῦ Ἡλίου, ἀπὸ τῆς δ' μοίρας καὶ λεπτῶν ιζ' ι'' τῶν Διδύμων ἄχρι ιζ' μοίρας αὐτῶν καὶ λεπτῶν η' λζ''. αὕτη ἡ μονὴ πνευματώδης, ἀλλὰ ἀγαθοποιός· τὸ ἀρρενικὸν γενέθλιον καλὸν καὶ ἐπαινετὸν
10 *καὶ ἀγαπώμενον παρὰ τῶν ἀνθρώπων, καὶ τὸ θηλυκὸν ὁμοίως ἀγαπώμενον ἀπὸ τῶν ἀνθρώπων καὶ πρὸς ἐπιμιξίαν ῥέπει κατὰ πολὺ τοῦ ἄρρενος· μυστικῶς δὲ ἐργαζόμενον τὰ ἐναντία. Οἱ Ἰνδοὶ λέγουσιν· ὅταν ἡ Σελήνη ᾖ ἐν ταύτῃ τῇ μονῇ, ἀγαθὸν προσκυνεῖν τοὺς βασιλεῖς, κουρσεύειν διὰ νυκτὸς καὶ παρακαθῆ-*
15 *σθαι κάστρα καὶ κατ' ἐχθρῶν διὰ μηχανῆς ἐπιχειρεῖν· ἐναντίον δὲ εἰς τὸ σπείρειν καὶ εἰς τὸ ζητεῖν παρακαταθήκην. Δωρόθεος λέγει· ὅστις πλεύσει, ταχέως μὲν ἀπελεύσεται, βραδέως δὲ ἐπανήξει· καὶ ἡ κοινωνία ἐπωφελὴς καὶ μετὰ φόβου θεοῦ· ὁ κρατηθεὶς ἐν φυλακῇ, εἰ μὴ διὰ τριῶν ἡμερῶν ἀπολυθῇ, οὐκ ἐλευθερω-*
20 *θήσεται· καὶ εἰς κυνηγέσιον θηρίων ἀγαθόν, κακὸν πιεῖν πόμα καὶ θεραπεύειν πληγάς, ἀλλὰ καὶ καινούργια φορέσαι ἱμάτια· φόβον γὰρ ἔχει θανάτου. Οἱ Πέρσαι λέγουσιν· ἀγαθὸν φρέαρ ὀρύσσειν καὶ ἐναντίον διατίθεσθαι. ἐν τῇ αὐτῇ μονῇ δύο ἀστέρες εἰσίν. Ἡ ἱστορία ὅμοια τῇ α'· ἐναλλὰξ ἔχουσι τὰς βαφάς.*
25 *Ἡ ἑβδόμη μονὴ καλεῖται Δρείγ ἤγουν ὁ πῆχυς· ἐστὶ δὲ τοῦ Κρόνου, ἀπὸ τῆς ιζ' μοίρας τῶν Διδύμων καὶ λεπτῶν η' λζ'' ἄχρι τῆς α' μοίρας τοῦ Καρκίνου ἤγουν τοῦ τέλους τῶν Διδύμων. αὕτη ἡ μονὴ πνευματώδης καὶ ἀγαθοποιός· τὸ ἀρρενικὸν γενέθλιον σημαίνει εὐφυές, δεξιόν, εὐμήχανον, εὐτυχὲς καὶ χρή-*
30 *ματα εὐμοιροῦν ἀπὸ διαφόρων ὑποθέσεων, τὸ δὲ θῆλυ κρυπτῶς πορνεῦον καὶ μεταγινῶσκον. Οἱ Ἰνδοὶ λέγουσιν· ἀγαθὸν σπείρειν καὶ σφάττειν πρόβατα καὶ φορέσαι ἱμάτια καινούργια καὶ γυναῖκας στολίζεσθαι καὶ καβαλλικεύειν ἐφ' ἵππους καὶ ταξιδεύειν, ἄνευ μέντοι τοῦ τρίτου τῆς μοίρας τοῦ τελευταίου.*

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4 cf. Du Cange s.v. *καβάδη* *ἐπιστήθιο* C (pars pectoralis videtur vestimenti) 6 *Alhan'a* B : *Alhana et dicitur Alabuen* A
21 *φορέσσας* C 25 *Aldhirâ* B : *Addirach* A 29 *εὐτυχὲς* K : -*ῆ* C 30 *εὐμοιρῶν* C 33 *εἰς τὸ στολ.* C

The Persians say: it is good for the collection of money and for travel; it is contrary to hold discussions and to litigate. In this mansion there are three stars. The image: a woman with outstretched hands, appearing to wear a red robe and a blue breastplate.

The sixth mansion is called 'Anga, that is, the foot of Gemini; it belongs to the Sun, from the 4th degree and 17' 10" of Gémini up to the 17th degree and 8' 36" of the same. This mansion is airy, but benefic; the male nativity is fine, praiseworthy, and beloved by people, and the female likewise beloved by people and inclines greatly toward intercourse with the male; but working in secret the opposite things. The Indians say: when the Moon is in this mansion, it is good to pay homage to kings, to raid by night and besiege fortresses and to attack enemies through stratagems; but unfavorable for sowing and for seeking a deposit. Dorotheus says: whoever sails will depart quickly but return slowly; and partnership is beneficial and with fear of God; one who is held in prison, if he is not released within three days, will not be freed; and it is good for hunting wild beasts, bad to drink a potion and to treat wounds, and also to put on new garments; for it carries a fear of death. The Persians say: it is good to dig a well and unfavorable to make arrangements. In this same mansion there are two stars. The description is similar to the 1st; they have their colors alternating. The seventh mansion is called Drein, that is, the forearm; it belongs to Saturn, from the 17th degree of Gemini and 3' 36" up to the 1st degree of Cancer, that is, to the end of Gemini. This mansion is airy and benefic; the male nativity signifies one who is talented, clever, resourceful, fortunate, and blessed with wealth from various sources, while the female is one who fornicated secretly and repents. The Indians say: it is good to sow and to slaughter sheep and to put on new garments and for women to adorn themselves and to ride horses and to travel, except however during the last third of the degree.

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4 cf. Du Cange s.v. Επιστήθιο C (pars pectoralis videtur investment1)
6 Alhan'a B: Alhana and dicitur Atabuen An25 Aldhirá
21 nth dress C B: Addirach A29 ευτυχές K:
30 lucky ones C 33 in the uniform. THE

Δωρόθεός φησιν· εἴ τις πλεύσει, καλῶς καὶ μετὰ θάρρους πλεύσει καὶ καλῶς διασωθήσεται κἂν βραδέως· ἡ κοινωνία ἀγαθὴ καὶ πιστή· ἔσται γὰρ μετὰ φόβου θεοῦ· ὁ φυλακισθείς, εἰ μὴ διὰ τριῶν ἡμερῶν ἀπωλυθῇ, ἐν τῇ φυλακῇ ἀποθανεῖται· ἀγαθὸν τρίχας καὶ ὄνυχας κόπτειν, συγκόπτειν νέα ἱμάτια καὶ φορεῖν αὐτά, δούλους καὶ ἄλογα ἐξωνεῖσθαι καὶ ἀγάπην μετ' ἐχθρῶν συνιστᾶν καὶ ταξιδεύειν· ἐναντίον δὲ ἀγοράζειν ἀκίνητα καὶ ἰατρεύσασθαι. Οἱ Πέρσαι λέγουσιν· καλὸν εἰς πρᾶξιν ποιεῖσθαι χρημάτων, κακὸν δὲ διαλέγεσθαι καὶ δικάζεσθαι. ἐν αὐτῇ δύο εἰσὶν ἀστέρες μεγάλοι καὶ μέσον αὐτῶν μικρότερος. Ἡ ἱστορία· ἀνὴρ κόκκινον φορῶν καμελαύκιον, τὴν μὲν δεξιὰν χεῖρα ἔχων ἡπλωμένην εἰς τὰ ἔμπροσθεν, τὴν δὲ ἀριστερὰν ὄπισθεν κάτω νεύουσαν καὶ τοὺς πόδας διεστῶτας, καββάδιον φορῶν μαυροπράσινον κοντόν.

Ἡ ὀγδόη μονὴ καλεῖται Νάθρα ἤτοι ἡ μύτη τοῦ Λέοντος· καὶ ἔστι τῆς Σελήνης, ἀπὸ τῆς πρώτης μοίρας τοῦ Καρκίνου ἄχρι τῆς ιβ' λεπτῶν ια' κς'' τοῦ αὐτοῦ ζῳδίου. ἐστὶ δὲ ὑγρὰ καὶ ὑδατώδης, συγκεκραμένη ἀπὸ ἀγαθοποιοῦ καὶ κακοποιοῦ· τὸ ἀρρενικὸν γενέθλιον σημαίνει ταραχῶδες καὶ δικασιμώτερον καὶ τὴν ζωὴν εὐχερῶς ἐπισυνάγον καὶ καθελόν, τὸ δὲ θηλυκὸν χρήσιμον καὶ ἐπαινετὸν καὶ ἀγαθοθελὲς καὶ ἐπιθυμητὸν τοῖς ἀνδράσιν, ἀλλὰ καὶ αὐτὸ ἐπιθυμίαν ἔχον τῶν ἀρρένων. Οἱ Ἰνδοὶ λέγουσιν· ὅταν ἡ Σελήνη εἰς τὴν αὐτὴν ἔλθῃ μονήν, μὴ σπείρειν, μὴ ταξιδεύειν διὰ ξηρᾶς, μὴ δανείζειν, μὴ ἐπιχειρεῖν κατά τινος. Δωρόθεος λέγει· καλὸν διὰ θαλάσσης ταξιδεύειν, ποιῆσαι τὴν ἀποδημίαν κατὰ τὸ θέλημα καὶ συντόμως ὑποστρέψαι· κοινωνίαν ποιεῖν οὐκ ἀγαθόν· δωρεὰν γὰρ γενήσεται καὶ ταραχώδης· ὁ κατασχεθεὶς ἀργήσει ἐν τῇ φυλακῇ· συγκόπτειν καὶ φορεῖν νέα ἱμάτια οὐκ ἀγαθόν· πνιγήσεται γὰρ μετ' αὐτῶν· μήτε μὴν τρίχας κόπτειν καὶ ὄνυχας· ἀγαθὸν δὲ κληρορεύειν καὶ διὰ νυκτὸς κουρσεύειν καὶ ψήφους ποιεῖν καὶ λογαριάζειν. Οἱ Πέρσαι λέγουσιν, ὅτι ἀγαθὸν λίθους καὶ μαργαρίτας ἐξωνεῖσθαι, ἐναντίον δὲ κτίζειν καὶ σπείρειν. ἐν ταύτῃ τῇ μονῇ δύο ἀστέρες εἰσί. Ἡ ἱστορία· κυνοκέφαλος τὴν κεφαλὴν μαύραν ἔχων, τὰς χεῖρας

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11 *καμελ*] « *capitis tegumentum* » (Du Cange) 12 *χεῖραν* C
15 *Alnathra* et *Allaha* B : *Alnayra* A *μύτη*] cf. Du Cange s.v. *μήτη, μίτη* « *nasus* » (*μυκτήρ*) 17 *ἔστω* C 19 *ταραχώδη* C *δικασιμάτερον* C 22 *ἔχειν* C 25-31 haec A ad nonam mansionem refert 28 *κατασχεθεὶν* C

Dorotheus says: if anyone sails, he will sail well and with confidence and will be safely delivered, even if slowly; the partnership is good and faithful, for it will be accompanied by fear of God; the prisoner, if he is not released within three days, will die in prison; it is good to cut hair and nails, to cut new garments and wear them, to purchase slaves and horses, to make peace with enemies, and to travel; but unfavorable to buy real estate and to seek medical treatment. The Persians say: it is good to engage in financial transactions, but bad to enter into discussion and litigation. In this mansion there are two large stars and between them a smaller one. The image: a man wearing a red hat, his right hand extended forward, his left hand pointing downward behind him, his feet apart, wearing a short dark green-black kaftan.

15 The eighth mansion is called Nathra, that is, the nostril of Leo; and it belongs to the Moon, from the first degree of Cancer up to the 2nd [degree] 11 minutes 26 [seconds] of the same sign. It is moist and watery, mixed of benefic and malefic; the male natal chart signifies turbulence and a greater tendency toward litigation, and a life 20 easily accumulated and destroyed, while the female [nativity is] useful praised and good-willed and desired by men, but itself also having desire for males. The Indians say: when the Moon comes into the same mansion, do not sow, do not travel by land, do not lend, do not undertake action against anyone. 25 Dorotheus says: it is good to travel by sea, to make the journey according to one's will and to return quickly; to form a partnership is not good; for it will turn out to be fruitless and turbulent — he who is detained will be idle in prison; to cut and wear new garments is not good; for he will be suffocated with them; nor indeed to cut hair 30 and nails; but it is good to send invitations and to go raiding by night and to cast votes and to calculate. The Persians say that it is good to purchase stones and pearls, but unfavorable to build and to sow. In this mansion there are two stars. The image: a dog-headed figure having a black head, with hands

11 χαμελ.] "sapis tegumentum" (Du Cange) 12 Heiran
15 Alnathra et Allaha B: Alnayra A Cnmytis cf. Du Cange s.v.
μήτη, μίτη "nasus" (μυκτήρ) 17 ἔστω C n19 turbulent (
judge C 22 ἔχειν 25-31 these A to Ninth
It refers to the mansion (n28 confiscated C

ἡπλωμένας ἔχων, μετὰ τὸν ὀμφαλὸν τρυχόν βένετον ἔνθεν κἀκεῖθεν, ὡσεὶ πτερὰ κόκκινα ἄνω κλίνοντα.

Ἡ ἐνάτη μονὴ καλεῖται Τάρφ ἤτοι ὁ ὀφθαλμὸς τοῦ Λέοντος. εἰσὶ δὲ ἀστέρες δύο, κράσεως τοῦ Κρόνου, ἀπὸ τῆς ιβ' μοίρας τοῦ Καρκίνου καὶ λεπτῶν ια' κς'' ἄχρι τῆς κε' μοίρας καὶ λεπτῶν ιβ' ια'' τοῦ αὐτοῦ. γαιώδους ἐστὶ κράσεως καὶ κακοποιοῦ· τὸ ἀρρενικὸν γενέθλιον πτωχὸν καὶ ζῶν δι' ἐργοχείρου, πολλὰ μηχανώμενον πρὸς τὸ πορίζεσθαι τὰ πρὸς τὸ ζῆν ἀναγκαῖα· τὸ θηλυκὸν πόρνη καὶ ἀτυχῶν γυνέων. Οἱ Ἰνδοὶ λέγουσιν· καβαλλικεύειν καὶ ταξιδεύειν καὶ χρήματα πέμπειν εἰς πράγματα ἀγαθόν. Δωρόθεος λέγει· καλὸν ἵππους ἐξωνεῖσθαι καὶ ταξιδεύειν· πρὸς γὰρ τὸ θέλημα ἀπαντήσει τὸ ταξίδιον· φλεβοτομεῖν καὶ σικυάζειν οὐκ ἀγαθόν, ὥσπερ οὐδὲ διὰ σιδήρου καίειν. Οἱ Πέρσαι λέγουσι· καλὸν κοινωνεῖν, ἐξωνεῖσθαι, κακὸν δὲ φλεβοτομεῖν καὶ σικυάζειν καὶ ἁπλῶς σιδήρῳ χρῆσθαι, καλὸν δὲ ταξιδεύειν διὰ θαλάσσης καὶ πραγματεύεσθαι καὶ δούλους ζητεῖν. Ἡ ἱστορία· Νεραὶς οὖσα γυμνὴ μέχρι τοῦ ὀμφαλοῦ, τὰς χείρας ἡπλωμένας ἔχουσα καὶ κρατοῦσα διὰ τῆς ἀριστερᾶς χειρὸς τὴν οὐρὰν αὐτῆς· ἔχει γὰρ τὰ μετὰ τὸν ὀμφαλὸν ὀφαρίου κορμὶν νεῦον πρὸς τὴν ἀριστερὰν χεῖρα αὐτῆς.

Ἡ δεκάτη μονὴ καλεῖται Τζάπα α' ἤγουν τὸ μέτωπον τοῦ Λέοντος. εἰσὶ δὲ ἐν αὐτῇ ἀστέρες τέσσαρες· ἐστὶ δὲ τοῦ Ἄρεως, ἀπὸ τῆς κε' μοίρας Καρκίνου καὶ λεπτῶν ιβ' ια'' ἄχρι τῆς η' μοίρας τοῦ Λέοντος καὶ λεπτῶν λδ' ιη''. ὑγρά, συμμιγὴς θερμότητι, ἀγαθοποιός, νεύουσα πρὸς τὸν κακοποιόν· τὸ ἀρρενικὸν γενέθλιον ἀσκητὴν σημαίνει, τὸ θηλυκὸν ἀναίσχυντον καὶ ἀκόλαστον, ἐπίρρεπον πρὸς τὴν τῶν ἀνδρῶν μῖξιν, πτωχόν. Οἱ Ἰνδοὶ λέγουσιν· καλὸν οὔσης ἐν αὐτῇ τῆς Σελήνης τρύγητον ποιεῖν καὶ νέον πίνειν οἶνον, κακὸν δὲ ταξιδεύειν καὶ δανείζεσθαι καὶ αἰτεῖσθαι χάριν ἀπό τινος καὶ τὸ φορεῖν καινούργια καὶ τὸ στολίζεσθαι. Δωρόθεος λέγει· ὅστις κτίσῃ οὔσης τῆς Σελήνης ἐν τῇ αὐτῇ μονῇ, στερεὸν εἶναι τὸ κτίσμα· καὶ τὴν κοινωνίαν ἐπικερδῆ φησι· ὁ ἐν φυλακῇ ἐκεῖσε ἀργήσει. Οἱ Πέρσαι λέγουσι· καλὸν φλεβοτομεῖν καὶ πραγματεύεσθαι, κακὸν δὲ διαλέγεσθαι καὶ δικάζειν. Ἡ ἱστορία· ἀνὴρ μακρογένειος μετὰ στέμ-

3 *Altarf* B : *Attrauif* A 6 γαιώδη C 8 μηχανόμενον C ζεῖν C 9 πόρνην C 20 κορμὴν C : corr. Delatte
21 *Aljabha* B : *Algebhe* A 22 τέσσαρες C

outstretched, with a dark blue patch below the navel on either side, like red wings inclining upward.

The ninth mansion is called Tarf, that is, the Eye of Leo. There are two stars, of the temperament of Saturn, from the 12th degree of Cancer and 11 minutes 26 seconds up to the 25th degree and minutes 12 11 of the same sign. It is of earthy temperament and malefic — the male nativity is poor and lives by manual labor, devising many contrivances to obtain the necessities of life; the female is a prostitute and of ill-fortuned parents. The Indians say: it is good to ride horses and to travel and to send money for good business. Dorotheus says: it is good to purchase horses and to travel; for the journey will turn out according to one's wish; bloodletting and cupping are not good, nor likewise cauterizing with iron. The Persians say: it is good to enter partnerships, to make purchases, but bad to let blood and to apply cupping and in general to use iron; it is good to travel by sea and to conduct business and to seek slaves. The image: A Nereid naked down to the navel, with her hands stretched out and holding with her left hand her own tail; for she has below the navel the body of a small serpent bending toward her left hand.

The tenth mansion is called Tzapa I, that is, the Forehead of Leo. There are in it four stars; it belongs to Mars, from the 25th degree of Cancer and 12 minutes 11 seconds up to the 8th degree of Leo and 34 minutes 18 seconds. It is moist, mixed with heat, benefic, inclining toward the malefic; the male nativity signifies an ascetic, the female shameless and licentious, inclined toward union with men, and poor. The Indians say: when the Moon is in it, it is good to make the grape harvest and to drink new wine, but bad to travel and to borrow and to ask a favor of someone and to wear new garments and to adorn oneself. Dorotheus says: whoever builds while the Moon is in this same mansion, the building will be solid; and partnership is profitable, he says; one who is in prison there will remain idle. The Persians say: it is good to let blood and to conduct business, but bad to dispute and to go to law. The image: a long-bearded man with a crown

3 Altar/13 : Allrauif The earthy C8 mechanical Gn9 harlot (20 Anzeln stem C : corr. Delatten20 stem C : corr. Delatten22 fours

21 Aljabha B : Algebhe A C

ματος ἔχων ἐξηρτημένας πτέρυγας μαυροπρασίνους ἀπὸ τῶν παρειῶν καὶ ἀπὸ τοῦ μύστακος πόδας ὀρνέου ἀληθινούς.

Ἡ ἑνδεκάτη μονὴ καλεῖται Ζέμπρα ἤτοι τὰ δύο λαγύνια. εἰσὶ δὲ ἐν αὐτῇ ἀστέρες δύο · ἐστὶ δὲ τῆς Σελήνης, ἀπὸ τῆς η' μοίρας
5 *τοῦ Λέοντος καὶ λεπτῶν λδ' καὶ δευτέρων ιη'' ἄχρι τῆς κα' καὶ λεπτῶν κε' μδ''. πυρώδης καὶ ξηρὰ καὶ ἀγαθοποιός · τὸ ἄρρεν καὶ τὸ θῆλυ γενέθλιον ἐν αὐτῇ εὐτυχὲς καὶ χρήσιμον καὶ καλοάνθρωπον καὶ εὐλογούμενον παρὰ τῶν γονέων καὶ παρὰ τοῦ γένους καὶ παρὰ τῶν ἐν τῷ οἴκῳ καὶ εὐχαριστούμενον καὶ*
10 *ἐπαινούμενον παρὰ τῶν ἀνθρώπων. Οἱ Ἰνδοὶ λέγουσι · κακὸν αἰχμαλώτους ἐλευθεροῦν, καλὸν παρακαθῆσθαι κάστρυν, σπείρειν καὶ φυτεύειν δένδρα καὶ ταξιδεύειν καὶ πραγματεύεσθαι. Δωρόθεος λέγει · τὰ κτίσματα ὀχυρὰ καὶ ἡ κοινωνία ἐπικερδὴς καὶ ὁ ἐν φυλακῇ ἀργεῖ · κακὸν δὲ ἱμάτια νέα φορεῖν καὶ κόπτειν ·*
15 *καὶ ὄνυχας καὶ τρίχας κόπτειν κακόν. Οἱ Πέρσαι λέγουσι · καλὸν χρήματα ἀπαιτεῖν καὶ ταξιδεύειν, ἐναντίον δὲ πόμα πίνειν καὶ ἰατρεύεσθαι. Ἡ ἱστορία · γυναῖκα δύο λαγύνια βαστάζουσα, ἐστολισμένη, γυμνὰς τὰς χεῖρας ἔχουσα, κοκκινοφόρος.*

Ἡ δωδεκάτη μονὴ καλεῖται Σαρφὰ ἤτοι ἡ οὐρὰ τοῦ Λέοντος.
20 *ἐν αὐτῇ ἐστιν ἀστὴρ εἷς μέγας μετὰ ἐννέα ἄστρων μικρῶν περὶ κύκλῳ · ἐστὶ δὲ κράσεως τοῦ Διός, ἀπὸ τῆς κα' μοίρας τοῦ Λέοντος καὶ λεπτῶν κε' μδ'' ἄχρι τῆς δ' μοίρας τῆς Παρθένου καὶ λεπτῶν ιζ' η'' · μικτὴ πυρώδους κράσεως καὶ γαιώδους, κακοποιὸς μετὰ ἀγαθοποιίας · τὸ ἀρρενικὸν γενέθλιον οὔσης ἐν αὐτῇ*
25 *τῆς Σελήνης κακοθελὲς καὶ στοχαστικὸν δηλοῖ καὶ εὐπρόσδεκτον τοῖς ἀνθρώποις · τὸ θηλυκὸν ἀναίσχυντον καὶ γλωσσῶδες καὶ τῶν ἀνδρικῶν ἐφιέμενον καὶ ἐπίφογον ἀπὸ τῶν ἀνδρῶν. Οἱ Ἰνδοὶ λέγουσιν · ὅταν ἡ Σελήνη ᾖ εἰς τὴν μονὴν ταύτην, καλὸν κτίζειν καὶ ἐπὶ μορτὴν μισθοῦσθαι γῆν, σπείρειν καὶ δένδρα φυτεύειν*
30 *καὶ συνάλλαγμα γαμικὸν ποιεῖν καὶ καινούργια φορεῖν καὶ στολίζεσθαι · καὶ ταξιδεύειν εἰς τὴν πρώτην καὶ τρίτην ὥραν τῆς ἡμέρας αὐτῆς. Δωρόθεός φησιν · ἐὰν δανείσῃς οὔσης ἐν τῇ αὐτῇ μονῇ τῆς Σελήνης, οὐκ ἀντιστραφήσεταί σοι, ἢ μετὰ ἀναγκῆς. ὁ ταξιδεύσας διὰ θαλάσσης πληγωθήσεται, ὁ κοινωνήσας κερ-*

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1 *μαυροπράσινον* C 3 *Alzubra* B : *Azobrach* A *λαγίνια* C : scripseris *λαγίδια* (*lepores*) 8 *περὶ τῶν γονέων* C 11 *ἐλευθερεῖν* C : corr. Delatte 12 post *πραγμ.*] *mediocris* add. A (= *μέσον*)
14 *κοπεῖν* C 15 *κακόν* C : *bona* A 19 *Alsarfa* B : *Azarfa* A
27 *ἐφοι ἐμενον* C : correxi 29 *γῆ* C

having wings of dark green color hanging from the cheeks and from the mustache, with true bird's feet.

The eleventh lunar mansion is called Zembra, that is, the two flasks. There are two stars in it; it belongs to the Moon, from the 8th degree of Leo and 34 minutes and 18 seconds up to the 21st and 25 minutes 44 seconds. It is fiery and dry and benefic; both the male and the female nativity in it are fortunate and useful and of good character and blessed by their parents and by their family and by those in the household and held in gratitude and praised by people. The Indians say: it is bad to free captives, good to besiege a fortress, to sow and plant trees and to travel and to do business. Dorotheus says: buildings are strong and partnership is profitable and one who is in prison is idle; but it is bad to wear and cut new garments; and cutting nails and hair is bad. The Persians say it is good to collect money and to travel, but contrary to drink a beverage and to receive medical treatment. The image is a woman carrying two flasks, adorned, with bare hands, wearing red.

The twelfth mansion is called Sarfa, that is, the Tail of Leo. In it there is one large star together with nine small stars arranged around it in a circle; it is of the temperament of Jupiter, from the 21st degree of Leo and 25 minutes 40 seconds until the 4th degree of Virgo and 17 minutes 8 seconds; of mixed fiery and earthy temperament, malefic with some benefic quality; a male nativity when the Moon is in it indicates an ill-willed and calculating character, yet one well-received by people; a female nativity indicates a shameless and talkative woman, desirous of manly things and censured by men. The Indians say: when the Moon is in this mansion, it is favorable to build and to lease land for sharecropping, to sow and to plant trees, and to make a marriage contract and to wear new garments and to adorn oneself; and to travel in the first and third hour of that day. Dorotheus says: if you lend money while the Moon is in this same mansion, it will not be returned to you, or only under compulsion. One who travels by sea will be harmed; one who enters a partnership will gain

1 dark greenish C 3 Alzubra B: Azobrach Alaginia C: read λαγίδια (lepores) 8 concerning parents C 11 to free C: corr. Delatte 12 after πραγμ.] mediocris add. A (= μέσον) 14 κοπεῖν C 15 malefic C: bona A 19 Alsarfa B: Azarfa A 27 épho remained C : corrected 29 earth C

δήσει, ὁ ἐν φυλακῇ κακοπαθήσει · καλὸν δὲ ἵππους σταυλίζειν · συντόμως γὰρ εὔτροφοι γενήσονται · ἀγαθὸν καὶ δούλους ἐξωνεῖσθαι εἰσελθούσης τῆς Σελήνης εἰς τὴν μοῖραν τῆς Παρθένου · γρήγορον γὰρ καὶ ταπεινὸν σημαίνει. Οἱ Πέρσαι λέγουσι · καλὸν καβαλλικεύειν καὶ κυνηγεῖν, ἐναντίον γάμους τιθέναι καὶ φορεῖν νέα ἱμάτια. Ἡ ἱστορία · γυναῖκες πρὸς ἀλλήλας ὁρῶσαι συνδεδεμέναι καὶ ἀνὰ στρώματος καθήμεναι.

Ἡ τρισκαιδεκάτη μονὴ καλεῖται Ἀουᾶ ἤτοι ἡ καποῦλα τοῦ Λέοντος. εἰσὶ δὲ ἐν αὐτῇ ἀστέρες ε΄. ἐστὶ κράσεως τῆς Ἀφροδίτης, ἀπὸ τῆς δ΄ μοίρας τῆς Παρθένου καὶ λεπτῶν ιζ΄ η΄΄ ἄχρι τῆς ιζ΄ τοῦ αὐτοῦ ζῳδίου καὶ λεπτῶν η΄ λς΄΄. γηίνης κράσεως ἤτοι ξηρᾶς, ἀγαθοποιὸς μετὰ κακοποιίας · τὸ γενέθλιον τὸ ἀρρενικὸν ἐν αὐτῇ οὔσης τῆς Σελήνης ἀγενὲς σημαίνει · καὶ τὸ θηλυκὸν ἀγαπώμενον ὑπὸ τῶν ἀνθρώπων, χρήσιμον καὶ καθαρὸν καὶ βίου εὐπόρου καὶ ὑπὸ τοῦ ἀνδρὸς αὐτῆς ἀγαπωμένη καὶ κολακευομένη. Οἱ Ἰνδοὶ λέγουσι · καλὸν ἐν αὐτῇ τῆς Σελήνης οὔσης σπείρειν, γάμους ποιεῖν μετὰ χήρας, ταξιδεύειν, φοσσάτον εἰς κοῦρσα ἀποστέλλειν, ἀλλὰ πρὸς τὸ τέλος τῆς μονῆς οὔσης τῆς Σελήνης μὴ ταξιδεύειν. Δωρόθεός φησι · κακὸν δούλῃ συμμίγνυσθαι, ἐξωνεῖσθαι δὲ δούλους ἀγαθόν · καὶ ἀπὸ ταξιδίου διὰ θαλάσσης ὑποστρέφειν ἀγαθόν, ἐπεὶ συντόμως εἰς τὰ ἴδια ἥξει · ὁ ἐν φυλακῇ μετ' ὀλίγον ἀπολυθήσεται · πόμα πίνειν ἀγαθόν, καὶ νέα φορεῖν ἀγαθὸν καὶ κτίζειν καὶ κλητορεύειν καὶ μετὰ βασιλέως ὁμιλεῖν. Οἱ Πέρσαι λέγουσιν · καλὸν πρέσβεις στέλλειν καὶ γράμματα, ἐναντίον ἰατρείας χρᾶσθαι. Ἡ ἱστορία · γρὺψ ὁρμῶν ἄνω.

Ἡ ιδ΄ μονὴ καλεῖται Σμακειζὲλ ἤτοι στάχυς. ἐστὶ δὲ ἐν αὐτῇ ἀστὴρ ἐν τῷ σκέλει τοῦ Λέοντος · καὶ ἔστι κράσεως τοῦ Κρόνου, ἀπὸ τῆς ιζ΄ μοίρας καὶ λεπτῶν η΄ λς΄΄ τῆς Παρθένου ἄχρι τοῦ τέλους τοῦ αὐτοῦ ζῳδίου. ἐστὶ δὲ γηίνης κράσεως, ξηρᾶς, κακο-

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3 s. *sed postquam Luna exiverit de Leone, quoniam Leo magnus comestor est. Et quando multum comedit, patitur in stomacho et in ventre et est potens et audax, nec vult alicui obaedire* add. A 8 τρεῖς C *Al'awwa* B : *Alocc* A καποῦλα C non est sanum : umerus enim Leonis caudam sequi non potest ; scripserim κάτουλα (canis huic mansioni attribuitur a Ioh. Hispalensi ; cf. *Catal.* XII, p.225, 33 *Latrans* ; « *barking* interpretatur B) 13 ἀγενὲς K : -ῆ C 17 φοσ. εἰς κ. ἀπ.) « *exercitum praedatum mittere* » (cf. Du Cange) 27 *Alsimâk Al'a'zal* (« *bare, Calf of Leo* ») B : *Azimech* A 29 ιζ΄ K (A) : ιη΄ C

will be bound, the one in prison will suffer; but it is good to stable horses, for they will quickly become well-fed; it is also good to purchase slaves when the Moon has entered the degree of Virgo, for it signifies one who is quick and humble. The Persians say: 5 it is good to ride on horseback and to hunt, but unfavorable to arrange marriages and to wear new garments. The image: women looking at one another, bound together and seated upon a mattress.

The thirteenth mansion is called Aoua, that is, the shoulder of Leo; in it there are 5 stars. It is of the temperament of Venus, 10 from the 4th degree of Virgo and 17 minutes and 1/3 up to the 17th degree of the same sign and 8 minutes and 36 seconds. Of earthy temperament, that is dry, benefic with malefic influence; a male nativity when the Moon is in it signifies one of low birth; and a female nativity signifies one loved by people, useful and pure and of 15 prosperous life, and loved and flattered by her husband. The Indians say: it is good when the Moon is in it to sow, to arrange marriages with a widow, to travel, to send an army on a raid, but when the Moon is at the end of the mansion, one should not travel. Dorotheus says: it is bad to consort with a 20 female slave, but to purchase slaves is good; and to return from a sea voyage is good, for one will quickly arrive home; the one in prison will soon be released; it is good to drink a drink, and good to wear new garments, and to build, and to invite guests, and to converse with a king. The Persians say: it is good to send ambassadors and 25 letters, but unfavorable to make use of servile labor. The image: a griffin rushing upward.

The 14th lunar mansion is called Smakeziel, that is, the Ear of Grain. Within it there is a star in the leg of Leo; and it is of the temperament of Saturn, from the 17th degree and 8 minutes 36 seconds of Virgo to the end of the same sign. It is of an earthy temperament, dry, and mali-

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3 s. but after the Moon has left Leo, since Leo is a great eater. And when he eats too much, he suffers in the stomach and in the belly, and he is powerful and bold, and does not wish to obey anyone add. A 8 τρεῖς (Al'awwva B: Aloce A κάπουλα (not sound: shoulders κάτουλα (dog this p.225, 33 for the tail of Leo cannot be followed; I would have Latrans; written attributed to a mansion by John of Seville; cf. Catal. XII, "barking is interpreted B) 13 ἀγενές K: -ή C 17 phys. into κ. ἀπ.) "to send out a plundering army" (cf. Du Cange) 27 Alsimak Al'azul (bare, Gulf of Leo") B: Azimech A 29 ιζ' K (A): τη' C

τοιοῦ· τὸ ἀρρενικὸν καὶ θηλυκὸν γενέθλιον δυστυχὲς καὶ κακοδελές, ἐπίψογον καὶ δαιμονιῶδες. Οἱ Ἰνδοὶ λέγουσιν· ὅταν ἡ Σελήνη ἐν αὐτῇ ᾖ, γάμους ποιεῖν καὶ ποτὸν πίνειν ἀγαθόν, σπείρειν δὲ καὶ φυτεύειν δένδρα ἐναντίον· ταξιδεύειν καλόν, παρακαταθήκην ποιεῖν ἢ δάνος διδόναι ἢ χαρίζειν οὐκ ἀγαθόν. Δωρόθεος δέ φησιν ὅτι οὐκ ἀγαθὸν γάμον ποιεῖν· ἡ γὰρ παρθένος ὀλίγον συνδιάξασα ταχέως ὑποχωρήσει, ἡ δὲ χήρα πόρνη ἔσται. Βούλους ἐξωνεῖσθαι ἀγαθόν· ταπεινὸν γὰρ καὶ φιλοδέσποτον δηλοῖ καὶ πιστύν· ταξιδεύειν διὰ θαλάσσης καὶ κοινωνίαν ποιεῖν ἀγαθόν· ὁ φυλακισθεὶς ταχέως ἐλευθερωθήσεται. Οἱ Πέρσαι λέγουσι· ἀγαθὸν καταρχὴν διδασκαλίας ποιεῖσθαι καὶ ψήφους, ἐναντίον τάφρους καὶ φρέατα ὀρύσσειν. Ἡ Ἱστορία· γυναῖκα μέχρι τοῦ ὀμφαλοῦ γυμνή, εἶτα δύο ἰχθύων κορμία ἔχουσα, ὧν αἱ οὐραὶ ἄνω νεύουσαι κατέχονται διὰ τῶν ἡπλωμένων χειρῶν αὐτῆς.

Ἡ ιε' μονὴ καλεῖται Γάφρ ἤτοι ... ἐν αὐτῇ ἀστέρες δύο μικροὶ εἰς τοὺς πόδας τῆς Παρθένου· κράσεως τοῦ Ἑρμοῦ, ἀπὸ τῆς πρώτης μοίρας τοῦ Ζυγοῦ ἄχρι τῆς ιβ' καὶ λεπτῶν ια' κς'' τοῦ αὐτοῦ ζῳδίου, ὅ ἐστι πνευματῶδες, ἀγαθοποιόν· τὸ ἀρρενικὸν καὶ θηλυκὸν γενέθλιον εὐτυχὲς καὶ εὐλογημένον ὑπὸ τῶν γονέων καὶ πλούσιον καὶ χρήσιμον ἤτοι καθαρὸν καὶ ἐπαινετόν. Οἱ Ἰνδοὶ λέγουσι· ὅταν ᾖ ἡ Σελήνη εἰς τὴν μονὴν ταύτην, κρύπτειν θησαυροὺς ἀγαθόν, κάμνειν τε ἔργα χρυσᾶ καὶ ἀργυρᾶ, ὀρύσσειν τε τάφρους καὶ φρέατα· ἀποδημεῖν δὲ οὐκ ἀγαθόν· ἰατρεύεσθαι δὲ πληγὰς καὶ τραύματα καὶ λοιπά, ἄνευ μέντοι τῶν πνευματικῶν νοσημάτων. Ὁ Δωρόθεός φησι· κακὸν συναλλάγματα γαμικὰ ποιεῖν, ὅτι χωρισμὸν σημαίνουσι· ὁμοίως καὶ δανείζειν καὶ δανείζεσθαι, ἀλλὰ καὶ τὸ διὰ ξηρᾶς καὶ θαλάσσης ταξιδεύειν καὶ κοινωνίαν ποιεῖν· εἰς μετοικισμὸν δὲ ἀγαθόν, ὥσπερ καὶ εἰς τὸ ἐξωνεῖσθαι ἢ πωλεῖν ἀκίνητα καὶ ψυχάρια καὶ ψυχικὸν ποιεῖν· ἐναντίον δὲ εἰς ἀγορὰν τετραπόδων, κοπὴν ὀνύχων καὶ τριχῶν. Ὁμοίως καὶ οἱ Πέρσαι εἰς ἀγορὰν δούλων καλόν φασι καὶ εἰς ὀρυγὴν φρέατος καὶ τάφρου, ἐναντίον δὲ διαλέγεσθαι καὶ διαλύεσθαι. Ἡ Ἱστορία· γυναῖκες δύο πρὸς ἀλλήλας ὁμιλοῦσαι, φοροῦσαι στέμματα μέχρις ὀμφαλοῦ βένετα, μετὰ ταῦτα ὡς ὑπόστρωμα αὐτὰς ἡνωμένας δεχόμενον ἀληθινόν.

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12 τράφους C : βόθρους K 14 κατέχοντον (sic) C : corr. Delatte 16 τάφρ C : correxi : Alghafr B : Algarf A lacuna c. decem litterarum C 20 εὐτυχὴ C 23 ὀρύγειν C 35 βένετον C 36 αὐταῖς C : corr. Delatte

fic; the male and female nativity is unfortunate and ill-fated, blameworthy and demonic. The Indians say: when the Moon is in it, it is good to celebrate marriages and to drink wine, but to sow and to plant trees is contrary; to travel is good, but to make a deposit or to give a loan or to bestow a gift is not good. Dorotheus says that it is not good to celebrate a marriage; for the virgin, after living together a short time, will quickly withdraw, and the widow will become a prostitute. To purchase slaves is good; for it indicates one who is humble, devoted to his master, and faithful; to travel by sea and to enter into a partnership is good; the one who has been imprisoned will quickly be set free. The Persians say: it is good to begin instruction and reckoning, but contrary to dig ditches and wells. The image is a woman naked to the navel, then having the bodies of two fish, whose upward-turned tails are held by her outstretched hands.

The 15th lunar mansion is called Ghafr, that is ... in it are two small stars at the feet of Virgo; of the nature of Mercury, from the first degree of Libra up to the 12th degree and 11 minutes 26 seconds of the same sign, which is airy, benefic; the male and female nativity is fortunate and blessed by the parents, and wealthy and useful, that is, pure and praiseworthy. The Indians say: when the Moon is in this mansion, it is good to hide treasures, and to work in gold and silver, and to dig ditches and wells; but to travel abroad is not good; and to treat wounds and injuries and the like is good, except however for diseases of a pneumatic nature. Dorotheus says: it is bad to make marriage contracts, because they signify separation; likewise also to lend and to borrow, and also to travel by land and sea and to enter into partnerships; but it is good for relocation, as well as for buying or selling real estate and small souls and for doing acts of charity; contrary for the purchase of four-footed animals, and for cutting nails and hair. Likewise the Persians also say it is good for the purchase of slaves and for digging a well and a trench, but contrary for discussing and litigating.The image: two women conversing with one another, wearing garlands down to the navel in blue, and after that receiving them united together as a true underlay.

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12 τράφους (: βόθρους K
14 κατέχονταν (sic) C : corr. Delatte
16 τάφρ C: correxi: Alghafr B : Algar{ A
lacuna c. decern lit-
erarum C 20 εὐτυχὴ C
23 ὀrygin (
35 βένετον (
36 αὐταῖς C : corr. Delatte

Ἡ ις' μονὴ καλεῖται Ζεπάνεια ἤτοι οἱ ὦμοι τοῦ Ζυγοῦ· ἐν αὐτῇ εἰσι ἀστέρες δύο, κράσεως τοῦ Ἑρμοῦ ἀπὸ τῆς ιβ' μοίρας τοῦ Ζυγοῦ καὶ λεπτῶν ια' κς'' μέχρι τῆς κε' μοίρας καὶ λεπτῶν μβ' ιδ'' τοῦ αὐτοῦ. ἐστὶ γὰρ πνευματώδης καὶ ἀγαθοποιοῦ μετὰ [καὶ] ὀλιγοστῆς φύσεως κακοποιοῦ ἡνωμένης· τὸ ἀρρενικὸν γενέθλιον ἐνάρετον, ἀσκητικόν, εὐτυχὲς καὶ εὐλογημένον, τὸ θηλυκὸν κακοπόδινον εἰς τοὺς γονεῖς καὶ πορνικὸν καὶ κακοθελές. Οἱ Ἰνδοί φασι· ὅταν ἡ Σελήνη ἐν τῇ αὐτῇ ᾗ μονῇ, οὐ δεῖ ταξιδεύειν, οὔτε πόμα πίνειν, οὔτε γάμον ποιεῖν, οὐ σπείρειν, οὐ φυτεύειν, οὐ στολίζεσθαι γυναῖκας· συγκόπτειν δὲ ἱμάτια καὶ φορεῖν αὐτὰ ἀγαθόν. Ὁ Δωρόθεός φησιν· ἐναντίον γάμους ποιεῖν· τεθνήξεται γὰρ ἡ γυνή. ἐξωνεῖσθαι δὲ δοῦλον ἀγαθόν· σημαίνει γὰρ ταπεινὸν καὶ φιλοδέσποτον· ταξιδεύειν ἐναντίον διά τε ξηρᾶς καὶ θαλάσσης καὶ κοινωνίαν ποιεῖν· ταραχώδη γὰρ εἶναι λέγει· ὁ κατασχεθεὶς ταχέως ἀπολυθήσεται. Οἱ Πέρσαι φασί· καλὸν στολίζεσθαι καὶ ἱμάτια ἐξωνεῖσθαι, ἐναντίον δὲ ἀπαιτεῖν καὶ ταξιδεύειν. Ἡ ἱστορία· κεφαλὴ μὲν μαιμοῦς, ὦτα γρυπός, κορμίον δὲ φασιανοῦ καὶ οὐρὰ ἄνω βλέπουσα.

Ἡ ιζ' μονὴ καλεῖται Ἀκλὶλ ἤτοι στέφανος. ἐν αὐτῇ ἀστέρες τρεῖς, κράσεως Ἄρεως, ἀπὸ τῆς κε' μοίρας καὶ λεπτῶν μβ' ιδ'' τοῦ Ζυγοῦ ἄχρι μοίρας ὀκτὼ τοῦ Σκορπίου καὶ λεπτῶν λη' <β''>. πνευματώδης καὶ ὑγρά, κακοποιός· τὸ ἀρρενικὸν καὶ θηλυκὸν γενέθλιον κακὸν καὶ ῥιψοκίνδυνον καὶ μεμισημένον. Οἱ Ἰνδοὶ λέγουσι· καλὸν πρόβατα κουρεύειν καὶ ἄλογα χλοάζειν καὶ στολίζεσθαι διὰ καινουργίων· καὶ μᾶλλον κάστρον παρακαθῆσθαι. Δωρόθεος λέγει ὅτι, ἐάν τις παρθένον λάβῃ, μοιχευθήσεται, χήραν δὲ ἀγαθόν· ἱππάζειν ἀγαθόν, διὰ πλοίου ἀποδημῆσαι ἐπίφοβον· ταῖς κοινωνίαις φιλονικίαν σημαίνει, εἰς καταρχὴν φιλίας ἀγαθόν, ὅτι ἀχωρίστους εἶναι τοὺς φίλους σημαίνει· καλὸν δὲ ἰατρείαις χρῆσθαι καὶ πόσεσι, ἐναντίον τρίχας κόπτειν καὶ δούλους ἐξωνεῖσθαι. Οἱ Πέρσαι λέγουσι· ἀγαθὸν ἐξωνεῖσθαι τετράποδα καὶ <εἰς> κτημάτων γεωργικῶν κτῆσιν, ἐναντίον δὲ κτίζειν. Ἡ ἱστορία· κεφαλὴ ἱέρακος περίκυκλον ἔχουσα στέφανον διὰ χρυσοπετάλου, μετὰ σπονδύλου ἀνθρώπου ἐσταυρωμένου· ἡ δὲ σὰρξ μέχρι τοῦ στήθους γυμνή, καὶ μετὰ τοῦτο ὡσεὶ τροχὸς

1 *Alzubânâ* B : *Azebone* A 4 *καὶ*] seclusi 6 *κακοπόδ.*] « *infelix* » 17 *μαιμ.*] « *simia* » (Du Cange) 19 *Al'iklil* B : *Alidil* A 25 *μᾶλλον*] an *καλόν* ? *παρακαθεῖσθαι* C
32 *εἰς κτημάτων* Brooks : *κτήματα* C

The 16th lunar mansion is called "Epaneia," that is, the shoulders of Libra; in it there are two stars, of the temperament of Mercury, from the 12th degree of Libra and 11' 21" up to the 25th degree and 42' 14" of the same sign. For it is airy and of a benefic nature combined with a small admixture of malefic influence; the male nativity is virtuous, ascetic, fortunate, and blessed, while the female nativity is ill-fated with regard to parents, wanton, and malevolent. The

Indians say: when the Moon is in this same mansion, one must not travel, nor drink a potion, nor contract a marriage, nor sow, nor plant, nor adorn women; but to cut garments and wear them is good. Dorotheus says: it is contrary to contract marriages, for the wife will die. But to purchase a slave is good, for it signifies one who is humble and fond of their master; to travel by land or sea and to enter into partnerships is contrary, for he says it is turbulent; one who is detained will be quickly released. The Persians say: it is good to adorn oneself and to purchase garments, but contrary to collect debts and to travel. The image: the head of a monkey, a hooked nose, the body of a pheasant, and a tail pointing upward.

The 17th mansion is called Aklīl, that is, the Crown. In it there are three stars, of the temperament of Mars, from the 25th degree and 42 minutes 14 seconds of Libra up to the 8th degree of Scorpio and 38 minutes <2 seconds>; airy and moist, malefic; the male and female nativity is evil, reckless, and hated. The Indians say: it is good to shear sheep and to graze horses and to adorn oneself with new garments; and especially to besiege a fortress. Dorotheus says that if one takes a virgin, she will commit adultery, but a widow is good; riding on horseback is good, traveling by ship is perilous; it signifies strife in partnerships, for the beginning of a friendship it is good, because it signifies that friends will be inseparable; it is good to use medical treatments and drinks, but contrary to cut hair and to purchase slaves. The Persians say: it is good to purchase four-footed animals and for the acquisition of agricultural properties, but contrary to build. The image: a hawk's head having a circular crown of gold-leafed petals, together with the vertebra of a crucified man, with the flesh bare down to the chest, and after this as if a wheel

1 Alzubáná B: Azebone A 4 καί] seclust
• "infeliz" 17 μαιμ.] « simia (Du Cange)
17 μαιμ.] « simia (Du Cange)
Alidil A 25 μάλλον] an καλόν?
25 μάλλον] an καλόν?
32 εἰς κτημάτων Brooks : κτήματα C

The malefic-footed.)
19 Alikhil B :
to be besieged C

ἀληθινὸς ἔχων ἀστέρα διὰ χρυσοπετάλου · καὶ ἔνθεν τοῦ τροχοῦ κἀκεῖθεν ὡσεὶ πτερὰ βένετα.

Ἡ ιη′ μονὴ καλεῖται Κάλπ ἤτοι καρδία <τοῦ Σκορπίου> · ἐν αὐτῇ ἀστέρες λαμπροί, μέσον δύο μικροί · κράσεως Ἡλίου, ἀπὸ τῆς η′ μοίρας τοῦ Σκορπίου καὶ λεπτῶν λη′ καὶ δευτέρων λεπτῶν β′′ ἄχρι τῆς κα′ μοίρας καὶ λεπτῶν κε′ ιδ′′ τοῦ αὐτοῦ ζῳδίου. ἐστὶ καὶ αὕτη ἡ μονὴ ὑγρά, ἀγαθοποιός · τὸ ἀρρενικὸν καὶ θηλυκὸν γενέθλιον εὐτυχὲς καὶ εὐλογημένον καὶ εὐειδὲς καὶ φιλούμενον, καλοσύμβουλον καὶ καλοθελές, βίου δὲ οὐ περιφανοῦς. Οἱ Ἰνδοὶ λέγουσι · κτίζειν καὶ σπείρειν ἀγαθὸν καὶ ἀποστολὴν κατ' ἐχθρῶν ποιεῖσθαι, ταξιδεύειν ἐπὶ ἀνατολήν · ἡ βροχὴ παγκόσμιος εἶναι σημαίνεται. Ὁ Δωρόθεός φησι · ἐάν τις γυναῖκα λάβῃ τῆς Σελήνης οὔσης ἐν τῇ αὐτῇ μονῇ μετὰ τοῦ Ἄρεως, προδιεφθαρμένη ἔσται · ἀγορὰν δὲ δούλων ποιεῖσθαι οὐκ ἀγαθόν, καλὸν δὲ κτίζειν διὰ τὸ στερεὸν τοῦ ζῳδίου, ἀλλὰ καὶ διὰ θαλάσσης ταξιδεύειν, μὴ κοινωνεῖν δέ · ἀσυμβίβαστος γὰρ ἡ κοινωνία, ὥσπερ καὶ τὸ δανείζειν καὶ δανείζεσθαι · καὶ τρίχας κόπτειν ἢ στολίζεσθαι οὐ συμφέρει, ἀλλὰ καὶ ἰατρεύεσθαι καὶ πόμα πίνειν. Τούτοις καὶ Πέρσαι συμφθέγγονται · ταξιδεύειν καὶ πραγματεύεσθαι οὐ συμφέρει, λέγουσιν. Ἡ ἱστορία · γυνὴ γυμνὴ τὴν κεφαλὴν πρὸς τὰ δεξιὰ κατωφερῆ νεύουσαν καὶ τὰς χεῖρας περὶ τὴν καρδίαν ἔχουσα ὡς οἷον σπαράττουσα ἑαυτήν · καὶ μετὰ τὴν καρδίαν τροχὸς βένετος μετὰ ἀστέρων ἔνθεν κἀκεῖθεν ἐσκορπισμένων · οἷον ἔχει τὴν ποδέαν αὐτῆς κόκκινον.

Ἡ ιθ′ μονὴ καλεῖται Σοῦλα ἤτοι οὐρὰ τοῦ Σκορπίου. ἐν αὐτῇ ἀστέρες εἰσὶ δύο μικροί, κράσεως τοῦ Διός, ἀπὸ τῆς κα′ μοίρας τοῦ Σκορπίου καὶ λεπτῶν κε′ ιδ′′ ἄχρι δ′ μοίρας τοῦ Τοξότου καὶ λεπτῶν ιζ′ ι′′. ὑγρά, πυρώδης, ἀγαθοποιὸς μετὰ καὶ μετρίας κακώσεως · τὸ ἀρρενικὸν καὶ θηλυκὸν γενέθλιον ἐναντίον εἰς τοὺς γονεῖς καὶ συγγενεῖς καὶ μεμισημένον καὶ ψεγόμενον καὶ κακοθελές. Οἱ Ἰνδοὶ λέγουσι · ἐν ταύτῃ τῇ μονῇ οὔσης τῆς Σελήνης καλὸν ἐπιτίθεσθαι ἐχθροῖς καὶ πόλεις ἐνεδρεύειν καὶ δάνος μὴ ζητεῖν ποιῆσαι · σπείρειν δὲ καὶ δένδρα φυτεύειν ἀγαθόν. Δωρόθεός φησι · ἐάν τις διὰ θαλάσσης ἀποδημήσῃ, φόβον

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3 *Alkalb* B : *Alcalb* A supplevi 14 ἔσται K : ἐστίν C
15 τοῦ στερεὸν C 25 *Alshaula* B : *Yenla* A 28 πορώδης C
34 post φησι] *Si quis uxorem ceperit, non inveniet eam virginem ; mala est pro emendo servos* add. A

a true one having a star through a golden-petaled flower; and on either side of the wheel as if wings attached.

The 18th mansion is called Kalb, that is, the heart of Scorpio; in it are bright stars, with two small ones in the middle; of the temperament of the Sun, from the 5th degree of Scorpio and 38 minutes and 2 seconds up to the 21st degree and 25 minutes 14 seconds of the same sign. This mansion too is moist, benefic; the male and female nativity is fortunate and blessed and handsome and beloved, of good counsel and good will, but of no distinguished livelihood. The Indians say: to build and to sow is good, and to dispatch forces against enemies, to travel toward the east; universal rain is signified. Dorotheus says: if someone takes a wife while the Moon is in this same mansion together with Mars, she will have been previously corrupted; and to purchase slaves is not good, but it is good to build on account of the solidity of the sign, and also to travel by sea, but not to enter into partnership; for partnership is incompatible, as is also lending and borrowing; and cutting hair or adorning oneself is not beneficial, but also undergoing medical treatment and drinking a potion. To these things the Persians also agree: to travel and to conduct business is not beneficial, they say.The image: a woman bare-headed, inclining her head downward to the right and holding her hands about her heart as though tearing herself apart; and after the heart, a blue wheel with stars scattered on either side, such that it has her footcloth red.

25 The 19th mansion is called Soula, that is, the tail of Scorpio. In it there are two small stars, of the mixture of Jupiter, from the 22nd degree of Scorpio and 25' 14" to the 4th degree of Sagittarius and 17' 10". Moist, fiery, benefic with also moderate harm; the male and female nativity is opposed to 30 parents and relatives, and hated and blamed and ill-willed. The Indians say: when the Moon is in this mansion it is good to attack enemies and to lie in wait against cities and not to seek to make a loan; but to sow and to plant trees is good. Dorotheus says: if someone travels by sea, there is fear

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3 Alkalb B: Alkalb An15 of I have supplied 14 is K : is Cn28 porous (the solid (

25 *Alshaula* B : *Yenla* A

34 after φησι] If anyone takes a wife, he will not find her a virgin; it is bad for buying slaves add. A

ἔχει τὸ πλοῖον ναυαγῆσαι· ὁ φυλακισθεὶς κακοπαθήσει. Οἱ Πέρσαι φασί· κτίζειν ἀγαθόν, οὐκ ἀγαθὸν ταξιδεύειν καὶ κοινωνίαν ποιεῖν. Ἡ ἱστορία· γυναῖκα ὑπόπτερος ἐπὶ πρόσωπον, στεφανοφόρος, ἀληθινοφόρος.

5 Ἡ κ' μονὴ καλεῖται Ναὲμ ἤτοι οἱ δύο στρουθοκάμηλοι. ἐν ταύτῃ ἀστέρες εἰσὶν η'· οἱ μὲν δ' μέσον τῶν δύο ζῴων, οἱ δὲ δ' ἐκτός· κράσεως τοῦ Ἑρμοῦ, ἀπὸ τῆς δ' μοίρας τοῦ Τοξότου καὶ λεπτῶν ιζ' ι'' ἄχρι ιζ' μοίρας καὶ λεπτῶν η' λς'' τοῦ αὐτοῦ ζῳδίου. φύσεως πυρώδους καὶ ἀγαθοποιοῦ· τὸ ἀρρενικὸν καὶ θη-
10 λυκὸν γενέθλιον εὐτυχὲς καὶ ἐπιτυγχάνον ἐπιχειρήμασι εἴτε κατ' ἐχθρῶν εἴτε ἐν κοινωνίᾳ καὶ λοιπὸν νικῶν ἀεὶ τοὺς μεθ' οὓς ἔχει· ἀγαπώμενον καὶ καλοθελές, βίου δὲ οὐ περιφανοῦς. Οἱ Ἰνδοί φασι· καλὸν ἐν ταύτῃ οὔσης τῆς Σελήνης ἄλογα χλοάζειν, ταξιδεύειν μέσον· ἐὰν δὲ βρέξῃ, παγκοσμίως μὲν πλὴν
15 ἐπ' ὀλίγον. Ωρόθεος λέγει· καλὸν ἄλογα χλοάζειν, κακὸν δὲ κοινωνεῖν· ὁ κατασχεθεὶς κακοπαθήσει μεγάλως. Οἱ Πέρσαι φασί· ἀγαθὸν ἀπαιτεῖν χρήματα καὶ ὅπλα ἐξωνεῖσθαι, ἐναντίον δὲ στολίζεσθαι καὶ γάμους ποιεῖν. Ἡ ἱστορία· δύο στρουθοκάμηλοι.

20 Ἡ κα' μονὴ καλεῖται Μπαλτὰ ἤτοι κάστρον. ἐν αὐτῇ ἀστέρες ιβ' μικροὶ ὡσεὶ κύκλος· κράσεως Κρόνου, ἀπὸ τῆς ιζ' μοίρας καὶ λεπτῶν η' λς'' τοῦ Τοξότου μέχρι τοῦ τέλους τοῦ αὐτοῦ ζῳδίου. φύσεως πυρώδους, κακοποιοῦ· τὸ ἀρρενικὸν καὶ θηλυκὸν γενέθλιον ἀτυχὲς καὶ μέλλον ἀπορφανισθῆναι ἀφ' ἑνὸς τῶν γονέων καὶ
25 πολύγαμον, ἀντιληπτικὸν τῶν ἀδικουμένων πλὴν κακοθελές. Οἱ Ἰνδοί φασι· ἐν ταύτῃ τῇ μονῇ τῆς Σελήνης οὔσης κτίζειν, σπείρειν, ἐξωνεῖσθαι κτήματα καὶ τετράποδα καὶ στολίζεσθαι καὶ συγκόπτειν ἱμάτια καὶ φορεῖν καινούργια ἀγαθόν, ταξιδεύειν δὲ μέσον. Ωρόθεός φησι· γάμον ποιεῖν οὐ συμφέρει, δού-
30 λους ἐξωνεῖσθαι μέσον· ὑπερόπτας γὰρ τούτους εἶναι σημαίνει. Οἱ Πέρσαι φασί· καλὸν βασιλέας προσκυνεῖν, καὶ ταξιδεύειν ἐναντίον, ὥσπερ καὶ δούλους ἐξωνεῖσθαι καὶ τετράποδα ἄνευ ἵππων. Ἡ ἱστορία· κάστρον ἔχον ἑκατέρωθεν δένδρα.

Ἡ κβ' μονὴ καλεῖται Σὰτ τὰφ πὸχ ἤτοι Εὐτυχία τοῦ σφά-

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1 post ναυαγῆσαι] *et qui societatem inierint, discordabunt inter se* add. A κακοπαθήση C 4 ἀληθινοφόρος i.e. *purpuratus* 5 *Alna'ā'im* B : *Alimain* A 10 εὐτυχῆ C ἐπιτύχανον C 11 λοιπῶν C 13 χλοΐζειν C 14 s. verbum desideratur : *et si pluerit, bonum erit nec faciet malum* A 15 χλοΐζειν C 20 *Albalda* B : *Albeda* A 31 κακαλὸν βασιλεῖς προσκινεῖν C 34 *Sa'd-Adhâbih* B : *Sahaddadebe* A

the ship is in danger of being wrecked; the one imprisoned will suffer. The Persians say: it is good to build, it is not good to travel and to enter into partnership. The image: a winged woman face downward, wearing a crown, bearing truth.

5 The 20th mansion is called Naem, that is, the two ostriches. In it there are 8 stars: 4 between the two animals, and 4 outside; of the mixture of Mercury, from the 4th degree of Sagittarius and 17' 30" to the 17th degree and 8' 36" of the same sign. Of fiery and benefic nature; the male and female 10 nativity is fortunate and successful in undertakings whether against enemies or in partnership, and always prevailing over those with whom it is in conflict; beloved and well-disposed, but of no distinguished livelihood. The Indians say: it is good when the Moon is in this mansion to graze horses, to travel moderately; and if it rains, it will be universal but 15 only briefly. Dorotheus says: it is good to graze horses, but bad to enter into partnership; the one detained will suffer greatly. The Persians say: it is good to demand money and to purchase arms, but unfavorable to adorn oneself and to celebrate marriages. The image: two ostriches.

20 The 21st mansion is called Balta, meaning fortress. In it are 12 stars small, like a circle; of the nature of Saturn, from the 17th degree and 8 minutes 36 seconds of Sagittarius to the end of the same sign. Of fiery nature, malefic; the male and female nativity is unfortunate and destined to be orphaned from one of the parents and to be given to multiple marriages, prone to defending the wronged, yet malevolent. The Indians say: when the Moon is in this mansion, it is good to build, to sow, to purchase estates and four-footed animals, to adorn oneself, to cut garments and wear new ones; but travel is middling. Dorotheus says: it is not beneficial to marry; purchasing slaves is middling, for it signifies that they will be arrogant. The Persians say: it is good to pay homage to kings, and to travel in the opposite direction, as also to purchase slaves and four-footed animals other than horses. The image is a fortress with trees on either side. The 22nd mansion is called Sat ta pokh, meaning Fortune of the slaugh-

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1 after shipwreck] and those who have entered into partnership will quarrel among themselves add. A kakopathēsē 4 C alēthinophoros 1.e. purpuratus 5 Alna'á'im B: Alimain A 10 eutychē C epitychanon C 11 loipōn C 13 chloizein C 14 a word is missing: and if it rains, it will be good nec faciet maturn A 15 chloizein C 20 Albalda B: Albeda A 31 kakalon basileis proskinein C 34 Sa'd-Adhabih B: Sahaddadebe A

ζοντος, οἱ δὲ Ἀρραβῖται καλοῦσιν αὐτὴν πρόβατα. εἰσὶ δὲ ἐν αὐτῇ ἀστέρες δύο μικροί· κράσεως τοῦ Κρόνου, ἀπὸ τῆς α' μοίρας τοῦ Αἰγοκέρωτος ἄχρι τῆς ιβ' μοίρας καὶ λεπτῶν να' κς'' τοῦ αὐτοῦ ζῳδίου· φύσεως γηίνης. τὸ ἀρρενικὸν γενέθλιον ἐν αὐτῇ εὐλογημένον καὶ εὐτυχὲς καὶ ἀγαπώμενον παρὰ τῶν ἀνθρώπων, καλοθελὲς καὶ ἀγαθὰ τὰ ἔργα αὐτοῦ· τὸ θηλυκὸν ἀκόλαστον καὶ ἀναίσχυντον, ὡς καὶ μισθὸν διδόναι χάριν μίξεως. Οἱ Ἰνδοὶ λέγουσι· ὅταν ἡ Σελήνη ἐν τῇ τοιαύτῃ μονῇ τυγχάνῃ, καλὸν ποτὸν πίνειν καὶ παντοίας ἰατρείας ἰατρεύεσθαι· ἐναντίον δέ φασι εἶναι ταξιδεύειν, εἰ μὴ περὶ τὸ τέλος τῆς τοιαύτης μονῆς, ὥσπερ καὶ τὸ στολίζεσθαι ἐναντίον. Δωρόθεός φησι· ἐὰν γαμήσῃ <τις> τῆς Σελήνης οὔσης ἐν αὐτῇ τῇ μονῇ, ἅμα ἑνωθήσονται, αὐτίκα καὶ χωρισθήσονται, τελευτήσει δὲ ὁ ἀνὴρ μετὰ ἕνα χρόνον καὶ ἡ γυνὴ πορνεύσει· εἰς ἀγορὰν δούλων ἐναντίον· ἀγαθὸν διὰ πλοὸς ἀποδημεῖν, ἔχει δὲ κακοπάθειαν τὸ ταξίδιον, τῇ τοῦ κέρδους ἐλπίδι ὑπομονὴν φέρουσαν· καὶ κοινωνεῖν ἀγαθόν· ἐπικερδὴς γὰρ ἡ κοινωνία ἔσται· ὁ κατασχεθεὶς συντόμως ἐλευθερωθήσεται. Οἱ Πέρσαι λέγουσι· καλὸν ἀπαιτεῖν χρήματα καὶ δουλείαν ζητεῖν, ἐναντίον δὲ ἐφιππάζεσθαι. Ἡ ἱστορία· γυνὴ τὴν ἀριστερὰν χεῖρα ἔχουσα ἡπλωμένην, τῇ δεξιᾷ δὲ φέρουσα σπάθην, δι' ἧς ἔσφαξεν ἑαυτήν, γυμνὴ μέχρι τοῦ ὀμφαλοῦ· τὰ δὲ μετὰ ταῦτα γραμμίδι ὁμοίως τοῖς ἄλλοις.

Ἡ κγ' μονὴ καλεῖται Σὰτ πούλγ ἤτοι Εὐτυχία τοῦ λαιμοῦ τουτέστι τῆς καταπόσεως, ἐν ᾗ εἰσι ἀστέρες δύο μικροὶ εἰς τὴν ἀριστερὰν παλαμὴν τοῦ Ὑδροχόου. ἐστὶ δὲ κράσεως τοῦ Ἑρμοῦ, ἀπὸ τῆς ιβ' μοίρας καὶ λεπτῶν να' κς'' Αἰγοκέρωτος ἄχρι τῆς κε' μοίρας τοῦ αὐτοῦ καὶ λεπτῶν μβ'. ἐστὶν δὲ φύσεως γηίνης, κράσεως μικτῆς, ἀγαθοποιοῦ δηλαδὴ μετὰ συμμέτρου κακώσεως. τὸ ἀρρενικὸν γενέθλιον κακότροπον καὶ ἀναίσχυντον, διὸ δεῖ φεύγειν τὰς μετ' αὐτοῦ ὁμιλίας, ὡς δυστυχεῖς καὶ κακάς· τὸ δὲ θηλυκὸν πόρνην ἀναίσχυντον καὶ κακοθελὲς καὶ σφόδρα ἀκόλαστον. Οἱ Ἰνδοὶ λέγουσιν· ἐν ταύτῃ οὔσης τῆς Σελήνης καλὸν ἰατρεύεσθαι καὶ στολίζεσθαι καὶ νέα ἱμάτια φορεῖν, κατὰ δάνος δὲ ἢ χάριν ζητεῖν οὐκ ἀγαθόν· καὶ ταξιδεύειν ἐν μόνῳ τῷ

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7 χάρι C 9 παντίας C 11 Suppl. Boer 13 τελευτήσῃ C 14 προνεύσει C 16 φέρουσα C 21 ὀφαλοῦ C 22 γραμμίδι fortasse l.e. q. γράμμα « limbus vestis » 23 Sa'd-Bula B : Zadebolal A 31 θυλικὸν C πόρνον K

ing, and the Arabs call it "sheep." There are two small stars in it; of the mixture of Saturn, from the 1st degree of Capricorn up to the 12th degree and 51 minutes of the same sign; of earthly nature. The male nativity in it is blessed and fortunate and beloved by people, well-intentioned and good in its deeds; the female is licentious and shameless, to the point of paying for intercourse. The Indians say: when the Moon happens to be in such a mansion, it is good to drink beverages and to be treated with all kinds of remedies; but they say it is contrary to travel, unless toward the end of such a mansion, just as adorning oneself is also contrary. Dorotheus says: if someone marries while the Moon is in this very mansion, they will be united at once and immediately separated, and the husband will die after one year and the wife will commit fornication; going to a slave market is contrary; it is good to travel by sea, but the journey entails hardship, bearing patience in the hope of gain; and forming a partnership is good, for the partnership will be profitable; one who is detained will be freed quickly. The Persians say: it is good to demand money and to seek servitude, but contrary to ride on horseback.The image: a woman with her left hand stretched out, carrying in her right hand a sword with which she has slain herself, naked down to the navel; the rest depicted with a line in the same manner as the others.

The 23rd lunar mansion is called Sat Pulē, that is, the Felicity of the Throat, that is, of Swallowing, in which there are two small stars in the 25 left palm of Aquarius. It is of the temperament of Mercury, from the 12th degree and 51 minutes 26 seconds of Capricorn up to the 25th degree of the same and 42 minutes. It is of an earthy nature, of a mixed temperament, that is, benefic with a moderate degree of harm. The male nativity is ill-disposed and shameless, wherefore one must 30 avoid associations with him, as they are unfortunate and bad; and the female is a shameless harlot, malevolent and thoroughly licentious. The Indians say: when the Moon is in this mansion, it is good to receive medical treatment and to adorn oneself and to wear new garments, but to seek a loan or a favor is not good; and to travel only on the

7 grace Pantias (n10 11 Suppl. Boern21 13 will end C
Cn14 predispose (bearing C ofalou Yi 22 letter
perhaps i.e. as much as γράμμα • border of a garment, 23 Court-Bula B: Behind-
A was sick 31 C follicles whorish K

α' τρίτῳ τῆς τοιαύτης μονῆς οὔσης τῆς Σελήνης · ἐν γὰρ τῷ λοιπῷ μέρει οὐκ ἀγαθόν. <Δωρόθεός φησι·> ἐὰν γαμήσῃ τις, συντόμως χωρισθήσεται, οἷα πόρνης οὔσης τῆς γυναικός · εἰς ἀγορὰν δούλων ἐναντίον, κοινωνεῖν δὲ ἀγαθόν · ὁ κατασχεθεὶς
5 ταχέως ἐλευθερωθήσεται. Οἱ Πέρσαι καλὸν φυτεύειν καὶ κτίζειν φασί, ἐναντίον δὲ ταξιδεύειν καὶ ἰατρεύεσθαι. Ἡ ἱστορία · γυνὴ ἔχουσα πρόσωπον καὶ σῶμα ἐνδεδυμένον μέχρις ὀμφαλοῦ, τὴν δεξιὰν χεῖρα ἔχουσα μέχρι γῆς νεύουσαν, τὴν δὲ ἀριστερὰν κατὰ λαιμοῦ βάλλει, τὰ δὲ μετὰ τὸν ὀμφαλὸν ὄρνιθος
10 οἷον ἀκολάστου · ἔοικε δὲ χῆνα μετὰ πόδια β' τοῦ αὐτοῦ ζῳδίου.

Ἡ κδ' μονὴ καλεῖται Σὰτ σιοὺτ ἤτοι ἡ Εὐτυχία τῶν εὐτυχιῶν. εἰσὶ δὲ ἐν αὐτῇ ἀστέρες τρεῖς ἐν τῇ οὐρᾷ τοῦ Αἰγοκέρωτος · κράσεως τοῦ Ἄρεως, ἀπὸ τῆς κε' μοίρας τοῦ Αἰγοκέρωτος καὶ λεπτῶν μβ' μέχρις η' μοίρας τοῦ Ὑδροχόου καὶ λεπτῶν λδ' ιη''. φύσεως
15 γηίνης καὶ πνευματώδους, ἀγαθοποιός · τὸ ἀρρενικὸν καὶ θηλυκὸν γενέθλιον εὐτυχὲς καὶ εὐλογημένον, σπαστρικὸν καὶ ἀγαπώμενον παρὰ τῶν ἀνθρώπων, καλοθελὲς καὶ καλοεργόν. Οἱ Ἰνδοί φασι · ὅταν ἡ Σελήνη ἐν τῇ μονῇ ταύτῃ <ᾖ>, ἀγαθὸν κουρεύειν πρόβατα, ἰατρεύεσθαι πληγὰς καὶ κουρσεύειν νύκτα, ἐναντίον δὲ
20 στολὴν ποιεῖν καὶ ἱμάτια συγκόπτειν καὶ φυρεῖν · ταξιδεύειν δὲ μέσον φασί. Δωρόθεός φησι · ἐπ' ὀλίγον ὁ γάμος διαμενεῖ καὶ χωρισθήσονται · ἀγαθὸν ἐξωνεῖσθαι δούλους, ἀποδημῆσαι δὲ διὰ <θαλά>σσης καὶ κοινωνίαν ποιῆσαι ἐναντίον · ὁ κατασχεθεὶς ἐλευθερωθήσεται. Οἱ Πέρσαι καλὸν φασι σπέρειν
25 καὶ κτίζειν, ἐναντίον πλέειν. Ἡ ἱστορία · δέσποινα καθημένη ἐπὶ θρόνου κοκκίνου, προσκεφαλάδιον βένετον μετὰ ἱματίου ἀσπροχρύσου.

Ἡ κε' μονὴ καλεῖται Σὰτ ἄλ ἀκπίε ἤτοι Εὐτυχία τῶν τεντῶν. εἰσὶ ἐν αὐτῇ ἀστέρες δύο καὶ μέσον αὐτῶν ἕτερον μικρόν. ἐστὶ δὲ
30 κράσεως τῆς Ἀφροδίτης, ἀπὸ τῆς η' μοίρας τοῦ Ὑδροχόου καὶ λεπτῶν λδ' καὶ ιη'' ἄχρι τῆς κα' καὶ λεπτῶν κε' μδ'' τοῦ αὐτοῦ ζῳδίου. φύσεως πνευματώδους, ἀγαθοποιοῦ · τὸ ἀρρενικὸν καὶ θηλυκὸν γενέθλιον κακὸν καὶ ἀνευλόγητον, ὡς σημαῖνον ἀπώλειαν

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1 τρίτῳ lectio incerta : *in mediate* (sic) *tertia illius diei* A
2 suppl. A 10 ἀκόλαστον C 11 *Sa'd-Alsu'ûd* B : *Zaadescod* A
13 Ἄρι C 16 σπαστρ. « *mundum* » (Du Cange) 17 περὶ C
19 κουρεύειν C : corr. Delatte 21 s. διαμείνει C 23 'σσης C : *pro introitu navis* A 26 προσκεφαλάδων C 28 *Sa'd-Al'akhbiya* B : *Sadalahbia* A

In the first third of such a mansion, the Moon being present; for in the remaining part it is not good. <Dorotheus says:> If someone marries, he will be separated shortly, as if the woman were a harlot; for the slave market it is unfavorable, but to enter into partnership is good; the one who is detained will quickly be freed. The Persians say it is good to plant and to build, but unfavorable to travel and to receive medical treatment. The image:

a woman having a face and body clothed down to the navel, her right hand reaching down to the ground, while her left hand she places at her throat, and the parts below the navel are like those of a licentious bird; she resembles a goose, at 2 feet into the same zodiac sign.

The 24th lunar mansion is called Sat siou, that is, the Fortune of Fortunes. In it there are three stars in the tail of Capricorn, of the nature of Mars, from the 25th degree of Capricorn and 42 minutes up to the 8th degree of Aquarius and 34 minutes 18 seconds. Of earthly and airy nature, benefic; the male and female nativity is fortunate and blessed, attractive and beloved by people, well-intentioned and well-doing. The Indians say: when the Moon is in this mansion, it is good to shear sheep, to treat wounds and to raid by night, but on the contrary it is unfavorable to make clothing, to cut and wear garments; travel they consider middling. Dorotheus says: marriage will last but a short time and they will separate; it is good to purchase slaves, but to travel by sea and to form a partnership are unfavorable; one who is detained will be set free. The Persians say it is good to sow and to build, but sailing is unfavorable. The image: a lady seated upon a red throne, a blue cushion, with a garment of white and gold.

The 25th lunar mansion is called Sat al akpie, that is, the Fortune of Tents. In it there are two stars and between them another small one. It is of the nature of Venus, from the 8th degree of Aquarius and 34 minutes and 18 seconds up to the 21st degree and 25 minutes 44 seconds of the same sign. Of airy nature, benefic; the male and female nativity is evil and unblessed, as it signifies destruction

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1 τρίτῳ an uncertain reading: in the middle (sic) of the third of that day A
2 suppl. A 10 free Cn10 11 Sa'd-Alsu'ûd B : Zaadescod A
13 Ÿes split. mundum (1)u Cange) 17 about
(n19 shears C : corr. Delatte 21 5. abides C Cn23 of C:
for the entrance of the ship A 26 heads C. 28 Court-Alahbia
B : Sayed Al-Habla A

τῶν γονέων, ἀλλὰ καὶ αὐτὸ παρὰ ξένων τραφήσεται, κακὸν καὶ πτωχόν. Οἱ Ἰνδοὶ λέγουσι· καλὸν ἀποστολὴν ἀποκρισιαρίων ποιεῖν καὶ γάμον, ἱμάτια ἐξωνεῖσθαι καὶ πρὸς δύσιν ταξιδεύειν· ἐναντίον δὲ σπείρειν καὶ πρόβατα κουρεύειν. Ὁ Λωρόθεός
5 φησι· καλὸν δούλους ἐξωνεῖσθαι· ἐνδυνάμους γὰρ καὶ φιλοδεσπότους καὶ πιστοὺς σημαίνει· γαμεῖν δὲ μέσον, κτίζειν στερεόν, καὶ διὰ θαλάσσης ἀποδημεῖν καλόν· ἀργὰ μέντοι ὑποστρέφει· καὶ κοινωνεῖν ἀγαθόν· ὁ δὲ κατασχεθεὶς οὐκ ἐλευθερωθήσεται. Οἱ Πέρσαι καλόν φασιν μαθήσεως κατάρχεσθαι καὶ ταξι-
10 δεύειν, ἐναντίον διαλέγεσθαι καὶ δικάζεσθαι. Ἡ ἱστορία· τέντα πράσινος, ἧς ἐντὸς γυνὴ κοκκινοφόρος καθημένη μετὰ στέμματος.

Ἡ κς' μονὴ καλεῖται Φὰργ ἄλμουκ τὰμ ἤτοι ἡ κορυφὴ τῆς Ἀργώ. ἐν ταύτῃ τῇ μονῇ εἰσι ἀστέρες δύο μικροί, καλεῖται ἡ
15 γωνία τοῦ Ὑδροχόου. κράσεως τοῦ Ἡλίου, ἀπὸ τῆς κα' τοῦ Ὑδροχόου μοίρας καὶ λεπτῶν κε' καὶ μδ'' ἄχρι τῆς δ' μοίρας τῶν Ἰχθύων καὶ λεπτῶν ιζ' μα''. φύσεως πνευματώδους, ἀγαθοποιοῦ· τὸ ἀρρενικὸν γενέθλιον εὐτυχὲς καὶ ἐπαινετόν, καλοθελές, καλοσύμβουλον καὶ καλοεργόν, <τὸ δὲ θηλυκὸν> μέσον βίου, οὔτε
20 εὐτυχοῦς, οὔτε δυστυχοῦς. Οἱ Ἰνδοὶ καλόν φασι ψυχικὰ ποιεῖν, ποτὸν πίνειν καὶ ταξιδεύειν, μὴ μέντοι εἰς τὸ α' τρίτον τῆς μονῆς. Δωρόθεός φησι· ἐπ' ὀλίγον διαμεῖναι τὸν γάμον ἀχώριστον· εἰς ἀγορὰν δούλων ἀγαθόν· πιστὸν γὰρ σημαίνει καὶ φιλοδέσποτον· ὁ κατασχεθεὶς οὐκ ἐλευθερωθήσεται. Οἱ Πέρ-
25 σαι καλὸν εἰς ἀπαίτησιν χρημάτων καὶ καταρχὴν τεχνῶν, ἐναντίον διαλέγεσθαι καὶ δικάζεσθαι. Ἡ ἱστορία· ἄνθρωπος πρασινοφόρος ἀποπατῶν μετὰ τοῦ δεξιοῦ ποδὸς εἰς ῥίζαν φυτοῦ καὶ μετὰ τῆς δεξιᾶς χειρὸς κατέχει τὴν κορυφὴν τοῦ φυτοῦ, τὴν δὲ ἑτέραν χεῖρα καὶ τὸν πόδα ἔχει ἐπὶ τὰ ὄπισθεν ἄνω νεύοντα.
30 Ἡ κζ' μονὴ καλεῖται Φὰργ ἄλ μοῦχαρ ἤτοι γωνία ἐαρινὴ τοῦ Ὑδροχόου. ἐν αὐτῇ εἰσι ἀστέρες β'· κράσεως τοῦ Διός, ἀπὸ τῆς δ' μοίρας τῶν Ἰχθύων καὶ λεπτῶν ιζ' μα'' μέχρι τῆς ιζ' μοίρας καὶ λεπτῶν μδ' μα'' τοῦ αὐτοῦ ζῳδίου. ἐστὶ δὲ φύσεως ὑγρᾶς,

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2 *bona est ad mittendum nuncios sed non est bona pro coniugio* A
4 κουρ. : *emendo* A 13 *Alfargh Al'awwal* B : *F'argalmocaden* A
19 suppl. Boer 21 τρίτον lectio incerta : *in prima tertia illius diei* A 24 φιλοδ.] *et si aliquod aedificium fiet, erit firmum et durabile, bonum est intrare navem et intranti significat tardilatem. Mala est pro societate* add. A 29 ἔχειν C 30 *Alfargh Althâni* B : *Alfargamahar* A

of the parents, but it will also be raised by strangers, wretched and poor. The Indians say: it is good to send out envoys and to marry, to purchase garments and to travel westward; but contrary to sow and to shear sheep. Dorotheus says it is good to purchase slaves; for it signifies them to be capable, fond of their master, and faithful; marriage is middling, building is firm, and to travel by sea is good; yet one returns slowly; and partnership is good; but one who is detained will not be freed. The Persians say it is good to begin learning and to travel, but contrary to debate and to litigate. The image: a green tent, within which a woman dressed in red sits wearing a garland.

The 26th mansion is called Pharg almun tam, that is, the crown of Argo. In this mansion there are two small stars; it is called the corner of Aquarius. Of the nature of the Sun, from the 21st degree and 25 minutes and 44 seconds of Aquarius up to the 4th degree of Pisces and 17 minutes and 41 seconds. Of an airy nature, benefic; the male nativity is fortunate and praiseworthy, well-intentioned, of good counsel, and of good works; the female nativity is of middling fortune, neither fortunate nor unfortunate. The Indians say it is good to perform spiritual matters, to drink a beverage and to travel, but not however in the first third of the mansion. Dorotheus says: that a marriage may remain undivided for a short time; it is good for the slave market, for it signifies faithfulness and fondness for one's master; one who is detained will not be freed. The Persians say it is good for the recovery of money and the commencement of crafts, but contrary to debate and to litigate. The image: a man dressed in green, stepping with his right foot onto the root of a plant and holding with his right hand the top of the plant, while his other hand and foot are directed upward and backward,

30 The 27th mansion is called Fārgh al-muʾakhkhar, that is, the vernal angle of Aquarius. In it there are 2 stars of the temperament of Jupiter, from the 4th degree and 17 minutes 41 seconds of Pisces to the 17th degree and 44 minutes 41 seconds of the same sign. It is of a moist nature,

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2 bona est ad mittendum nuncios sed non est bona pro coniugio A
4 κουρ. : emendo A 13 Alfargh Al'awwal B : F'argalmocaden A
19 suppl. Boer 21 τρίτον lectio incerta : in prima tertia illius diei A 24 φιλοδ.] et si aliquod aedificium fiet, erit firmum et durabile, bonum est intrare navem et infranti significat tarditatem. Mala est pro societate add. A 29 ἔχειν C 30 Alfargh Althâni B: Alfargamahar A

ἀγαθοποιοῦ καὶ κακοποιοῦ, τουτέστι μικτῆς· τὸ ἀρρενικὸν γενέθλιον κακὸν καὶ ῥιψοκίνδυνον καὶ ταραχοποιὸν καὶ κατὰ τὸν βίον ἄτακτον καὶ ἀνώμαλον καὶ ῥυπαρὸν καὶ κακοθελές, τὸ δὲ θηλυκὸν εὐτυχὲς καὶ εὐλογημένον καὶ ἀγαπώμενον παρὰ τῶν
5 ἀνθρώπων. Οἱ Ἰνδοί φασι· καλὸν ἐν ταύτῃ τῇ μονῇ οὔσης τῆς Σελήνης προβάτων ἐπιμελεῖσθαι, ποτὸν πίνειν· κατὰ χάριν δὲ ζητεῖν τι ἢ κατὰ δάνος οὐκ ἀγαθόν· καλὸν γαμεῖν, μέσον δὲ ταξιδεύειν. Ὁ Δωρόθεός φησι· ὁ πλεύσας ζημιωθήσεται, ὁ κοινωνήσας καταρχὴν ἔχει καλήν, τέλος δὲ οὐκ ἀγαθόν·
10 ὁ κατασχεθεὶς οὐκ ἐλευθεροῦται, δούλους ἐξωνεῖσθαι οὐκ ἀγαθόν. Οἱ Πέρσαι φασί· καλὸν τάφρους ποιεῖν καὶ ὀρυγὴν πηγαδίων, ἐναντίον ταξιδεύειν καὶ μετοικίζεσθαι. Ἡ ἱστορία· ἄνθρωπος κοκκινοφόρος πωγωνίας τὰ ὅμοια πράττων τῷ ἄνωθεν πλὴν ἀριστερῶς.

15 Ἡ κη' μονὴ καλεῖται Πάτν ἀλχοὺτ ἤτοι ἡ κοιλία τῶν Ἰχθύων. κράσεως τῆς Σελήνης, ἀπὸ τῆς ιζ' μοίρας τῶν Ἰχθύων καὶ λεπτῶν μδ' μα'' τοῦ αὐτοῦ ζῳδίου ἄχρι τοῦ τέλους αὐτοῦ. φύσεως ὑγρᾶς, ἀγαθοποιοῦ· τὸ ἀρρενικὸν καὶ θηλυκὸν γενέθλιον εὐτυχὲς καὶ εὐλογημένον, ἀγαπώμενον παρὰ τῶν ἀνθρώπων, ἐπαινετόν, καλο-
20 θελὲς καὶ καλοεργόν. Οἱ Ἰνδοί φασιν· ἐν ταύτῃ οὔσης τῆς Σελήνης καλὸν ἐπιμελεῖσθαι προβάτων, σπείρειν, ποτὸν πίνειν, κακὸν παρακαταθήκην ποιεῖσθαι καὶ κατὰ προδοσίαν τιμὴν τοῦ ἐξωνουμένου διδόναι ἢ ἀρραβῶνα, καλὸν γαμεῖν, ταξιδεύειν δὲ μέσον. Δωρόθεός φησιν· ὁ ἐξωνούμενος δοῦλος στωμύλος
25 ἔσται καὶ ἀναίσχυντος· ὁ διὰ θαλάσσης ταξιδεύσας ζημιωθήσεται· ἡ κοινωνία καλὴν μὲν τὴν καταρχὴν σημαίνει, οὐκ ἀγαθὸν δὲ τὸ τέλος αὐτῆς· ὁ κατασχεθεὶς οὐκ ἀπολυθήσεται. Οἱ Πέρσαι φασίν· καλὸν ἐν ταύτῃ τῆς Σελήνης οὔσης πλεῖν, παρακαταθήκην τιθέναι οὐκ ἀγαθόν. Ἡ ἱστορία· γυνὴ μετὰ μανικοδέτου καὶ
30 γραμμάτων σαρκηροῦ ἱματίου μέχρι τοῦ ὀμφαλοῦ, ἄνωθεν καθημένη δύο ἰχθύων, ὧν αἱ οὐραὶ ἄνωθεν νεύουσι κατεχόμεναι παρὰ τῶν δύο χειρῶν αὐτῆς.

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11 φη(σὶ) C 15 *Batn-Alhût* B : *Bathuxaloth* A 21 πρόβατα C 24 δοῦλον C στομύλος C 29 μανικ. = manica? 30 σαρκ.] ignotum ; cf. saricam mediae latinitatis quae est tunicae species 31 νεύουσαι C : corr. Delatte

of both benefic and malefic nature, that is, mixed. The male nativity is evil, reckless, troublesome, disordered and irregular in life, squalid and ill-disposed; the female nativity, however, is fortunate, blessed, and beloved by people. The Indians say: when the Moon is in this mansion, it is good to tend to sheep and to drink; but to seek something as a favor or as a loan is not good; it is good to marry, but middling to travel. Dorotheus says: one who sails will suffer loss; one who enters into a partnership has a good beginning but a bad end; one who is detained will not be freed; it is not good to purchase slaves. The Persians say: it is good to dig trenches and to open wells, to travel in the opposite direction, and to relocate. The image: a red-clad man with a peacock-like appearance, doing things similar to those described above, but in a reversed manner.

15 The 28th lunar mansion is called Patn al-khūt, that is, the belly of the Pisces. Of the mixture of the Moon, from the 17th degree of Pisces and 44 minutes 41 seconds of the same sign until its end. Of moist nature, benefit-bringing; the male and female nativity is fortunate and blessed, beloved by people, praiseworthy, well- 20 intentioned and doing good works. The Indians say: when the Moon is in this mansion, it is good to tend to sheep, to sow, to drink a beverage; it is bad to make a deposit and to give payment by way of betrayal for what is being purchased, or a pledge; it is good to marry, but traveling is moderate. Dorotheus says: the slave who is purchased will be talkative 25 and shameless; one who travels by sea will suffer loss; partnership signifies a good beginning, but not a good end; one who is detained will not be released. The Persians say: when the Moon is in this mansion it is good to sail; to make a deposit is not good. The image: a woman with a bracelet and 30 letters of a fleshy garment down to the navel, sitting above two fish, whose tails curve upward, held by her two hands.

11 fesi) C 15 Bain-Alhûtß: Bathnealoth An24 slave G at 21 years ago

cotton wool (the mill (29 μανικ. = manica?

30 σαρχ.) unknown; cf. saricam of medieval Latin which is a type of tunic

species 31 νεύουσαι C : corr. Delatte

Excerpta e Palchi libro apotelesmatico.

Capitula quae sequuntur in solo codice Angelicano 29 (= Rom. 2) inter collectanea Palchi repperiuntur, in Cromwelliano et Vaticano sine auctoris nomine traduntur. Nonnulla tamen post Palchum, qui exeunte quinto p.Chr.n. saeculo vixit (cf. Cumont, *Rev. instr. publ. en Belgique*, XL, 1897, p. 2 ss.), interpolata esse notum est, cf. Cumont, *Catal.*, VI, p. 63 n. ; additamentum huiusmodi invenies infra p. 160, 5 ubi Furcia laudatur (cf. *Catal.*, V, 1, p. 181 n.) ; v. etiam infra p. 162.

In codice Cromwelliano caput primum incipit recte in p. 416, sed verbum *Ἀναβιβάζοντα* (l. 7) nullo spatio interiecto caput mutilum Hephaestionis, III, 5 (ed. Olivieri, *Studi ital.* VI, 1898, p. 13, 15 - 19, 3) sequitur et, quae hic desiderantur, antea, p. 393 (... *καὶ μετὰ τὸ στῆσαι* ...), sine titulo praebentur. Quod librarium caput e codice quodam descripsisse demonstrat, ubi pars prior in fine quaternionis erat, posterior tamen ordine quaternionum disturbato suo loco avulsa erat.

Codd. Cromwellianum et Vaticanum e fonte communi, qui Angelicano deterior erat, pendere et e variis lectionibus et e lacunis (cf. p. 158, 4 s. ; 159, 9 ; 160, 3 ; 160, 20 s.) satis elucet.

P. 416. <*Πάλχου·*> *περὶ τροπῶν τῶν δ' καιρῶν.*

Εἰ βούλει γνῶναι τὰ μέλλοντα γίνεσθαι ἐπὶ ἡγεμόνων τε καὶ ἰδιωτῶν κατὰ τὸ ζητούμενον κλίμα, ψήφισον τὸν Ἥλιον, ὅτε
5 *εἰσέρχεται ἐν τῷ Κριῷ ἐν πρώτῳ λεπτῷ ἐν ποίᾳ ἡμέρᾳ καὶ ὥρᾳ, καὶ μετὰ τὸ στῆσαι αὐτὸν ἀκριβῶς ψήφισον τοὺς λοιποὺς ἀστέρας κατὰ τὴν αὐτὴν ὥραν καὶ τὴν Σελήνην καὶ τὸν Ἀναβιβάζοντα. καὶ μετὰ τὸ στῆσαι τὰς ἐποχὰς τῶν ἀστέρων ἀκριβῶς ψήφισον*

C(romwellianus) ; A(ngelic. 29 = Romanus 2), f. 95 cap. γ' ; V(aticanus 8 (= 318), f. 111.

1 *π. τ. τ. δ' κ.* A : *εὕρομεν καὶ ἐν ἄλλῳ βιβλίῳ οὕτως* add. post titulum C : *καὶ ἐν ἄλλῳ β. εὕρ. οὕτ.* ante titulum V *τοῦ τρόπου* CV
4 *ὅταν εἰσέρχηται* CV 5 *πρώτῳ* scripsi (cf. *Catal.*, VIII, 1, p. 261, 5) : *ἑνὶ* ACV post *ὥρᾳ*] *εἰσέρχεται* add. CV 6 *λοιποὺς* om. A 7 post *ὥραν*] *ἀκριβῶς* add. CV post *Ἀναβ.*] *ἢ περὶ πραγμάτων κτλ.* C (quod est Hepb., III, 5, v. introd.), sed habet hinc nostrum caput in p. 393 8 *τῶν ἀστέρων* CV : *αὐτῶν* A *ἀκριβῶς* om. A

Excerpts from Palchus's astrological work.

The chapters that follow are found only in the Angelican codex 29 (= Rom. 2) among the collected writings of Palchus; they are transmitted in the Cromwellian and Vatican codices without an author's name. It is known, however, that some passages were interpolated after Palchus, who lived at the end of the fifth century A.D. (cf. Cumont, Rev. instr. publ. en Belgique, XL, 1897, p. 2 ff.), cf. Cumont, Catal., VI, p. 63 n.; an addition of this kind will be found below p. 160, 5 where Turkey is mentioned (cf. Catal., V, 1, p. 181 n.); see also below p. 162.

In the Cromwellian codex the first chapter begins correctly at p. 416, but the word Ἀναβιβάζοντα (l. 7), with no intervening space, is followed by a mutilated chapter of Hephaestion, III, 5 (ed. Olivieri, Studi ital. VI, 1898, p. 13, 15 – 19, 3), and the portions missing here are provided earlier, at p. 393 (καὶ ... μετὰ τὸ στῆσαι ...), without a title. This shows that a copyist transcribed the chapter from some codex in which the earlier part was at the end of a quire, while the later part, owing to a disturbance in the order of the quires, had been torn away from its proper place.

The Cromwellian and Vatican codices e from a common source, which was inferior to the Angelican, depend on it, as is sufficiently clear from the variant readings and from the lacunae (cf. p. 158, 4 f.; 159, 9; 160, 3; 160, 20 f.).

P. 416. <Palchus>·On the four seasonal turning-points.

If you wish to know the things that are about to happen concerning rulers and ordinary people according to the climate under inquiry, calculate the Sun when
5 it enters Aries at the first minute, on what day and hour,
and after having established it precisely, calculate the remaining stars according to the same hour, and the Moon and the Ascending Node.
And after having established the positions of the stars precisely, calculate

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C(romwellianus) ; A(ngelic. 29 = Romans 2), f. 95 ch. y'; 5 (atticnus 8 (= 318), f. 111.

1 on the method of the 4th and A: we found also in another book thus add. after title α; and in another b. found thus before title V of the method CV
4 when it enters CV 5 first things scripsi (cf. Catal., VIII, 1, p. 261, 5); in ACV after hour it enters add. CV 6 remaining If. A 7 after hour] precisely add. CV after Ascending Node] concerning matters etc. C (which is Heph., III, 5, v. introd.), but it has our chapter here at p. 393 8 of the stars CV : αὐτῶν A acri can om.

τὸν ὡροσκόπον κατὰ τὴν αὐτὴν ὥραν, ἐν ᾗ ὁ Ἥλιος τὴν ἰσημερίαν πεποίηται ἐν τῷ τοῦ Κριοῦ ζῳδίῳ, καὶ τὰ λοιπὰ κέντρα καὶ τὰς τούτων ἐπαναφορὰς καὶ τὰ τούτων ἀποκλίματα. καὶ μετὰ τὸ στῆσαι τοὺς ιβ' τόπους ἀκριβῶς ζήτει τὸν ἀφέτην ἐν τῷ ἀφετικῷ τόπῳ ἐστῶτα, καθὰ καὶ ἐν τῷ περὶ χρόνων διαιρέσεως εἴρηται, καὶ μετὰ τὸ εὑρεῖν τὸν ἀφέτην σκέπτου τὸν οἰκοδεσπότην αὐτοῦ· οὗτος γὰρ δηλοῖ τὰ μέλλοντα γίνεσθαι. εἶτα ἴδε τὸν ὡροσκόπον καὶ τὸν οἰκοδεσπότην αὐτοῦ, ἐν ποίῳ τόπῳ πέπτωκεν, ὁμοίως δὲ καὶ τὸν Ἥλιον ἐν ποίῳ τόπῳ ἐστὶ καὶ σκέπτου ἀμφοτέρους. ἐὰν μὲν οὖν εὕρῃς τὸν Ἥλιον ἐν τόπῳ κακῷ, τὸν δὲ κύριον τοῦ ὡροσκόπου ἐν καλῷ, τὸ μὲν ἔτος ἐκεῖνο καλὸν λέγε εἶναι τοῖς ὄχλοις, τῷ δὲ ἡγεμόνι κακόν. εἰ δὲ ὁ Ἥλιος καλῶς ἕστηκεν, ὁ δὲ κύριος τοῦ ὡροσκόπου κακῶς, τὸ ἐναντίον λέγε, ἤγουν τῷ μὲν ἡγεμόνι καλόν, τοῖς δὲ ὄχλοις κακόν. εἶτα ἴδε τὸν κύριον τοῦ ἀφέτου τὸν εὑρισκόμενον πῶς ἔχει τὴν μαρτυρίαν πρὸς τὸν Ἥλιον καὶ τὸν ὡροσκόπον καὶ τὸν κύριον τοῦ ὡροσκόπου· καί, ἐὰν μὲν ἴδῃ τὸν Ἥλιον ἐν καλῷ τόπῳ ἑστῶτα, τὸν δὲ ὡροσκόπον καὶ τὸν κύριον αὐτοῦ ἐπιβλέψῃ ἐν κακῷ τόπῳ πεσόντα, κρεῖττον μὲν εἶναι τὸ ἔτος τοῖς ἄρχουσι, τοῖς δὲ ὄχλοις ἔλαττον. εἶτα ἴδε τὸν κύριον τοῦ ἀφέτου, ἐν ποίῳ τόπῳ πέπτωκε καὶ τίς αὐτὸν ὑπεδέξατο καὶ τίς ἐπ' αὐτὸν τὴν ἀκτῖνα ἐπέβαλε· ἐὰν ἀγαθοποιός, ἀγαθά, ἐὰν δὲ κακοποιός, φαῦλα εἶναι λέγε. ἐὰν μὲν οὖν ἐστιν ὁ κύριος τοῦ ἀφέτου ἀνατολικὸς ἢ ἐν τῷ ὑπὲρ γῆν ἡμισφαιρίῳ ἢ ἐν ζῳδίῳ φωνήεντι, τὰ σημαινόμενα παρ' αὐτοῦ φανερὰ ἔσται· εἰ δὲ δυτικὸς ἢ ὕπαυγος ἢ ἐν τῷ ὑπὸ γῆν ἡμισφαιρίῳ, κρυπτῶς ἀποτελεῖ. Κρόνος μετὰ Καταβιβάζοντος ἐν τῷ ὡροσκόπῳ εὑρισκόμενος τοῖς μὲν λαοῖς ἀγαθῶν δηλωτικός, τοῖς δὲ ἄρχουσι φαύλων. ἐὰν εὑρεθῇ κακοποιὸς ἐν τῷ β' τόπῳ ἀπὸ ὡροσκόπου, περὶ βίον εἶναι τὴν κάκωσιν λέγε· ἐὰν δὲ ἐν τῷ γ' τόπῳ

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1 post ὡροσκ.] ἀκριβῶς add. CV 4 ἐν τῷ - 6 ἀφέτην om. CV
5 hoc caput desideratur apud Palchum, sed exstat apud Valentem IV, 4; Ptolemaeum IV, 10; Hephaestionem II, 25 (*Catal.* VIII, 2, p. 90); Rhetorium (*Catal.*, VIII, 1, p. 242) 6 ante σκέπτου] καὶ add. C
σκόπει A 10 εὑρεθῇ A 11 ἐν τόπῳ κ. CV 13 εἱστήκει A
14 ἤγουν V : ἤτοι A : ἤως C λαοῖς A 16 ὡρ. καὶ τὸν Ἥλ. A 17 ἑστῶτα C : ἑστώς AV τὸν δὲ κύρ. τοῦ ὡρ. καὶ τὸν ὡρ. A 18 πεσόντα C : πεσὼν AV 19 κρεῖττον CV : καλὸν A
21 ἢ καὶ CV ἔβαλε CV post ἐὰν] τε add. A 22 δὲ CV : τε A λέγε εἶναι CV 23 s. post ἡμισφ.] ὢν add. A
24 φανερῶς CV 29 ἐὰν A : εἰ CV ἐν γ' περὶ A

the ascendant at the same hour in which the Sun has made the equinox in the sign of Aries, and the remaining angles and their succedents and their cadents. And after establishing the twelve places accurately, seek the apheta standing in the aphetic place, just as has been stated in the section on the division of times, and after finding the apheta examine its oikodespotes; for this indicates the things that are about to come to pass. Then look at the ascendant and its oikodespotes, in which place it has fallen, and likewise in which place the Sun is and examine both. If therefore you find the Sun in an evil place, but the lord of the ascendant in a good one, say that that year is good for the populace, but bad for the ruler. But if the Sun is well-placed and the lord of the ascendant is badly placed, say the opposite, that is, good for the ruler but bad for the populace. Then look at how the lord of the found apheta holds its testimony toward the Sun and the ascendant and the lord of the ascendant; and if it sees the Sun standing in a good place, but looks upon the ascendant and its lord fallen in a bad place, say that the year is better for the rulers, but lesser for the populace. 20 Then look at the lord of the apheta, in which place it has fallen and who received it and who cast a ray upon it; if a benefic, say that good things will occur, but if a malefic, bad things. If therefore the lord of the apheta is oriental or in the hemisphere above the earth or in a vocal sign, the things signified by it will be manifest; but if it is occidental or under the rays or in the hemisphere below the earth, it produces its effects in a hidden manner. Krinos found together with the Descending Node in the ascendant is indicative of good things for the people, but of bad things for the rulers. If a malefic is found in the 2nd place from the ascendant, say that the affliction concerns livelihood; but if in the 3rd place

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1 post floor] accurately add. CV 4 ἐν τῷ - 6 ἀφέτην om. CV
5 this chapter is missing in Palchus, but exists in Vettius Valens IV, 4; Ptolemy IV, 10; Hephaestion II, 25 (Catal. VIII, 2, p. 90); Rhetorius (Catal., VIII, 1, p. 242)
6 ante thought] and add. C
purpose A 10 found An14 were 11 in place Mr. CVnlaois 13 stood A
V : ἤτοι A : ἔος Cn17 ἔστζτα C : A 16 hr. and the
El. εστος AVn18 fallen C : fallen the lord of the hour. and the
Ancor. A If 19 better CV : good A
21 or CVnCV put a CV post if] te add. A 22 but
: te An21 say it's CV 23 s, post ἡμισφ.] ὧν add. A
obviously CV 29 ἐν A : εἰ CV in γ' περὶ A

περὶ ἀδελφούς, καὶ ἑξῆς ὁμοίως κατὰ τὴν δωδεκάτροπον ἐπιλογίζου. ἐὰν μὲν οὖν ὁ Ζεὺς ἢ ἡ Ἀφροδίτη μετὰ τοῦ Ἀναβιβάζοντος ἐν οἱῳδήποτε τόπῳ πέσωσι, καλῶν αἴτιοι τοῖς ἄρχουσι καθέστηκασι. καὶ μετὰ ταῦτα ἴδε τὴν φύσιν τοῦ ζῳδίου, ἐν ᾧ ὁ ἀστὴρ ὁ δηλῶν τὰ σημαινόμενα πέπτωκε, καὶ οὕτως ἀποφαίνου γίνεσθαι εἴτε κακὸν εἴτε ἀγαθόν. ἐὰν οὖν ἐστιν ἀφέτης ὁ Ἄρης μετὰ Καταβιβάζοντος, πολέμων καὶ αἱματοχυσίας καὶ ἐμφυλίου πολέμου δηλωτικός ἐστιν ἐν τῇ χώρᾳ, ἐν ᾗ κεκλήρωται τὸ ζῴδιον, ὃ ἐπέχει ὁ Ἄρης· εἰ δὲ εὑρίσκεται ὁ Ἄρης ἐν τροπικῷ ζῳδίῳ, μετακινεῖσθαι τὸν ἄρχοντα ἀπὸ τόπου εἰς τόπον δηλοῖ. εἰ δὲ εὑρεθῇ ἄλλος ἀστὴρ τετραγωνίζων ἢ διαμετρῶν τὸν Ἥλιον καὶ μάλιστα ἐὰν παραιρετικὸς ᾖ <καὶ> κακοποιός, πόλεμον καὶ ἐπιβουλὰς σημαίνει. ἐὰν δὲ θέλῃς ἰδεῖν, τίς νικήσει, βλέπε τὸν Ἥλιον ποῦ ἕστηκε καὶ τὸν προειρημένον ἀστέρα, ἤγουν τὸν τετραγωνίζοντα ἢ τὸν διαμετροῦντα τὸν Ἥλιον, καὶ τοὺς οἰκοδεσπότας ἀμφοτέρων καὶ τὰς θέσεις τοῦ Ἡλίου καὶ τοῦ ἀστέρος. καὶ ἐὰν μὲν εὕρῃς τὸν ἀστέρα ἐν τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι, τὸν δὲ Ἥλιον ἐν τῷ ζ' ἢ ἐν τῷ ὑπὸ γῆν καὶ οἱ μὲν ἀγαθοποιοὶ ἐπαναφέρωνται τῷ Ἡλίῳ, οἱ δὲ κακοποιοὶ τῷ ἀστέρι, σημαίνει τὸν κύριον ὅτι δειλὸς καὶ ἀσθενής ἐστι διὰ τὸ κακῶς πεπτωκέναι αὐτόν· ὁ δὲ λαὸς αὐτοῦ δυνατὸς καὶ ἰσχυρὸς διὰ τὸ τοὺς ἀγαθοποιοὺς ἐπαναφέρεσθαι τῷ Ἡλίῳ. καὶ ὁ ἀνώτερος ἀστὴρ ἰσχυρὸς μέν ἐστι, διότι εὑρέθη ἐν τοῖς κέντροις, ἤγουν ἢ τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι, ὁ δὲ λαὸς αὐτοῦ δειλὸς καὶ ἀσθενὴς διὰ τὸ ἐπαναφέρεσθαι αὐτῷ τοὺς κακοποιούς. εἰ δέ εἰσιν ἐν καλοῖς τόποις καὶ ὑπ' ἀγαθοποιῶν μαρτυρούμενοι, ἀγαθὰ δηλοῦσιν· εἰ δὲ ἐν κακοῖς καὶ ὑπὸ κακοποιῶν, φαῦλα. βλέπε δὲ καὶ τοὺς οἰκοδεσπότας ἀμφοτέρων καί, οἷον ἂν εὕρῃς ὑπὸ ἀγαθοποιῶν μαρτυρούμενον, ἐκεῖνον λέγε νικη-

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1 ιβ' τόπον CV 2 ὁ om. CV ἢ om. A 3 τρόπῳ CV πεσόντες CV 6 καλὸν - φαῦλον CV 7 αἱμοχυσίας CV 9 εἰ δὲ - Ἄρης om. CV post μετακ.] φησὶ add. V 10 s. ἀστ. ἄλλ. CV 11 s. ἐὰν ἐστι παραιρ. ἐὰν ACV : correxi 12 παραιρέτης CV πολέμους CV 13 εἰ CV ποῦ A : ἐν ποίῳ ζῳδίῳ CV 14 ἤγουν CV : ἤτοι A τὸν² om. C τὸν³ om. CV 17 ἀστέρα CV : Ἄρεα A ἐπὶ τὸν ὡροσκόπον ἢ τὸ μεσουράνημα CV 18 s. οἱ μὲν ... οἱ δὲ A : εἰ μὲν ... εἰ δὲ CV ἐπαναφέρονται ACV 19 ἀστέρι AC : τὸν ἀστέρα V κύριον Boer : κλῆρον ACV 21 ἀγαθοὺς A 22 ἀνώτερος A : Ἀντάρης CV 23 τῷ κέντρῳ ἤτοι (ἢ om.) A εἰς τὸν ὡροσκόπον ἢ τὸ μεσουράνημα CV 25 καλ. τόπ. A : καλῇ θέσει CV 26 κακῇ CV

concerning brothers, and proceeding similarly according to the twelve-place system make your calculation. If then Jupiter or Venus fall together with the Ascending Node in whatever place, they have become causes of good things for the rulers. And after these things, observe the nature of the sign in which the star indicating the signified matters has fallen, and thus declare whether it becomes evil or good. If then Mars is the apheta together with the Descending Node, it is indicative of wars and bloodshed and civil war in the region over which the sign that Mars occupies has been allotted; and if Mars is found in a tropical sign, it indicates that the ruler will be moved from place to place; and if another star is found squaring or opposing the Sun, and especially if it is the parairectic and malefic one, it signifies war and conspiracies. But if you wish to see who will be victorious, observe where the Sun stands and the aforementioned star, namely the one squaring or opposing the Sun, and the lords of both and the positions of the Sun and of the star. And if you find the star in the horoscope or in the midheaven, but the Sun in the seventh or in the subterranean pivot, and the benefics are in the succedent of the Sun while the malefics are in the succedent of the star, it signifies that the lord is cowardly and weak because he has fallen badly; but his people are powerful and strong because the benefics are in the succedent of the Sun. And the superior star is strong, because it was found in the angular places, namely either in the horoscope or in the midheaven, but his people are cowardly and weak because the malefics are in its succedent. But if they are in good places and testified by benefics, they indicate good things; but if in bad places and by malefics, look for base outcomes; and observe also the lords of both, and whichever you find testified by benefics, declare that one the victor

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1 12th place (V 2 o om. CV or om. A 3 manner CV falling (V The good bad (V7 bloodshed CV

9 εἰ δέ - Ares om. CV after metach.) says add. V 105. star. otherwise. in

11 5. if it is deprived. ἐὰν ACV : context 12 depriv- ing CV wars (V 13 if CV where A : in which ζῳδίῳ CV 14 ἡγουν CV : or rather A ton I If. C τόν om. CV

17 ἀστέρα CV : "Αρεα A upon the horoscope or the midheaven false CV 18 d. some ... but others A : if indeed DID if but CV re- bring ACV 19 star AC: the star V Mr. Boer: lots of ACV 21 agathos A 22 superior A: Antaris CVneis

23 to the center i.e. (ἢ om.) A ṭin óroskopon or tà mesuraniman26 CV

25 cal. place A: Please submit your CV bad CV

σειν τὸν ἕτερον. εἰ δὲ ὁ Ἄρης τετραγωνίσει τῷ Ἡλίῳ ἢ διαμετρήσει αὐτῷ, κακὸν τοῖς ἄρχουσιν· εἰ δὲ κατὰ τὰ αὐτὰ σχήματα ἐπιβλέψει τὸν ὡροσκόπον ἢ τὸν κύριον αὐτοῦ, λέγε τὴν βλάβην εἶναι ἐπὶ τοῦ ὄχλου κατὰ τὸ κεκληρωμένον ζῴδιον τῷ κλίματι, οἷον, ἐὰν ἐν Κριῷ, Περσίδι, ἐὰν δὲ ἐν τῷ Λέοντι, ἐν τῇ Τουρκίᾳ, ἐν δὲ τῷ Σκορπίῳ, ἐν τῇ Συρίᾳ, ἐν δὲ τῷ Καρκίνῳ, ἐν τῇ Ῥωμανίᾳ, ἐν δὲ Ὑδροχόῳ, ἐν τῇ Ἰνδίᾳ. εἰ δὲ ἀφετικὸς ἀστήρ ἐστιν ὁ Ἑρμῆς καὶ κακούμενος, λέγε τὴν βλάβην εἶναι ἐν τοῖς Ἑρμαικοῖς, ἤγουν ἐμπόροις ἢ γραμματικοῖς καὶ ὅσα τούτοις παραπλήσια. ἡ δὲ Ἀφροδίτη ὁμοίως κακουμένη ἐν τῷ βίῳ τῶν ἀνθρώπων ποιεῖ τὴν κάκωσιν· καὶ μάλιστα, ἐὰν ἐν θηλυκῷ ζῳδίῳ ᾖ, ἐν ταῖς γυναιξὶν τὴν βλάβην ἔσεσθαι δηλοῖ· εἰ δέ ἐστιν ἐν ἡγεμονικῷ ζῳδίῳ, ἀρχοντικαῖς γυναιξί. βλέπε δὲ τὸν η' τόπον ἀπὸ Ἡλίου καί, ἐὰν εὑρεθῇ ὁ Ἄρης ἐκεῖ, πολέμου καὶ σφαγῆς καὶ ἀνασοβῶν δηλωτικός ἐστιν ἐν ἐκείνῳ τῷ τόπῳ, ἔνθα ἔστηκεν ὁ Ἄρης. ὁμοίως δὲ βλέπε τὸν η' τόπον ἀπὸ Σελήνης καὶ οὕτως ἀποφαίνου, καθὰ προείρηται ἐπὶ Ἡλίου. εἰ δὲ θέλεις μαθεῖν σφαγὴν γίνεσθαι ἢ θάνατον, βλέπε τὸν Ἄρεα καὶ τίς ἐστι σὺν αὐτῷ τῶν ἀστέρων καὶ πόθεν ἐπιβλέπει αὐτόν· ἐὰν μὲν γὰρ ὁ Ζεὺς ἐπὶ ἀνθρωποειδεῖ ζῳδίῳ ὢν ἐπιβλέπῃ τὸν Ἄρεα, λέγε σφαγήν· εἰ δὲ ἀπὸ κτηνώδους ἢ θηριώδους ζῳδίου ἐπιβλέπει, λέγε εἶναι θάνατον καὶ οὐ σφαγήν. εἰ δὲ ὁ Κρόνος ἐκ τετραγώνου ἢ διαμέτρου ἐπιβλέπει τὸν Ἄρεα, λέγε θάνατον εἶναι καὶ οὐ σφαγήν· εἰ δὲ ὁ Κρόνος τριγωνίζει αὐτόν, πόλεμον καὶ σφαγὴν ἔσεσθαι δηλοῖ. εἰ δὲ τὸν θάνατον σημαίνει ὁ Ἄρης καὶ ἔστιν ἐν ἀρρενικῷ ζῳδίῳ, τοῖς ἀνδράσι τὸν θάνατον δηλοῖ· εἰ δὲ ἐν θηλυκῷ, ταῖς γυναιξί. τινὲς δὲ περὶ τούτου σκέπτονται τὴν Σελήνην καὶ τὸν κακοποιὸν τὸν ὄντα σὺν αὐτῇ ἢ ἐν

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1 ὁ om. CV 2 s. ἐπιβλέπει CV 3 ἢ - αὐτοῦ om. CV τὸ βλάβος CV 5 ἐν¹ om. CV Περσίαν CV ἐὰν δὲ ἐν τῷ A : ἐν δὲ CV ἐν τ. Τ. A : Τουρκίαν CV 6 τῷ¹ om. CV τῷ² om. CV 7 δὲ¹ om. A ὁ om. CV 8 καὶ om. A τὴν bis C ἤγουν CV : ἤτοι A 9 ἐμπορίοις A ἢ om. CV ἢ scripsi : εἰ ACV 11 ἐὰν om. A ἐν¹ om. V ᾖ om. A ταῖς om. CV 12 ἐν om. CV ἡγεμονικοῖς ζῳδίοις CV 14 πολέμων κ. σφαγῶν κ. ἀνασοβῆς CV 15 ἐν om. CV ἔνθα A : ὅπου CA 17 ἢ A : ἤτοι CV 18 τὸν om. A σ. αὐ. τῶν ἀστ. A : σ. αὐ. ἀστῆρ V : σὺν τῷ ἀστέρι C ἢ καὶ CV 20 εἰ δὲ - 21 σφαγήν om. CV 23 ὁ Κρ. om. CV 24 τὸν om. C σημαίνει bis V 26 γυν. A : θηλείας CV

the other. If Mars squares the Sun or opposes it, this is harmful to rulers; if it aspects the Ascendant or its lord in the same configurations, declare the harm to fall upon the common people, according to the sign assigned to each region, for example, if in Aries, in Persia; if in Leo, in Turkey; if in Scorpio, in Syria; if in Cancer, in Romania; if in Aquarius, in India. If Mercury is the significator and is afflicted, declare the harm to be among Mercurial persons, that is, merchants or scholars and those similar to them. Venus, likewise when afflicted, brings harm in the lives of people, and especially, if she is in a feminine sign, she indicates the harm will be among women; if she is in a commanding sign, among women of rank. Observe the 8th place from the Sun, and if Mars is found there, it indicates war and slaughter and upheavals in that region where Mars stands; likewise observe the 8th place from the Moon and pronounce accordingly, as was stated above regarding the Sun.If you wish to learn whether slaughter or death will occur, look at Mars and which of the stars is with him and from where it aspects him; for if Jupiter, being in a human-shaped sign, aspects Mars, declare slaughter; if it aspects from a bestial or wild-animal sign, declare death and not slaughter. If Saturn aspects Mars from a square or opposition, declare death and not slaughter; if Saturn trines it, it indicates that war and slaughter will occur. If Mars signifies death and is in a masculine sign, it indicates death for men; if in a feminine sign, for women. Some, however, examine for this purpose the Moon and the malefic that is with her or in

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1 ὁ om. CV 2 5. oversees CVn5 3 or - his om. CV
CV damage 1 om. Cn Persia (V but if
ἐν τῷ A: ἐν δὲ CV in v. T. A :n7 Turkey CV 6 o'clock CVn8
the om. CV d' om. They oh oh CV and om. A
bis C belong to CV : i.e. 9 trades None. or om. CV
ἡ I wrote : εἰ AnACV 11 ἐὰν om. A n) if. A
τῖς om. CV 12 ἐν omn. CV leading signs C V
14 of wars and slaughters and disturbances (V 15 in om. CV Country A:
where CA17 or A : i.e. CVnàst. A: p. 18 tons om. A p. au. of
αὖν astὴr V: with the star (nè - 21 slaughter om. or CV 20 61
CV 23 4 Cr. om. 24 th om. C
means bis V CVn26 female A : loop CV

τῷ η' τόπῳ ἀπ' αὐτῆς. καί, ἐὰν εὑρεθῇ Ἄρης, σφαγὴν δηλοῖ · εἰ δὲ Κρόνος, θάνατον · ἐὰν δὲ ὁ Ζεὺς μετὰ τοῦ Καταβιβάζοντος τύχῃ ἐν κακῷ τόπῳ μαρτυρούμενος ὑπὸ Ἄρεως, σφαγὴν δηλοῖ · εἰ δὲ Κρόνος αὐτὴν ἐπιβλέπει, θάνατον. σκόπει δὲ καὶ τὰς φύσεις τῶν ζῳδίων καὶ τῶν ἀστέρων καὶ οὕτως ἀποφαίνου κατὰ τὰ προειρημένα. εἰ δὲ θέλεις γνῶναι, πότε γίνεται τὸ ἀποτελούμενον, ἴδε τὴν Σελήνην καὶ τὸν κακοποιόν, ἐὰν ὦσιν ἐν τροπικῷ εἴτε κατὰ τετράγωνον ἢ διάμετρον ἢ σύνοδον · καὶ ὅσας ἂν μοίρας ἀπέχῃ ἀπ' αὐτῆς, ἐν τοσαύταις ἡμέραις · εἰ δὲ ἐν δισώμῳ, ἐν μησίν · εἰ δὲ ἐν στερεοῖς, ἔτεσιν.

Ἄλλως.

Ἴδε τὸν ὡροσκόπον καὶ τὸν κύριον αὐτοῦ, πόσας μοίρας ἀπέχει καί, ὅσας ἂν ἀπέχῃ, ὁὸς ἀναφορικῶς εἴτε ἡμέρας, εἴτε μῆνας, εἴτε ἔτη, καθὰ προείρηται · ἡμέρας μὲν ἀπὸ τῆς ὡροσκοπούσης μοίρας ἕως τῆς μοίρας τοῦ οἰκοδεσπότου αὐτῆς · νυκτὸς δὲ τὸ ἀνάπαλιν, ἤγουν ἀπὸ τοῦ οἰκοδεσπότου ἕως τῆς ὡροσκοπούσης μοίρας. τινὲς δὲ ἀριθμοῦσιν ἀπὸ τοῦ ὡροσκόπου ἕως τοῦ κυρίου αὐτοῦ ζῳδιακῶς, καί, ὅσα ἂν ζῴδια εὑρεθῶσι, τοσαύτας ἡμέρας ἢ μῆνας ἢ ἔτη λέγουσιν εἶναι. εἰ δὲ εὑρεθῇ ἐν τῷ μεταξὺ τοῦ ὡροσκόπου καὶ τοῦ οἰκοδεσπότου αὐτοῦ ζῴδιον δίσωμον, διπλὴν τὴν ἡμέραν ἢ τὸν μῆνα ἢ τὸ ἔτος λέγουσιν.

De interrogationibus

Erat doctrina propria interrogationis, cuius vestigia exstant pauca (cf. Bouché-Leclercq, *Astrol. gr.*, p. 469 ss.) et solus Dorotheus inter veteres auctores *περὶ ἐρωτήσεων* tres libros composuisse traditur (cf. *Catal.*, I, p. 82; Stegemann, *Die Fragmente des Dor.* p. 55). Atque quae innotuerunt excerpta partim ad Dorotheum expressis verbis referentia omnia quodam modo ex illo pendere videntur:

1 post *αὐτῆς*] *τῆς Σελήνης* add. CV *καὶ ἐὰν* A : *ἐὰν μὲν* CV *Ἄρ.* om. CV *δηλοῦσιν* CV 2 *ἐὰν* scripsi : *εἰ* ACV 4 *αὐτὸς* CV 7 *εἰσὶν* CV *τροπικοῖς* CV *ἤτε* C 8 *σύνοδον* A : *σὺν αὐτῇ* CV *καὶ* A : *ἤτοι* CV 9 *ἀπέχει* C *ἀπ'* A : *ἐξ* CV *ἐν τ. ἡ.* A : *τοσαύτας ἡμέρας* CV *δισώμοις* CV *μῆνας* CV 10 *ἔτη* CV 11 *καὶ ἄλλως* CV 14 *εἴτε* A : *ἢ* CV *καθὼς* CV *ἡμ.* A : *ἐὰν μὲν ἡμέρα ἐστὶν* CV 15 *τῆς* om. CV *μοίρας*[2] AV : *μοιρῶν* C *τῆς δὲ νυκτὸς* CV 16 *ἤγουν* scripsi : *ἤτοι* A : om CV 17 *ὡροσκόπου* CV : *οἰκοδεσπότου* A 19 *τῷ μεταξὺ* CV : *ταῖς μετὰ* A 20 *κ. τ. οἰκ.* om. CV

the 8th place from it. And if Mars is found, it signifies slaughter; if Saturn, death; if Jupiter chances to be with the Descending Node in an evil place, witnessed by Mars, it signifies slaughter; if Saturn beholds it, death. Consider also the natures of the zodiacal signs and the stars, and thus render judgment according to what has been said before. If you wish to know when the predicted outcome occurs, look at the Moon and the malefic, whether they are in a cardinal sign, or in square, opposition, or conjunction; and however many degrees she is distant from it, in that many days; if in a bicorporeal sign, in months; if in a fixed sign, in years.

* Otherwise.

* Look at the Ascendant and its lord, how many degrees distant it is; and however many degrees it may be, assign them proportionally as either days, months, or years, as has been said before — days from the ascending degree to the degree of its domicile ruler; but by night the reverse, that is, from the domicile ruler to the ascending degree. Some count from the Ascendant to its lord by whole signs, and however many signs are found, they say that is the number of days, months, or years. If a bicorporeal sign is found between the Ascendant and its lord, they say the day, month, or year is doubled.

On Interrogations

There was a distinct doctrine of interrogation, of which only a few traces survive (cf. Bouché-Leclercq, Astrol. gr., p. 469 ff.) and among the ancient authors only Dorotheus is reported to have composed three books on interrogations (περὶ ἐρωτήσεων) (cf. Catal., I, p. 82; Stegemann, Die Fragmente des Dor. p. 55). And the excerpts that have come to light, some of which expressly refer to Dorotheus, all seem in some way to depend on him:

1 after αὐτῆς [τῆς Σελήνης add. CV and if A : if CVn2 if "Ag. om. CV scripsi : if ACVnte δηλοῦσιν (V C 8 syno 4 this CV 7 is CV tropical 9 is distant C don A: with CV CVnka A : i.e. CV bicorporeal (V from A : from CV in t. ē. A : so many days CV 14 either A : months CV11 and otherwise CV 15 of the ῆ CV as CV day A: if it is day CV but of the night CV If. Resume degrees! AV : of degrees C 16 that is, scripsi : that is A : om CV 17 of the horoscope (V : house ruler of A 19 in the interval CV : in those after A 20 and the house. dm. CV

ipsius Dorothei (*Catal.*, XI, 1, p. 169), Hephaestionis (III, 4 : *Catal.* VIII, 2, p. 111 ss.), Palchi (*Catal.*, XI, 1, p. 202 s.), Iudaei Sahl ben Bišr (saec. IX : *Catal.*, V, 3, p. 103 ss. ; cf. Stegemann, *Dorotheos v. Sidon u. das sog. Introductorium des Sahl ibn Bišr*, 1942, p. 31), Apomasaris (*Catal.*, XI, 1, p. 168), Abraham ben Esra (*De interrogationibus*, latine versus a Petro de Abano, 1507 ; cf. Stegemann, *Fragm. d. Dor.* p. 61). Quae nunc accedunt excerpta non soli Palcho tribuenda sunt, ut docent loci ad Indos (p. 164, 20 ; 165, 13 ss.), califphas (p. 165, 11 ; 14), Masallam (p. 166, 16) referentes, sed, ut alia quoque capitula (cf. supra p. 157), aevo Byzantino interpolationibus aucta sunt.

P. 427. <*Πάλχου*> · *περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτῶντος περὶ τίνος θέλει ἐρωτᾶν.*

Ἴδε τὸν κύριον τοῦ ὡροσκόπου καὶ τὴν Σελήνην καὶ τὸν κύριον τοῦ
5 *κλήρου τῆς Τύχης · ὁ γὰρ δυνατώτερος αὐτῶν δηλοῖ τὴν ἐρώτησιν καὶ τὸν σκοπόν. εἶτα ἴδε τὸν οἰκοδεσπότην τοῦ ἐπικρατήτορος, ποίας ἐστὶ φύσεως καὶ ἐν ποίῳ οἴκῳ ἐστί · καὶ κατὰ τὴν ἐκείνου φύσιν καὶ τοῦ οἴκου ἀπόκρινε. εἰ δὲ βούλει γνῶναι τὴν αἰτίαν τῆς ἐρωτήσεως, ἴδε τὸν ἀστέρα τὸν δηλοῦντα τὸν σκοπόν, ἀπὸ*
10 *τίνων ἀστέρων ἀπέρρευσε, καὶ κατὰ τὴν φύσιν ἐκείνων ἀπόκρινε. εἰ δὲ καὶ τὸ ἀποτέλεσμα γνῶναι βουληθῇς, βλέπε τὸν ἀστέρα τὸν δηλοῦντα τὸν σκοπόν, τίνι μέλλει τῶν ἀστέρων συνάψαι, καὶ κατὰ τὴν φύσιν ἐκείνου ἀποκρίνου.*

Ὑποδείγματος χάριν · οἷον ἤρετο ὡροσκοποῦντος τοῦ Ταύρου
15 *μοίρᾳ ε', καὶ ἦν ἡ Ἀφροδίτη ἐν Καρκίνῳ ἐν ἰδίῳ τριγώνῳ, ἡ δὲ Σελήνη, ὁ οἰκοδεσπότης τῆς Ἀφροδίτης, ἐν τῷ Ζυγῷ, ἀλλοτρίῳ τόπῳ · ὁ δὲ κύριος τοῦ κλήρου τῆς Τύχης ἦν ὁ Κρόνος, καὶ αὐτὸς ἐν ἀλλοτρίῳ τόπῳ, τῷ Λέοντι, ἐπικρατήτωρ οὖν ἦν ἡ Ἀφροδίτη*

C(romwellianus) ; **A**(ngelic. 29 Romanus 2), f. 128 cap. *ριγ'* ; **P**(arisinus 4 = 2419), f. 118 ; Vaticanum 10 (= 1057), f. 141ᵛ ex A descriptum omisi.

3 *τί* P *θέλῃ* C 7 *ἐστὶ*[1] om. P *καὶ τὴν τοῦ* P 8 *ἀποκρίνου* C *ἰδέναι καὶ τὴν αἰτ.* P 10 *τίνος ἀστέρος* P *ἐκείνου* C *ἀποκρίνου* C 11 *βούλει γν.* P 12 post *σκοπὸν*] *καὶ* add. C 13 *ἀποκρ.* AP : *ἀποτέλεσε* C 14 *Ὑπ.* - p. 164, 5 *ἀνάπαλιν* om. A 14 *καὶ ὑπ.* P *οἰ. ἤρ.* C : *ἠρώτησέ τις* P *ὡρ. τ. Τ.* P : *τὸ ὡροσκόπου Τ.*C 15 *ε'* C : *ι'* P *ἐν Κ.* om. P *ἡ δὲ P* : *ἢ ἡ* 16 *ὁ οἰκ.* C : *ἡκοδέσπηνα* P quomodo planeta alter in altero domicilium habeat, nescio *ἐν τῷ Ζ.* om. P 17 *ὁ δὲ* - 18 *Λέοντι* om. P 18 *ἐπ. οὖν ἦν* C : *ἐπικρατεστέρα οὖσα* P

Of Dorotheus himself (Catal., XI, 1, p. 169), of Hephaestion (III, 4: Catal. VIII, 2, p. 111 ff.), of Palchus (Catal., XI, 1, p. 202 f.), of the Jew Sahl ben Bishr (9th century: Catal., V, 3, p. 103 ff.; cf. Stegemann, Dorotheus v. Sidon u. das sog. Introductorium des Sahl ibn Bisr, 1942, p. 31), of Apomasar (Catal., XI, 1, p. 168), of Abraham ibn Ezra (De interrogationibus, translated into Latin by Pietro d'Abano, 1507; cf. Stegemann, Fragm. d. Dor. p. 61). The excerpts that are now added are not to be attributed to Palchus alone, as is shown by the passages referring to the Indians (p. 164, 20; 165, 13 ff.), to Caliph (p. 165, 11; 14), to Masallah (p. 166, 16), but, like other chapters as well (cf. above p. 157), were augmented by interpolations in the Byzantine era.

P. 427. <Palchus>: On knowing the intention of the one asking about what he wishes to ask,

look at the lord of the ascendant and the Moon and the lord of the Lot of Fortune; for the most powerful of them indicates the question and the intention. Then look at the ruler of the predominator, what nature it is of and in what house it is; and answer according to its nature and that of the house. But if you wish to know the cause of the question, look at the star that indicates the intention, from which stars it has separated, and answer according to their nature. But if you also wish to know the outcome, look at the star that indicates the intention, with which of the stars it is about to conjoin, and answer according to the nature of that star.

By way of example: as when a question was asked with Taurus rising at the 5th degree, and Venus was in Cancer in its own triplicity, while the Moon, the ruler of Venus, was in Libra, in an alien place; and the lord of the Lot of Fortune was Saturn, himself also in an alien place, Leo; therefore Venus was the predominating ruler

C(romwellianus); A(ngelic. 29 Romanus 2), f. 128 cap. ριγ'; P(ari-sinus 4 = 2419), f. 118; Vaticanum 10 (= 1057), f. 141 transcribed from A, omitted.

3 what R wants
Cn7 is om.
and the answer of P 8 10
Rnnou C also sees the aet. R
whose star P of that answer
C11 wants gn. Pn11 wants gn. Pn13
my C
resp. AP :
12 post scopòn14
Min. p. 164, 5
καὶ add. C
resulted in (
after all om. A
14 and sub. R
the. was C
: someone asked R
ὡρ. τ. T. R : τὸ ὡροσκόπου T.C 15 &' C : : P
in K. om. R but
P: Ah
16 ὁ οἰκ. C : ἡκοδέσπηνα R
quomodo planeta alter
in altero domicilium habeat, nescio ἐν τῷ 2. om. P
17 ὁ δὲ - 18
Λέοντι om. R
18 ἐπ. οὖν ἦν C: ἐπικρατεστέρα οὖσα R

ἐν ἰδίῳ τριγώνῳ οὖσα καὶ κυρία τῆς Σελήνης. εἶδον οὖν τὸν οἰκοδεσπότην αὐτῆς τὴν Σελήνην ἐν τῷ Ζυγῷ τῷ ς' τόπῳ ἀπὸ τοῦ ὡροσκόπου καὶ δηλωτὴν ἀπὸ τοῦ ἐπικρατήτορος. ἐπεὶ οὖν ἐν τῷ ς' τόπῳ ἦν καὶ τῷ δ' τόπῳ ἀπὸ τοῦ ἐπικρατήτορος, ἤτοι τῶν περὶ γονέων, καὶ ἡ Σελήνη δηλοῖ τὴν μητέρα, εἶπον ὅτι ἐρωτᾷ περὶ τῆς μητρός αὐτοῦ. ἔμελλον οὖν ἰδεῖν, τίς ἡ αἰτία τῆς ἐρωτήσεως καὶ τῆς ἀρρωστίας αὐτῆς· καὶ εἶδον τὴν Σελήνην ἀπορρέουσαν τοῦ Κρόνου καὶ εἶπον, ὅτι ἐρωτᾷ περὶ νόσου ψυχρᾶς καὶ ξηρᾶς. ἤθελον οὖν γνῶναι, ἐν ᾧ μέρει τοῦ σώματος αὐτῆς ἡ νόσος ἐστί· καὶ εἶδον τὸν Κρόνον ἐν τῇ α' μοίρᾳ τοῦ ζῳδίου καὶ εἶπον ὅτι ἐν τοῖς ἄνω μέρεσι τοῦ σώματος αὐτῆς ἐστιν ἡ νόσος. καὶ πάλιν ἤθελον γνῶναι, ἐν ᾧ μέρει ἐστί, καὶ εὗρον τὸν Κρόνον ἐν τῷ Λέοντι <καὶ> εἶπον ὅτι ἐν τῷ στομάχῳ αὐτῆς ἐστιν ἡ νόσος, ἐπεὶ δὲ ὁ Λέων κυριεύει τοῦ στομάχου. ἤθελον γνῶναι, εἰς τί καταντήσει ἡ νόσος, καὶ ἰδὼν τὴν Σελήνην φερομένην πρὸς συναφὴν τῆς Ἀφροδίτης εἶπον ὡς ὑγιανεῖ. ἤθελον οὖν γνῶναι μέχρι πόσων ἡμερῶν, καὶ εἶδον τὰς μεταξὺ Σελήνης καὶ Ἀφροδίτης καὶ ἦσαν μοῖραι ε' ἐν τροπικῷ ζῳδίῳ καὶ εἶπον μέχρι ε' ἡμερῶν. καὶ τῇ αὐτῇ μεθόδῳ ἀκολουθῶν ἀπταίστως εὗρον τὸν σκοπὸν καὶ τὴν ἐρώτησιν. εἰ οὖν ἦν ἡ Ἀφροδίτη ἐν τῷ τόπῳ τῆς Σελήνης, εἶπον ὅτι ἐρωτᾷ περὶ γυναικός· εἰ δὲ ἦν ὁ Ἄρης, εἶπον ὅτι ἐρωτᾷ περὶ ἀδελφῶν καὶ περὶ κλέπτου· εἰ δὲ ὁ Ἑρμῆς, εἶπον ὅτι ἐρωτᾷ περὶ ἀνεψίου· εἰ δὲ ἦν ὁ Ζεὺς ἐν τῷ τόπῳ τῆς Σελήνης, εἶπον ὅτι ἐρωτᾷ περὶ παιδός· εἰ δὲ ὁ Κρόνος, εἶπον ὅτι ἐρωτᾷ περὶ δούλου. καὶ εἰ μέν ἐστιν ὁ

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1 οὖσα C : εὑρισκομένη P ἴδε οὖν καὶ τὴν ἠκοδέσπηναν P
2 τῷ ς' — 4 ἦν om. P 4 τῷ δ' τ. C : δ' P 5 δηλ. om. P
τὰς μητέρας καὶ P 6 ἰδέναι P καὶ om. P 8 περὶ C : διὰ P οὖν γν. C : δὲ ἰδέναι P 9 ᾧ C : ποίῳ P αὐ. om. C
ἐ. ἡ ν. P 10 ταῖς πρώτες μοίραις P τοῖς C : τὲς P
11 αὐ. om. C καὶ — γνῶναι om. P 12 ᾧ C : ποίῳ P
εὑρίσκω P ἐν τῷ Λ. C : ὅτι ἐστὶν εἰς τὸν Λέοντα P <καὶ>
13 νόσος C : post 14 στομάχου P ἐπεὶ δὲ ὁ C : ὁ δὲ P 14 post γν.] καὶ add. P κατήντησεν C 15 ἴδον P τὴν συν. P
καὶ ἴδον καὶ εἰ. ὅτι P 16 ἠθέλησα γν. καὶ P εἰδ. οὖν P
17 τῇ Ἀ. μοίρας P μ. om. P ἐν τρ. ζ. om. P 18 μ. ε' ἡ. C : ὅτι εἰς πέντε ἡμέρας ὑγειανὴ P 19 εὑρίσεις P κ. τ. ἐρ. om. P εἰ οὖν P : καὶ ἦν C 20 τοῖς τόποις τοῖς Σ. P post Σ.] καὶ add. C 21 εἰπ. ἂν P ἀδελφοῦ P κ. π. C : ἢ P
22 εἰπ. ἂν P post ἀνεψ.] καὶ γιν. - ἀνάπαλιν C : recte post 64,3 γῆρας P 23 ἦν C : καὶ P τῷ C : τῷ αὐτῷ τῷ P τ. Σ. om. P

being in its own triplicity and mistress of the Moon. I therefore looked at her house-ruler, the Moon, in Libra, in the 6th place from the Ascendant, and as the significator from the predominator. Since, then, it was in the 6th place and in the 4th place from the predominator — that is, concerning parents — and since the Moon signifies the mother, I said that he was asking about his mother. I was then about to see what was the cause of the question and of her illness; and I saw the Moon separating from Saturn, and I said that he was asking about a cold and dry disease. I then wished to know in which part of her body the disease was; and I saw Saturn in the 1st degree of the sign and said that the disease was in the upper parts of her body. And again I wished to know in which part it was, and I found Saturn in Leo, and said that the disease was in her stomach, since Leo rules the stomach. I wished to know what the disease would come to, and seeing the Moon moving toward conjunction with Venus, I said that she would recover. I then wished to know within how many days, and I looked at the degrees between the Moon and Venus, and they were 5 degrees in a tropical sign, and I said within 5 days. And following the same method I found the subject and the question without error.If, then, Venus were in the place of the Moon, I would say that he asks about a woman; and if it were Mars, I would say that he asks about brothers and about a thief; and if it were Mercury, I would say that he asks about a nephew; and if Zeus were in the place of the Moon, I would say that he asks about a child; and if it were Saturn, I would say that he asks about a slave. And if the

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1 οὖσα (: εὑρισκομένη P see therefore also the house-mistress P
2 in the 7th ' - 4 was om. P 4 τῷ δ' τ. C: δ' P 5 δηλ. om. P
the mothers and Γ 6 ἰδέναι P καί om. P 8 περί C :
διά P οὖν γν. C : δὲ ἰδέναι P 9 ᾧ C : ποιῳ P αὐ. om.
ἐ. the n. R The first 10 degrees are known Cntοῖς C : τὲς
11 off. about. C as o[redacted]P Πn12 Φ C : ποιῳ P
find R in the L. C: because it is in the Leo Pn, but <and>
13 disease (: post 14 stomach P C: and the Pn fell **14 post**
gn.] and add. P C15 idon Pn16 I wanted gn. and R the conjunction R
and I saw and was, because R knew. then R
17 in the A. degrees 4 μ. om. R in tr. g. om. Pn19 18 m.
η. C : because within five days healthy R findings P incl. v. r.
If. P if then R : and it was C 20 to the places to S. **post**
Σ.] and add. C 21 said. ἂν P Πnὰdelfoῦ R Mr. P. C : A P
22 he said. if P post ref.] and done. - ἀπαπαλιν C : recte post i64.3 γι-
ras R 23 was C : and R to C: to himself to R T. E. about. P

ἐπικρατήτωρ ἑῷος, ἐστὶ νέος ἐκεῖνος, περὶ οὗ ἡ ἐρώτησις· εἰ δὲ ἑσπέριος, γέρων· εἰ μέγας ἐπικρατήτωρ ἐστὶ ἡ Σελήνη μηνοειδὴς οὖσα καὶ αὐξιφωτοῦσα, δηλοῖ νεότητα, λήγουσα δὲ γῆρας. καὶ γίνωσκε, ὅτι ὁ Ἥλιος ἡμέρας ἀρρενοῦται καὶ νυκτὸς θη-
5 λύνεται, καὶ ἡ Σελήνη τὸ ἀνάπαλιν.

P. 428. <Πάλχου·> ἄλλως περὶ τοῦ αὐτοῦ.

Δεῖ τὸν ἐρωτῶντα ἡμέραν ὁλόκληρον μελετῆσαι τὸν σκοπὸν ἢ καὶ πλεῖον ταύτης· οὐ γὰρ πᾶς ἐπίσταται ἐρωτᾶν. δεῖ οὖν εἰδέναι ὡς ὁ ὡροσκόπος ἐστὶν ὁ πρῶτος δηλῶν περὶ τοῦ σκοποῦ
10 καὶ ὁ κύριος αὐτοῦ· ἔνθα γὰρ ὑπάρχει, ἐκεῖνος ὁ τόπος δηλώσει. βλέπε δὲ καὶ ποῖος ἀστὴρ ἐπιβλέπει τὴν μοῖραν τοῦ ὡροσκόπου· καί, ἔνθα ἐστὶν ὁ τόπος ἐκεῖνος, σημαίνει τὸν σκοπόν. μὴ παρίδῃς δὲ μηδὲ τὸν ὡροσκοποῦντα ἀστέρα· ἐστὶ γὰρ ὁ σκοπὸς κατὰ τὴν φύσιν ἐκείνου τοῦ ἀστέρος καὶ τοῦ τόπου οὗ ἐστὶ κύριος.
15 Ὁ δὲ Δωρόθεος καὶ Πτολεμαῖος καὶ Οὐάλης τὸν κλῆρον τῆς Τύχης λαμβάνουσι· ἔνθα γάρ ἐστι, ἐκεῖνον τὸν τόπον ἀποφαίνονται σημαντικὸν εἶναι τοῦ σκοποῦ· καὶ εἰ μέν ἐστιν ἐν τῷ ὡροσκόπῳ, ἐρωτᾷ περὶ ἑαυτοῦ· εἰ δὲ ἐν τῷ β', περὶ πλούτου καὶ βίου· εἰ δὲ ἐν τῷ γ', περὶ ἀδελφῶν καὶ ἑξῆς ὁμοίως. Οἱ δὲ
20 Ἰνδοὶ λέγουσιν· ἴδε τὸν κύριον τῆς ὡροσκοποούσης μοίρας καὶ τὸν ὁριοκράτορα καὶ προσωποκράτορα, ποῖός ἐστι τούτων

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1 ἡ ἐρ. C : ἐρωτᾷ P 2 μέγας C : δὲ P post Σ.] αὕτη γὰρ add. C 3 δηλοῦσι P 4 καὶ γίν. (cf. ad p. 163, 22) C : ἰστέον δὲ P ἡμ. μὲν ... νυκτ. δὲ P 5 κ. ἡ C : ἡ δὲ P post ἀνάπ.] νυκτὸς μὲν ἀρρ., ἡμ. μὲν (!) θηλ. add. P

C(romwellianus) ; A(ngelic. 29 = Romanus 2), f. 128ᵛ cap. ριδ' ; M(arcianus 334 Venetus 6), f. 146ᵛ ; N(eapolitanus II C 33 = Italicus 19), f. 410 ; O(xoniensis 26 Arch. Selden. Supra 17), f. 120 ; Vaticanum 10 (= 1057), f. 141ᵛ ex A descriptum omisi

6 Ἄ. π. τ. αὐ. A : περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτῶντος (τὸν τοῦ ἐρ. σκ. M) περὶ τίνος μέλλει ἐρωτᾶν (π. τ. μ. ἐ. om. M) CMNO 7 Δεῖ - 8 ἐρωτᾶν om. CNO 7 μελελῆται M 8 καὶ om. M αὐτῆς M post πᾶς] ἄνθρωπος add. M 9 ὡς ACM : εἰ NO ὁ¹ om. C δηλοῦ C 10 ὁ τόπ. ἐκ. CNO 11 βλέπε A : ἰδὲ CMNO τῇ ὡροσκοποούσῃ μοίρᾳ M 13 ὡρ. ἀστ. AM : ἀστ. τοῦ ὡροσκόπου CNO 14 τὴν om. M ὁ κύριος A 15 Dor. : cf. *Catal.*, XI, 1, p. 169 s. ; 202 s. Val. II, 17 16 τρόπον C 18 ἐρωτῶ C cf. *Catal.*, V, 3, p. 103, 33 ἑαυτοῦ A : αὐτοῦ CMNO 19 καὶ βίου A : om. CMNO εἰ δὲ - ἀδελφῶν om. M ἑξῆς M οἱ] εἰ C 20 Indi : cf. *Catal.*, V, 3, p. 110 ss. 21 ὁριοκρατήρα M

the morning ruler, that person is young, about whom the question is; but if it is an evening ruler, he is old; if the great ruler is the Moon being crescent-shaped and waxing in light, it indicates youth, but when waning, old age. And know that the Sun is masculinized by day and feminized by night, and the Moon the reverse.

P. 428. < Palchus, otherwise on the same subject.

The questioner must contemplate the subject for a whole day or even longer; for not everyone knows how to ask. One must therefore know that the ascendant is the first to indicate the subject and its lord; for wherever it is, that place will indicate. Look also at which star aspects the degree of the ascendant; and wherever that place is, it signifies the subject. Do not overlook the star that is ascending; for the subject corresponds to the nature of that star and of the place of which it is lord. Dorotheus, Ptolemy, and Valens take the Lot of Fortune; for wherever it is, they declare that place to be significant of the subject; and if it is in the ascendant, the querent asks about himself; if in the 2nd, about wealth and livelihood; if in the 3rd, about brothers, and so on similarly. The Indians say: look at the lord of the ascending degree and the term-ruler and face-ruler, which of these is

1 the ἀρ. C : ἐρωτᾷ 2 megas C : not P post S.) avtn4 Pngar add. C 3 that is Rnim xal yív. (cf. ad p. 163, 22) C: histeon δὲ with ... night. but m 5 k. or C : ἡ δὲ P post Pnἀnap.] night with arr., h. with (1) female add. P

Cromwellianus): Angelic. 29 = Romans 2), 1. 128. ch. ειδ';nM (Arcianus 334 Venetus 6), f. 146; Neapolitan II C 33 = Itali-ncus 19), f. 410; O(xoniensis 26 Arch. Selden. Supra 17), f. 120; Vaticanus 10 (= 1057), 1. 141 I omitted the description from A

6 A. p. sq. aὐ. A: about knowing the purpose of the eroting (of the er. sk. M) about whom the question is coming (p. t. m. om. M) CMNOn7 Dei - 8 erotan om. GNO7 is being studied M8 and n8 and this M post everyone] man If. Mnó[1] about. C add. M 9 as AEM : εἰ NOndilou (10 d top. ex. CNO 11 see A:n13 h. ἀst. AM:nó κύριος A 15 Dor. : lox CMNOntῇ οροσκοπουσί μιρα Μνἀστ. of the astrologer (N() 14 om. Mncf. Catal., XI, 1, p. 169 s. ; 202 s. Val. 11, 17n18 I ask 16 C modes (cf. Catal., V, 3, p. 103, 33n19 and of life A : of himself A : of himself CMNOnex om. CMNO εὐ δὲ - brothers om. M ο[] the C Mn20 Indi: cf. Catal., V, 3, p. 110 ff. 21 M crater boundary

δυνατώτερος καὶ τίνι συνάπτει καὶ ἐν ποίῳ τόπῳ ἐστί· κἀκεῖνον τὸν τόπον λάμβανε δηλωτικὸν τοῦ σκοποῦ.

Φέρεται δὲ καὶ ἑτέρα μέθοδος τοιαύτη· ἦν καθ' ὑπόθεσιν ὡροσκοποῦσα Κριοῦ μοῖρα ιβ'· δέδωκα ἑκάστῳ ζῳδίῳ μοίρας β' ⌊'' ἀπὸ τῆς ἀρχῆς τοῦ Κριοῦ καὶ κατέληξεν ἡ ψῆφος ἐν τῷ Λέοντι, τῷ ε' ἀπὸ τοῦ ὡροσκόπου. καὶ ἐν μὲν τῷ Λέοντι οὐχ εὑρόν τινα ἀστέρα ἢ τὸν Ἥλιον, τὸν κύριον αὐτοῦ, ἀλλ' ἦν ὁ Ἥλιος ἐν τῷ ζ' τόπῳ, καὶ διὰ τοῦτο εἶπον ὡς ἡ ἐρώτησίς ἐστι περὶ παιδὸς μέλλοντος συναφθῆναι γυναικὶ διὰ μὲν τὸν παῖδα <διὰ τὸ> εἶναι τὸν ε' τόπον δηλοῦντα περὶ παίδων, διὰ δὲ τὴν γυναῖκα διὰ τὸ εἶναι τὸν κύριον τοῦ ε' τόπου ἐν τῷ ζ' τόπῳ. εἰ δὲ ἦν ὁ Ἥλιος ἐν τῷ ς' τόπῳ, εἶπον ἂν ἐρωτῆσαι αὐτὸν περὶ παιδὸς ἀρρωστοῦντος.

Χρῶ δὲ καὶ τῷ λεγομένῳ παρὰ τοῖς Ἰνδοῖς νουπάρχ ἤτοι τοῖς ἐννάτοις. ἔστι δὲ τὸ τοιοῦτο οὕτως· λάβε ἀπὸ τοῦ Κριοῦ μέχρι τῆς ὡροσκοπούσης μοίρας ὑπὲρ ἑκάστου ζῳδίου θ' νουπάρχας καὶ τὰ ἐπισυναγόμενα νουπάρχ ἀνάλυε ἐπὶ τὰ δώδεκα καὶ τὸ μὴ πληροῦν τὰ δώδεκα ἀπόλυσον ἀπὸ Κριοῦ καί, ἔνθα ἂν καταντήσῃ, ἴδε τὸν τόπον ἐκεῖνον, ποῖός ἐστιν ἀπὸ τοῦ ὡροσκόπου τῆς ἐρωτήσεως, καὶ πρὸς τὴν φύσιν ἐκείνου ἀπόκρινε. οἷον· ὡροσκό-

1 συνάπτη C 2 τρόπον C desinunt NO (subiciunt cap. περὶ τοῦ εἰ ἔσται τινὶ ἀγαθὸν ἢ κακόν quod vide infra p. 169) 3 cf. Heph. III, 4 : *Catal.*, VIII, 2, p. 113, 4 ss. ; Dorotheum apud *Comm. Anonym. in Tetrab.*, p. 48 (ed. 1559) ante Φέρ.] ἄλλως add. C ἦν καθ' ὑπ. om. C καθ' om. M ὁ (M) ὡροσκόπος CM 4 Ταύρου C ιβ' μ. Κρ. M μοίρας C δέδωκεν ἑκάστου ζῳδίου ἀνὰ γ' C 5 ἀρξάμενος ἀπὸ τ. ἀρχ. M ἀπὸ - Κρ. om. C καὶ κατήντησεν ἡ ψ. εἰς τὸν Λέοντα τὸ ε' ἀ. Κριος ζῴδιον καὶ ψηλαφήσας τὸ ζῴδιον οὐχ εὗ. CM 6 τινα A : ἐν αὐτῷ CM 7 ζ' AC : ζῳδίῳ M τόπῳ - εἶπον A : καὶ (διὰ τοῦτο add. M) ἀπετέλεσα CM 8 ἡ ἐρ. - παιδ. AM : ἠρώτησε παιδ. ἕνεκεν C 9 διὰ μὲν - 11 ζ' τόπῳ A : om. CM τ. π. <δ. τ.> Delatte : τοῦ παιδὸς A 12 τόπῳ om. CM ἂν om. C ἐρωτᾶν M : ἐρωτήσει C αὐτὸν om. C ἀρρώστου παιδὸς CM 13 ss. simillima latere videntur in Vat. 20, f. 48ᵛ ἄλλως add. C χρῶ M : χρῇ A : ἐρῶ C τὸ λεγόμενον C περὶ M τοῖς om. M 14 τὰ ἔνατα CM ἐστιν AM : ζ' C τοῦ om. C 15 τοῦ ὡροσκόπου C 0 AM : τῆς C νουπάρχ CM 16 post νουπ.] ἤγουν ἔνατα καὶ κατὰ τρεῖς μοίρας καὶ ἥμισυ (? τρίτον ?) ἓν νουπάρχ add. C τὰ² scripsi : τὸν A : τῶν C : om. M 17 καὶ om. CM ἂν AM : δὲ C 18 ποῖος A : ἔνθα CM post ὡρ.] τῆς ὥρας add. CM 19 ἀποκρίθητι C οἷον A : ὑποδείγματος χάριν· γέγονεν ἐρώτησις CM ὡροσκόπου οὔσει ι' μοίραις Κρ. κ. ἦν C : ὡροσκοπούσης μοίρας ι' τοῦ Κριοῦ κ. ἦν M

which is stronger and to which it applies and in what place it is; and take that place as indicating the subject.

Another method of this kind is also reported: suppose the ascending degree was the 12th degree of Aries; I assigned 2 degrees to each sign starting from the beginning of Aries, and the count ended in Leo, the 5th from the ascendant. And in Leo I found no star or the Sun, its ruler, but the Sun was in the 7th place, and for this reason I said that the question is about a child about to be joined to a woman — because of the child, on account of the 5th place signifying children, and because of the woman, on account of the ruler of the 5th place being in the 7th place. But if the Sun had been in the 6th place, I would have said that he was asking about a sick child.

Also use what is called among the Indians the navāṃśa, that is, the ninths. The method is as follows: take from Aries 15 up to the degree of the Ascendant, nine navāṃśas for each sign, and divide the total navāṃśas collected by twelve, and the remainder that does not complete twelve, count off from Aries, and wherever it arrives, observe that place, what it is from the Ascendant of the question, and give your answer according to the nature of that place. For example: Ascendant

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1 συνάπτη C 2 τρόπον Γι they end NO (submit chap. περὶ τοῦη3 whether it will be good or bad for someone — see below p. 169) cf. Heph. III, 4 : Catal., VIII, 2, p. 113, 4 ss.; Dorotheum appointed Comm. Anonymous. *in Tetrab.*, p. 48 (ed. 1559) ante Φέρ.] ἄλλως add. C was in up. om. C per om. M the (M) Ascendant (M 4 Taurus (I' m. Kr. M degrees 3. has given 3 C for each zodiac sign 5 beginning from the beginning. M from - Ari. om. C and according to the ph. entered Leo the 5th Aries the zodiac sign, and having felt sign not well. CM 6 some Λ : in it CM 7 ζ' AC : zodiac sign M place I said A : and because of this add. M I completed CM 8 the er. child AM: asked a child. Neken C 9 through indeed 11 In the 7th place A: If. CM p. p. and of Delatte: of the child L 12 place om. CMnἐροταν M : &r if. C ἐροτήσε C αυτόν om. C sick13 ss. simillima latere videntur in child (M Vat. 20, 1. 48 otherwise add. color M: color A: color C the so-called C On M to om. M 14 τὰ ἔνατα (M is AM : ζ' C of om.c 15 of the horoscope (O AM: of the C Chief Minister CM 16 after νονπ.] that is, ninths and by three degrees and a half (? a third ?) one add. C in naval command τὰ scripsi : τὸν A: τῶν G: om. M 17 and om. CM ἂν AM : δὲ C 18 ποιος A: ένθα CM after ὡρ.] of the hour add. CM 10 answer (such as A: for the sake of an example: a question was posed M of the horoscope being 10 degrees of Ar. k. was C: of the horoscope at 10 degrees of Aries k. was M

πος μοῖρα ι' Κριοῦ, καί εἰσι τρεῖς νουπάρχες · ἀπέλυσα ταῦτα ἀπὸ τοῦ ὡροσκόπου καὶ κατήντησεν ὁ ἀριθμὸς ἐν τῷ γ' τόπῳ ἐν Διδύμοις, ἐν ᾧ ἀνεπόδιζεν ὁ Κρόνος · καὶ διὰ τοῦτο εἶπον ὅτι ἡ ἐρώτησίς ἐστι περὶ ἀποδήμου, πότε ἥξει. ἦν δὲ ὁ Ἑρμῆς μεσου-
5 ρανῶν ἐν Ὑδροχόῳ μετὰ τοῦ Ἡλίου καὶ εἶπον ὅτι ὁ ἀπόδημος ἐξουσίαν ἐκτήσατο καὶ ἔχει μετ' αὐτοῦ πολλοὺς καὶ συμπίλησίς ἐστιν ἄλλου ἐπὶ τῇ πύλῃ αὐτοῦ · διότι ὁ Ἥλιος, ὁ κρατῶν τοῦ ὑψώματος τοῦ ὡροσκόπου καὶ τοῦ φωτὸς τοῦ κόσμου, ἐμεσουράνει ἐν τῷ Ὑδροχόῳ μετὰ τοῦ Ἑρμοῦ, ὁ δὲ κύριος αὐτοῦ ὁ Κρόνος ἐν
10 τοῖς Διδύμοις, ἤτοι τῷ οἴκῳ τοῦ Ἑρμοῦ, καὶ διὰ τοῦτο ἐτεκμηράμην ὡς ἀπόδημός ἐστιν ὁ Ἀμερουμνῆς (1). προσελαβόμην δὲ καὶ σύνεργον πρὸς βεβαίωσιν τὸν Κρόνον, ὃς κύριος ἔτυχε τοῦ κοσμικοῦ χρόνου, πρὸς δὲ καὶ τοῦ Ἡλίου καὶ τοῦ Ἑρμοῦ καὶ ἐδήλου τὴν ἐρώτησιν εἶναι πότε ἐπανήξει ὁ Ἀμερουμνῆς.
15 Ἔλαβον δὲ καὶ δ' τεκμήριον περιεκτικώτερον, ᾧ ἐκέχρητο ὁ Μασάλλα καὶ οἱ ἀρχαῖοι. καὶ γὰρ θ' εἰσὶ ἐν τῷ ὡροσκόπῳ δηλωτικοί · ὁ κύριος αὐτοῦ καὶ ὁ κύριος τοῦ ὑψώματος αὐτοῦ καὶ ὁ τριγωνοκράτωρ καὶ ὁ ὁριοκράτωρ καὶ ὁ κύριος τοῦ θ' τόπου καὶ ὁ ἀστήρ, πρὸς ὃν γίνεται ἡ κόλλησις τῆς μοίρας τοῦ ὡροσκόπου,
20 καὶ ὁ ἐπὼν τῷ ὡροσκόπῳ ἀστὴρ καὶ ὁ κλῆρος τῆς Τύχης καὶ ὁ

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1 τρία νουπάρχ, ἤγουν τρία ἔνματα C ἀπετέλυσα C
2 εἰς τὸν τρίτον τόπον CM ἐν Δ. om. CM 3 εἶπ. ὅ. τ. CM 4 ἡ om. C ἀποδημίας C ὁ om. A 4 s. μεσ. ἐν Ὑ. A : ὁ (om. C) κύριος τοῦ νουπάρχ τοῦ Ὑδροχόου μεσ. (μεσ. τῷ Ὑδροχόῳ M) CM 5 ὅτι A : ὡς CM 6 ἐξουσ. om. M καὶ συμπ. - 7 πύλῃ αὐτοῦ om.C 7 ἄλλων coni. Delatte ἐπὶ A : ἐτ M κρατὴρ C 10 ἤτοι AC : ἦν M καὶ om. CM 11 post ὡς] ὁ add. CM ἐστιν ὁ AM : ἡ C Ἀ. A : Ἀμερομνηῆς M : Ἀμερούμενος C (forma Graeca tituli non satis constat ; apud Du Cangium et Sophoclem s.v. repperiuntur : ἀμερμουμνῆς, ἀμερουμνῆς, ἀμερουμνίμ, ἀμεραμνουνῆς al.) προεβαλλόμην C καὶ om. C 12 τοῦ Κρόνου C 13 καὶ om. C an τὸν Ἥλιον κ. τὸν Ἑρμῆν ? ἐδήλοι C 14 Ἀμερουμνῆς M : Ἀμερούμενος C 15 ὃ ἐκέκτητο ὁ Μασσάλεν M 16 Μασάλον C 17 καὶ om. C αὐτοῦ om. CM 18 ὁ τριγωνοκρ. - τόπου A : τοῦ τριγώνου κ. τοῦ ὁρίου κ. τοῦ θ' CM 19 τῆς μοίρας om. A 20 καὶ ὁ - ἀστὴρ om. A ἐπὼν M : ἐπόμενος C

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(1) *Amîr al Mu'minîn = princeps fidelium*, titulus califharum est, cf. A. J. Wensinck, *Encycl. of Islam*, I, p. 330 s.

the 10th degree of Aries, and there are three nouparches; I released these from the horoscope and the count arrived in the 3rd place in Gemini, in which Saturn was retrograde; and for this reason I said that the question is about an absent person, when he will return. Mercury was at midheaven in Aquarius together with the Sun, and I said that the absent person had acquired authority and has many people with him and there is a crowding of another at his gate; because the Sun, which rules the exaltation of the horoscope and the light of the world, was at midheaven in Aquarius together with Mercury, and its lord Saturn was in Gemini, that is, in the house of Mercury, and for this reason I concluded that the Amerumnes (') is away on a journey. I also took Saturn as a supporting indication for confirmation, who happened to be lord of the cosmic time, and also of the Sun and Mercury, and this indicated that the question was about when the Amerumnes would return.

I also took a 4th indication, more comprehensive, which Mashallah and the ancients used. For there are 9 significators in the horoscope that are indicative: its lord and the lord of its exaltation and the triplicity ruler and the term ruler and the lord of the 9th place and the star to which the degree of the horoscope applies by conjunction, and the star rising in the horoscope and the Lot of Fortune and the

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1 three nouparches, that is, three ninths C I fired C
2 in the third place CM Ev ⊿. If. CM 3 said. d. t. CM4 ή om. C¿ om. A abroad C 4 5. culminating. in Y. A : the (om. C) lord of the nouparche of Aquarius culminating (culminating in Aquarius M) CM 5 ὅτι A : ὡς OM 6 authority om. M and together - 7 his gate om.C 7 other coni. Delatte upon A : upon M crater C 10 ἤτοι AC : ἦν M and om. CM ἐστιν ὁ 11 after ὡς] & add. CM AM: C A A: Αμεριμνῆς M : ᾽Αμερούμενος C (the Greek form of the title is not sufficiently established; in Du Cange and Sophocles s.v. the following are found: ἀμερμουμνῆς, ἀμερονμνῆς, ἀμερονμνίμ, ἀμεραμουνής and others) προε βαλλόμην C and om. C 12 of Saturn 13 and om. C or τὸν "Ηλιον k. τὸν ᾽Ερμήν? CnŹlioli C 14 Αμερουμ τῆς M : 'Αμερούμενος O 15 δ ἐκέκτητο ο Μασσάλεν M 16 Masalon C 17 and om. C αὐτοῦ om. CM 18 the lord of the triplicity --- of place A : of the triplicity and of the term and of the 9th CM 19 τῆς μοίρας om. A 20 and δ ἀστὴρ om. A ἐπὼν M : Next C

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(1) Amir al Mu'minin = leader of the faithful, title of caliph, cf. A. J. Wensinck, Encycl. of Islam, I, p. 330 s.

κύριος αὐτοῦ καὶ ὁ διέπων καὶ ὁ κύριος τοῦ Ἡλίου ἡμέρας καὶ τῆς Σελήνης νυκτός. βλέπε οὖν ποῖος ἐκ τούτων πλείονας λόγους ἔχει καὶ ἐκεῖνος ἔσται ὁ ἐπικρατήτωρ· καὶ ἴδε τίς τούτων συνάπτει τῶν ἀστέρων καὶ τίνος τόπου κυριεύει καὶ πρὸς ἐκεῖνον
5 ἀποτέλει. ἐπεὶ δὲ ζῴδιον μέρος τινός ἐστι καθ' ὑπόθεσιν τῆς ἀποδημίας καὶ μέρος τοῦ μεσουρανήματος, λάμβανε τὸν ἔχοντα πλείονας μοίρας καὶ καταλίμπανε τὸν ἔχοντα τὰς ἐλάττονας καὶ ἀνάγαγε τὸν σκοπὸν εἰς τὰ πλείονα. εἰ μὲν οὖν ἐστιν ὁ ἐπικρατήτωρ ἐν τῷ ὡροσκόπῳ μὴ συνάπτων τινί, ἐρωτᾷ περὶ ἑαυτοῦ·
0 εἰ δὲ ἐν τῷ β', περὶ βίου καὶ περί τινων ἐξοδιασθέντων παρ' αὐτοῦ. καὶ οὕτως ἀποτέλει κατὰ τὴν φύσιν τῶν δώδεκα τόπων. ταῦτα δέ, εἰ μὴ συνάπτει ὁ ἐπικρατήτωρ τινί· εἰ δὲ συνάπτει, ἔχε τὸν συνάπτοντα αὐτῷ ἐπικρατήτορα. καὶ ἴδε τίνες συνάπτουσιν αὐτῷ καὶ ἀποφαίνου τὸν σκοπὸν κατὰ τὴν φύσιν τοῦ τόπου οὗ κυριεύει
5 ὁ συνάπτων ἀστήρ. καί, εἰ ἔστι ὁ ἐπικρατήτωρ ἐν ἰδίῳ ταπεινώματι, ἐρωτᾷ περὶ κλοπῆς ἢ περί τινος πεπτωκότος πράγματος. εἰ δὲ μεταβαίνει ἀπὸ ζῳδίου εἰς ζῴδιον, περὶ ἀποδημίας· εἰ δὲ συνάπτει τῷ κυρίῳ τοῦ η' τόπου ἢ τοῦ ιβ', κακοποιοῖς οὖσι, περὶ θανάτου ἢ φόβου. εἰ δὲ στηρίζει πρὸς τὸ ἀναποδίσαι περὶ ἀπο-
0 δήμου, πότε ἐπανήξει· εἰ δὲ στηρίζει πρὸς τὸ προποδίσαι, περὶ πράγματος, πότε εὐθυνθήσεται. εἰ δὲ ἀναποδίζει, περὶ ἀπόρου πράγματος· εἰ δέ ἐστι μετὰ τοῦ Ἀναβιβάζοντος ἐν τῷ οἰκείῳ ὑψώματι ἢ τῷ μεσουρανήματι, ἔσται ἡ ἐρώτησις περὶ θεοῦ ἢ πίστεως ἢ βασιλέως ἢ ἄρχοντος· εἰ δὲ σύνεστι τῇ Ἀφροδίτῃ
5 καὶ ἐφορᾷ τοῦτον ὁ Ἑρμῆς, ἐρωτᾷ περὶ ἀπολείψεως γυναικός· εἰ δὲ μετὰ τοῦ Καταβιβάζοντος, περὶ ἀντιλογίας καὶ διαμάχης·

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1 καὶ τῆς AM : τῆς δὲ C 2 οὖν om. C 3 ἔχει πλ. λόγ. M : πλ. ἔχ. λόγ. C ἐκεῖνος om. CM ἐστὶ CM τούτῳ M : τέλων C
4 τόπος C ἐκεῖνο M 5 ἐπιτέλει C τινος μέρος CM
7 πλείους CM ἐλάττους M : ἥττους C 8 τὰ AM : τὸν C
εἰ AM : ἡ C 9 αὐτοῦ M 10 εἰ AM : ἡ C post β'] ἐρωτᾷ add. CM βίου - ἐξοδ. A : τινος ἐξοδιασθέντος CM
11 τοῦ δωδεκατόπου C 12 δὲ¹ om. CM ἐπισυνάπτει M
δὲ² AM : γὰρ C 13 αὐτὸν C 14 post κυρ.] καὶ add. C
15 εἰ om. C 16 πεπτ. AM : περὶ πεπτόεντος C 17 ζῳδίου AM : -ον C 18 τόπου om. CM 19 στηρ. AM : στερέους C περὶ ἀποδήμου - 20 προποδίσαι M : om. AC 20 πότε scripsi : τόπου M
22 post μετὰ] τὴν add. M Ἀν. AM : ἀναγ( ) C οἰκείῳ om. C
23 τῷ om. CM ἐστι CM 25 ἀπολείψεως scripsi : ἀπολήψεως C : ὑπολή(ψεως) AM γυν. A : γυναικ(ε)ίας CM 26 μάχης A

its lord and the one presiding and the lord of the Sun by day and of the Moon by night. Look therefore which of these has the most dignities, and that one will be the predominator; and see which of these stars is applying and which place it rules, and judge according to that. Since a sign is a portion of a certain matter — hypothetically, of a journey and a portion of the midheaven — take the one having the more degrees and disregard the one having the fewer, and direct the inquiry toward the greater. If, then, the predominator is in the horoscope not applying to anything, the querent asks about himself; if in the 2nd, about livelihood and about certain expenditures made by him. And thus judge according to the nature of the twelve places. These things apply when the predominator is not applying to anything; but if it is applying, take the one to which it applies as predominator. And see who applies to it, and pronounce judgment on the inquiry according to the nature of the place that the applying star rules. And if the predominator is in its own depression, the querent asks about theft or about some fallen matter. If it is passing from sign to sign, about a journey; if it applies to the lord of the 8th place or the 12th, which are malefic, about death or fear.If it is stationing to turn retrograde, about an absent person, when he will return; if it is stationing to turn direct, about a matter, when it will be resolved. If it is retrograde, about an insoluble matter; if it is with the Ascending Node in its own exaltation or in the midheaven, the question will be about God, or faith, or a king, or a ruler; if it is with Venus and Mercury is watching over it, the querent asks about a wife's desertion; if it is with the Descending Node, about dispute and conflict.

1 and of AM :· of C 2 oun om. 3 has pl. reason M : pl.
e.g. reason (that om. CM Cnἐστὶ (M ntoutῳ M : end C
4 place (ἐκεῖνα M 5 finally C whose part CMn8
7 more CMs error M: defeats C the AM : the C
εἰ AM : ἡ C 9 αὐτοῦ M 10 cm AM : + C post β'] ἐροτᾷ add. CM of life - ed. A: of the appointed CM
11 του δωδεκα τόπου O 12 not om. CM attaches M
see AM : because C 13 him C 14 post κυρ.] καὶ add. C
15 braises. C 16 Feb. AM: about peptoendos C 17 of AM sign: n19 in.
C ton 18 place om. CM AM: solid (περὶn20 when scripsi : of
apodemou - 20 propodisai M: om. place Mn'Av. AM : dvay( )C
ACn22 post with add. M οἰκείῳ om. Cn25 of omission scripsi : of
23 om. CM ἔστι omissionn26 battle A
C: of reception) AM CMngyn. A : women's CM

εἰ δὲ ὡροσκοπεῖ ἡ Σελήνη, περὶ μάχης καὶ φήμης · εἰ δὲ ἐν τῷ δ' τόπῳ ἢ μετὰ τοῦ Καταβιβάζοντος ἢ Ἀναβιβάζοντος ἐν τῷ ζ', ἐρωτᾷ περὶ θησαυροῦ κεχωσμένου · τὸ δ' αὐτό, καὶ εἰ ὁ κύριος τοῦ β' ἐν τῷ δ' καὶ ὁ κύριος τοῦ δ' ἐν τῷ ὡροσκόπῳ. εἰ δὲ ἐν τῷ μεσουρανήματί ἐστιν ὁ ἐπικρατήτωρ μετὰ τοῦ Ἄρεως, ὑπάρχει δὲ καὶ τὸ ζῴδιον πυρῶδες, ἐρωτᾷ περὶ χρυσοποιίας. εἰ δὲ μετὰ τοῦ Καταβιβάζοντός ἐστιν ὁ ἐπικρατήτωρ, ἡ ἐρώτησίς ἐστι περὶ μαγείας · καὶ εἰ ἐπίδῃ τοῦτον ὁ Ἑρμῆς, σημαίνει τὴν μαγείαν ἀληθῆ εἶναι. τὸ δ' αὐτὸ λέγε καὶ εἰ ἐπικρατήτωρ ἐστὶν ὁ Κρόνος καὶ σύνεστι τῷ Ἑρμῇ ἢ συσχηματίζεται αὐτῷ · ἡ γὰρ ἐρώτησίς ἐστι περὶ μαγείας · καὶ ὅτε γίνεται ἔξαυγος, ἤγουν ἑῷος ὁ ἐπικρατήτωρ, ἐστὶν ἡ ἐρώτησις περὶ δαιμονῶντος · καὶ μάλιστα εἰ σὺν τῇ ἑῴᾳ φάσει συνάπτει κακοποιῷ ἢ ἐν ὁρίοις Ἑρμοῦ ὑπάρχει ἢ τοῦ Κρόνου · εἰ δὲ ὡροσκοπεῖ εἰς τὸν οἶκον τοῦ Ἑρμοῦ καὶ εἰ οἱ ἐπικρατήτορες ἐπίκεντροί εἰσι συνάπτοντος αὐτοῖς τοῦ Ἑρμοῦ, ἡ ἐρώτησίς ἐστι περὶ γραμμάτων.

P. 434. *Περὶ τοῦ τί σημαίνει ἡ ἐρώτησις* (1).

Τῶν φώτων ἀποκεκλικότων ἢ ἀσυνδέτων ὄντων τῷ ὡροσκόπῳ καὶ ὑπὸ τῶν κακοποιῶν τῶν κέντρων διειλημμένων οὐ περὶ ἀν-

1 *καὶ* AC : *ἢ* M post *φήμης*] deficit A (subicit cap. *ριδ' περὶ τοῦ εἰ τέλος λάβοι τὸ ζητούμενον*) 2 *τόπῳ* om. M *μετὰ τοῦ Ἀν.* M 4 *τοῦ β' - κύριος* M : om. C 5 *μεσ.* M : *ὡροσκόπῳ* C *ὑπ.* C : *ἔστι* M 6 *τὸ* M : *τῷ* C 8 *ἐπίδει* C 9 *ἀλ. εἶν.* M : *ὅτι ἀληθής ἐστι* C 10 post *καὶ*] *εἰ* add. C *τῷ* om. C 11 *ἔσται* M *γένηται* M 12 *δαιμονούντων* C 13 *φαύσει* M *ὑπάρχει* M : om. C 14 *εἰς* (vel *εἴσω*)*τῶν οἴκων* M 15 *ὁ ἐπικρατήτωρ ἐπίκεντρος* C *εἰσι* scr. : *ὦσι* CM 16 *γράμματος* C

C(romwellianus) ; M(arcianus 335 = Venetus 7), f. 306ᵛ cap. *φο'* ; R(omanus 20 = Vaticanus 1056), f. 45ᵛ cap. *ιθ'* (contulit Cumont) ; S (Paris. 13 Suppl. Gr. 1241, f. 43) ; P(tolemaeus).

17 *π. τ. γνῶναι τίς ἡ ἐρ.* M : *Τίς ἡ ἐρ.* R *π. τ.* om. S *τοῦ*] *τὸ* C 18 *ἀποκεκλεικότων* R *ἢ* MP : *καὶ* CRS *ἀσ.* CRPS : *συνδ.* M *τῷ ὡρ.* RPS : *τῶν -ων* M : *τοῦ -ου* C 19 *ὑπὸ* P : *αὐτῶν* CMRS *τῶν*¹ om. M *τ. κ.* P : *τὰ κέντρα* CMRS *δηλουμένων* R : *διειλημένα* S

(1) Haec, ut vidit Cumont, e Ptolemaei *Tetrab.*, III, 9, exscripta sunt multis omissis, paucis mutatis ; cf. etiam Heph., II, 9 ; Palchum (*Catal.*, XI, 1, p. 271).

But if the Moon is on the ascendant, the question concerns battle and reputation; but if it is in the 4th house, or with the Descending Node or the Ascending Node in the 7th, the question is about a buried treasure; the same applies if the lord of the 2nd is in the 4th and the lord of the 4th is in the ascendant. But if the significator is at the midheaven together with Mars, and the sign is also a fiery one, the question is about the making of gold. But if the significator is with the Descending Node, the question is about magic; and if Mercury aspects it, this signifies that the magic is real; say the same also if Saturn is the significator and is in conjunction with Mercury or configured with him; for the question is about magic; and when the significator becomes visible, that is, when it rises as a morning star, the question is about a person possessed by a demon; and especially if at its morning appearance it joins a malefic, or is in the bounds of Mercury or of Saturn; but if it ascends into the house of Mercury and if the significators are angular while Mercury is applying to them, the question is about letters.

P. 134. On what the question signifies (*).

When the luminaries are in declining houses or unconnected to the ascendant and held between the malefics occupying the angles, it is not about per-

1 καὶ AC : ἢ M post fame] deficit A subłcit cap. rid' perin2 on whether the matter in question would reach its conclusion) τοπῳ om. M after him Ar. M4 of the second -nyp. Mr. M : om. Cn6 5 mid. M : in the horoscope C C: it's true τὸ M ; to C 8 ἐπίδει C 9 al. ἶν.ντῷ MnM: because it's true C 10 post xai] εl add. C om. C 11 is M γένηται M 12 possessed C 13 fausei M ὑπάρχει M: om. C 14 εἰς (vel εἴσω τῶν} houses M 15 the lord of the nativity is angular G εἰσι scr. : ὧσι M 16 γράμματος O

C (Romwellian); Marcianus 335 Venetus 7), f. 306v cap. φο'; F (0-manus 20 Vaticanus 1056), f. 45° cap. 10′ (collated by Cumont); S (Paris. 13 Suppl. Gr. 1241, f. 43); F(tolemaeus).

17 p. t. to know who the er. M: Who the er. K p. t. om. S τοῦ] the Cnas. CRPS : 18 exclusive B or MR: and CRS cond. M

to the cor. RPS : of - th M : of - th Cntôn 19 om. M sq. R: the centers (MRS

(1) These passages, as Cumont observed, are transcribed from Ptolemy's Tetrabiblos, III, 9, with many omissions and few alterations; cf. also Heph., II, 9; Palchus (Catal., XI, 1, p. 271).

θρώπου ἐστὶν ἡ ἐρώτησις, ἀλλὰ περὶ κτήνους, καὶ τοῦτο πρὸς τὴν τῶν ζῳδίων φύσιν καὶ πρὸς τὴν συγκρατικὴν τῶν παρανατελλόντων ἀπλανῶν ἰδιοτροπίαν.

Ἄλλως. Σκοπεῖν δεῖ τὴν προγενομένην συζυγίαν καὶ τὸν ταύτης οἰκοδεσποτήσαντα καὶ τὰ φῶτα τῆς καταρχῆς· ἐὰν γὰρ οἱ τῆς καταρχῆς τόποι πάντες οἱ κυριώτατοι ἢ οἱ πλείονες ἀσύνδετοι τυγχάνωσι τῷ τῆς συζυγίας τόπῳ, τὸ σημαινόμενον κτῆνός ἐστιν.

Ἄλλως. Ἐὰν τὰ φῶτα ἐν τετράποσι ζῳδίοις ἢ θηριώδεσιν εὑρίσκηται τῶν κακοποιῶν κεκεντρωμένα, κτῆνος σημαίνει· τῶν δὲ καλοποιῶν μὴ μαρτυρούντων τοῖς φωσὶ θηρίον ἀνήμερον καὶ ἄγριον σημαίνει· μαρτυρούντων δὲ τῶν κακοποιῶν κύνα ἢ αἴλουρον ἤ τι τοιοῦτο δηλοῖ· τοῦ δὲ Ἑρμοῦ μαρτυροῦντος ὄρνιθας ἢ βόας ἢ σύας ἢ αἶγας καὶ τὰ τοιαῦτα. ἐὰν δὲ ἐν ἀνθρωποειδέσι ζῳδίοις τὰ φῶτα καταλαμβάνωνται τῶν ἄλλων οὕτως ἐχόντων καὶ τῶν καλοποιῶν μὴ μαρτυρούντων μηδενὶ τῶν εἰρημένων τόπων, ἑρμαφροδίτους καὶ ἁρποκρατικοὺς δηλοῖ· τοῦ δὲ Ἑρμοῦ συγκεκακωμένου κωφοὺς καὶ νωδοὺς σημαίνει.

P. 436. *<Πάλχου·> ἐὰν ἐρωτηθῇς παρά τινος τί γίνεται αὐτῷ ἀγαθὸν ἢ κακόν.*

Ἴδε ἀκριβῶς τὴν μεσουρανοῦσαν μοῖραν εἰς τίνος ὅρια ἐξέπεσεν καὶ τίς αὐτὴν ἀστὴρ ἐπιβλέπει καὶ ὁ κύριος τῶν ὁρίων πῶς αὐτὴν

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1 κτήνου C τοῦτο M : τούτου C : τούτων RS τὴν τῶν ζῳδ. MRS : τοῦ ζῳδίου τὴν C 2 φύσ. om. R συγκρατητικὴν C 3 ἀπλ. om. S ἰδιοτροπίας C 4 deficit M Σκόπει δὴ S προγεγενημένην C 5 ταύτην S οἰκοδεσπότην R γὰρ om. C 6 ἢ καὶ S πλείονες CS 7 τυγχάνουσι CS τῷ RS : τὸ C τὸ σημ. κτ. ἐ. CS : περὶ κτήνους ἡ ἐρώτησις R 9 Ἐὰν P : om. CRS τὰ φ. om. R post ἐν] τοῖς add. C τετραπόδοις R 10 εὑρ. P : εὑρισκόμενος C : -μένων R : -μενα S κεκ. P : κεκεντρομένων C : -ωμένων RS σημ.] ἐστί S 11 καλ.] λοιπῶν S 12 ante μαρτ.] καὶ add. CS δὲ om. CS κακ.] καλ. S 13 ἤ τι R : ἤτοι C : ἢ S τοιοῦτον CRS δηλοῖ om. R δὲ om. R 14 σ. ἢ β. S ἐν om. R ζῴδια S 15 καταλαμβάνονται C : -οιτο S : εἰσιν R 18 καὶ νωδοὺς om. R καὶ] ἢ S

C(romwellianus); A(ngelic. 29 = Romanus 2), f. 96 cap. δ'; O(xoniensis 26 = Arch. Selden Supra 17), f. 116; R(omanus 20 = Vaticanus 1056), f. 51 cap. κς'; Vaticanum 10 (= 1057), f. 105v cap. δ' ex A descriptum omisi

19 - p. 170, 2 om. R ἐρωτηθεὶς O 20 ἀγ. ἢ κακ. om. CO 21 μεσ. om. C 22 ποῖος ἀστ. αὐ. CO βλέπει C post ὁρίων] αὐτῆς add CO

the question concerns a human being, but rather a beast, and this according to the nature of the zodiac signs and the peculiar character of the fixed stars rising alongside them.

Otherwise. One must examine the preceding conjunction and its ruler, and the luminaries of the inception; for if all the most important places of the inception, or the majority of them, happen to be unconnected to the place of the conjunction, the thing signified is a beast.

Otherwise. If the luminaries are found in four-footed or bestial signs, with the malefics at the angles, it signifies a beast; and if the benefics do not bear witness to the luminaries, it signifies a savage and wild animal; but if the malefics bear witness, it indicates a dog or a cat or something of that sort; and if Mercury bears witness, birds or oxen or swine or goats and the like. But if the luminaries are found in human-shaped signs while the other factors are disposed as described and the benefics do not bear witness to any of the aforementioned places, it indicates hermaphrodites and Harpocratian types; and if Mercury is afflicted, it signifies the deaf and the toothless.

P. 436.< Of Palchus > if you are asked by
20 someone what good or evil will befall him.

Look carefully at the degree of the midheaven, into whose bounds it has fallen, and which star looks upon it, and how the lord of the bounds regards it

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1 of the beast (this M: this G : this RS the of the signs. MRS : of the sign the (2 nature om. 1 holding together C 3 simple. om. S idiosyncrasy C 4 deficit M Consider then S προγεγενημένην (5 this S master of the house R for om. C 6 ἢ and S πλείους (S 7 they happen to (S to RS : the C the note kt. e. CS : concerning livestock or question R 9 If ' : om. GRS τὰ φ. om. R post ἐν] τοῖςη(add. Στετραπόδοις H 10 εύρ. Γ : εύρισκόμενος : -μενων R : ˙μενα S κεκ. P : κεκεντρομένων C : -ωμένων RSσημ.] ἐστί S 11 καλ.] λοιπῶν S 12 ante μαρτ.] καὶ add. (Sδὲ om. CS κακ.] καλ. S 13 * τι R : ἤτοι C: ἢ S τοιοῦτον CRSδηλοί om. R δε om. R 14 σ. ή β. S ἐν om. R ζώδια S15 καταλαμ

βάνονται C: - οιτο S : εἰσιν R 18 καὶ νωδοὺς om. Rxall S ἢ

C(romwellianus); A(ngelic. 29 =Romanus 2), 1. 96 cap. δ' ; O(Xo: niensis Arch. Selden Supra 17),t. 116 : R(ornanus 20 ====== Vaticanus 26n1056), 1. 51 ch. χς'; Vatican 10 (= 1057), f. 105 ch. I omitted the description of δ' from A

19 - p. 170, 2 re. R asked O 20 good or bad om. CO 21 mid. If. C 22 what star if. CO aspects C post ὁρίων] αὐτῆς add co

ἐπιβλέπει καὶ τίς αὐτῇ μαρτυρεῖ. ἐὰν μὲν οὖν ἀγαθοποιὸς ἐπιβλέπῃ αὐτήν, ἀγαθὰ δηλοῖ, ἐὰν δὲ κακοποιός, φαῦλα.

Εἰ δὲ θέλεις γνῶναι πότε γίνεται τὸ καλὸν ἢ τὸ κακόν, ἀρίθμησον ἀπὸ τῆς μοίρας τοῦ μεσουρανήματος ἕως τοῦ ἀστέρος τοῦ
5 *ὠφελοῦντος ἢ βλάπτοντος αὐτὸν ἢ τοῦ μαρτυροῦντος αὐτῷ καί, ἐὰν πλείονες ὦσιν αἱ μοῖραι τοῦ ἀστέρος τῆς ἐποχῆς τοῦ μεσουρανήματος, μετὰ τοσαύτας ἡμέρας ἢ μῆνας ἢ ἔτη ἔσται· ἐπειδὴ ὁ ἀστήρ, ὅτε ἐστὶν ἐλαττόνων μοιρῶν, τὰ παρελθόντα δηλοῖ, ὅτε δὲ πλειόνων, τὰ ἐσόμενα, εἴτε καλὰ εἴτε φαῦλα.*

10 *Ὑποδείγματος χάριν· μεσουρανεῖ Κριοῦ μοῖρα ε', ὁ κύριος τῶν ὁρίων τούτων εἴτε ἄλλος ἀστὴρ ἀγαθοποιὸς ἢ κακοποιὸς ἐν Λέοντι μοίρᾳ ιε'· ἐπεὶ πλείων εὑρέθη ἡ μοῖρα τοῦ ἀστέρος μοίραις ι', λέγουσι ὅτι μετὰ ι' ἔτη ἀναφορικῶς γίνεται τὸ καλὸν ἢ τὸ κακόν, ὃ δηλοῖ ὁ ἀστήρ, ἐπειδὴ ὁ Λέων στερεὸν ζῴδιόν ἐστι καὶ διὰ τοῦτο*
15 *τὰ ἔτη ἔδωκεν. εἰ δὲ μεσουρανεῖ Κριοῦ μοῖρα ς' καὶ ὁ κύριος αὐτοῦ ἢ ὁ ἄλλος ἀστὴρ μαρτυρεῖ τῷ μεσουρανοῦντι ἐν Τοξότῃ μοίρᾳ ις', διότι ἐστὶ πλείων μοίραις ι', λέγω γίνεσθαι μετὰ ι' μῆνας ἀναφορικῶς, ἐπειδὴ ὁ Τοξότης ζῴδιόν ἐστι δίσωμον καὶ διὰ τοῦτο τοὺς μῆνας ἔδωκεν. πάλιν μεσουρανεῖ Κριοῦ μοῖρα δ' καὶ ὁ μαρτυ-*
20 *ρῶν Καρκίνος μοίρᾳ κ'· ἐπειδὴ πλείων ἐστι μοίραις ις', λέγω εἶναι τὸ ἀποτέλεσμα μετὰ ἡμέρας ις', ἐπειδὴ ὁ Καρκίνος τροπικὸν ζῴδιόν ἐστιν καὶ διὰ τοῦτο τὰς ἡμέρας ἔδωκεν.*

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1 *αὐτῇ* scr. : *αὐτῷ* A : *αὐτὴν* CO *εἰ* CO *οὖν* om. CO *ἀγαθὸς* A *ἐπιβλέπει* CO 2 *εἰ* CO deficit O 3 incipit R *περὶ τοῦ γν.* R post *κακόν*] *μετὰ ὑποδείγματος* add. R *ἀρίθμει* R
4 s. *τὸν ἀστέρα τὸν ὠφελοῦντα ἢ βλάπτοντα αὐ. ἢ* (*ἤτοι* R) *τὸν μαρτυροῦντα* AR 5 *αὐτὰ* C *ἢ τ. μ. αὐ.* om. C *αὐτὸν* R *κ.ε.* AC : *εἰ δὲ* R 6 *πλείονας μοίρας ἔχῃ* (*ἔχει* R) CR *τοῦ ἀστέρος* - 7 *ἐπειδὴ* om. CR 8 *ὁ* om. C *ὅ. ἐ. ἐ. μ.* A : *εἰ δὲ ἐλάττων ἐστὶ τῶν μ. ὁ ἀστὴρ* R : om. C *ὅτε* - 9 *ἐσόμενα* om. CR 10 post *χάριν*] *φέρε εἰπεῖν* add. CR *Κριὸ(ς) μεσουρανοῖ* C *Κριῷ* R *β'* CR
11 *ἄλλ. ἀστ.* post *κακ.* C *εἴτε ἀγ. εἴτε κακ.* CR post *κακ.*] *ἦν* add. R *ἐν* om. A *ιε' μ. τοῦ Λέοντος* R 12 *μοίρας* C *ἐπειδὴ* R *πλεῖον* R : *πλειόνων* C *μοίρας* CR *ι'* om. C
13 *λέγω* CR *ὅτι* om. A *τὸ κακ. ἢ τὸ καλ.* C 14 *ὁ* om. C *καὶ* om. C 15 *δέδωκα* C *ἐμεσουράνει* C *μοίρας ς' Κρ.* C : *Κριὸς μοίρας ἓξ* R 16 *ὁ* om. R *μαρτ.* AR : *μεσουρανεῖ* C *τὸ μεσουράνημα* R *ἐν* om. R *ἐν μ.* C : *μοίρας* R 17 *πλ.* scr. : *πλεῖον* AR : *πλειόνων* C *μοιρῶν* C : *μοίρας* R 18 *τοὺς* om. C 19 deficit C *Κριὸς μοίρας* R
20 *πλεῖον* AR : correxi *μοιρῶν* A : *μοίρας* R 21 *δεκαὲξ ἡμ.* R *ἐπειδὴ* - 22 *ἔδωκεν* A : *διὰ τὸ εἶναι τὰ ζῴδια τροπικά* R

looks upon it and who bears witness to it. If a benefic looks upon it, it indicates good things; if a malefic, bad things.

And if you wish to know when the good or bad will occur, count from the degree of the Midheaven to the star that benefits or harms it or that bears witness to it, and if the degrees of the star are more than those of the position of the Midheaven, after that many days or months or years it will come to pass; since when the star is of fewer degrees, it indicates past events, and when of more, future events, whether good or bad.

10 By way of example: the 5th degree of Aries is at the Midheaven, and the lord of these terms, or another benefic or malefic star, is in Leo at the 15th degree; since the degree of the star was found to exceed it by 10 degrees, they say that after 10 years, proportionally, the good or bad thing indicated by the star comes to pass, because Leo is a fixed sign and therefore gave years. And if the 6th degree of Aries is at the Midheaven and its lord or another star bears witness to the Midheaven in Sagittarius at the 16th degree, because it exceeds by 10 degrees, I say it comes to pass after 10 months proportionally, because Sagittarius is a bicorporeal sign and therefore gave months. Again, the 4th degree of Aries is at the Midheaven and the witness is Cancer at the 20th degree; since it exceeds by 16 degrees, I say the result comes after 16 days, because Cancer is a tropical sign and therefore gave days.

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1 αὐτῇ scr. : αὐτῷ A : αὐτὴν εἰ **οὖν** om. CO Agathos A COnἐπιπεί CO 2 εἰ CONDEFICT O 3 begins R about him **γν.** R COnpost κακον] with example add. R is number R

4 5. the benefic or harmful star. Or (that is, R) in March running AR 5 these (or t. m. aὐ. om. C that R **κ.ε.** AC : if not R 6 plural degree ἔχῃ (has R) CRn8 6 om. of the star 7 because om. C ⋂ -nd. E. e. m. A. : εὐ δὲ ελάττον εἰτη CRnm the star R : om. τῶνοτε - 9 εσόμενα om. CR 10 post grace] bearing Cneἰπεῖν add. CR Aries middle-aged (Aries Rβ' CR

11 áll. dot. post xax. Cnὲν either St. either bad after and.] the add. R om. More CRniem of Leo R 12 degrees (since R R : more Cn than om. A degrees CR L' about. C

13 I say CR the bad or the good C 14 d If. C and om. C 15 I gave C culminated (degrees 6 Ari. C : Aries degrees 6 R 16 d om. Rnὲν March AR : culminates (the midheaven **R** om. R in the mid (: squadron R 17 pl. scr. : more AR: more C μοιρών C : degrees R 18 the om. C 19 deficit Ἀριὲς μοίρας **R**

20 πλείον AR: I corrected CnDegrees A: deg **R** 21 sixteen date R Because - 22 edoken A: because of that the zodiacs are tropical R

Ἄλλο · μεσουρανεῖ Κριοῦ μοῖρα ιε', ὁ ἀστὴρ ἐν Λέοντι μοίρᾳ ι' · ἐπειδὴ πλεῖόν ἐστι τὸ μεσουράνημα μοίραις ε', λέγω ὅτι πρὸ ε' ἐτῶν γέγονεν.

Οὕτως οὖν καθ' ἕκαστον σχῆμα εἴτε τρίγωνον εἴτε τετράγωνον ἢ διάμετρον ἢ ἑξάγωνον ποίησον κατὰ τὸ ὑπόδειγμα ὃ προείρηται, καί, ἐὰν ὑπερβάλῃ ὁ ἀστήρ, μετὰ τοσαῦτα λέγε, εἰ δὲ ἐλλείπει, πρὸ τοσούτων λέγε γεγονέναι.

Σκόπει οὖν καὶ τὸν Ἥλιον τίς ἐπιβλέπει αὐτὸν ἐκ τετραγώνου ἢ διαμέτρου ἢ συνὼν αὐτῷ καί, ἐὰν μὲν ἀγαθοποιὸς ᾖ, νίκην καὶ εὐφροσύνην δηλοῖ · εἰ δὲ κακοποιός, ζημίαν καὶ ἀνάγκην καὶ φόβον · καὶ ἄνευ μὲν μαρτυρίας ἀγαθοποιῶν ἀπόλλυσι καὶ τὴν ἐξουσίαν αὐτοῦ καὶ τὴν ἀξίαν. ἐὰν δὲ ἐπιβλέπῃ ὁ Ἄρης τὸν Ἥλιον ἐκ τετραγώνου ἢ διαμέτρου, ἀνταρσίας καὶ ἀποστασίας καὶ ἐπιβουλὴν αὐτῷ δηλοῖ. εἰ δὲ θέλεις μαθεῖν ἐν ποίῳ τόπῳ ἐστὶν ἡ ἀνταρσία, βλέπε τὸν τόπον τοῦ Ἄρεως καί, ἐὰν εὑρεθῇ ἀπὸ τοῦ ὡροσκόπου ἕως τοῦ ὑπογείου, ἐπὶ τὰ βόρεια μέρη ἐστίν · ἐὰν δὲ ἀπὸ τοῦ ὑπογείου ἕως τοῦ δυτικοῦ, ἐπὶ τὰ δυτικά · ἐὰν δὲ ἀπὸ τοῦ δύνοντος ἕως τοῦ μεσουρανοῦντος, ἐπὶ τὰ νότια · ἐὰν δὲ ἀπὸ τοῦ μεσουρανοῦντος ἕως τοῦ ὡροσκόπου, ἐπὶ τὰ ἀνατολικά. βλέπε δὲ καὶ τὸν Ἄρεα, τίνι συνάπτει ἢ ἀπὸ τίνος ἀπέρρευσε · καί, ἂν μὲν ἀγαθοποιῷ συνάπτῃ, νικήσει ὁ ἀνταρσιάσας, εἰ δὲ κακοποιῷ, ἡττηθήσεται. ὁμοίως καὶ τὸν Ἥλιον σκέπτου · ἐὰν Κρόνος τετραγωνίζῃ τὸν Ἥλιον, ἀσθένειαν σημαίνει τῷ ἄρχοντι · ὁμοίως, ἐὰν Κρόνος μετὰ Σελήνης μαρτυρῶσι τὸν Ἥλιον, ἀσθένειαν δηλοῖ τῷ ἄρχοντι. σκέπτου δὲ καὶ τὸ ζῴδιον ὃ ἐπέχει ἡ Σελήνη, καί, οἷον ἂν εὑρεθῇ, ἐκεῖνο τὸ μέλος λέγε σινοῦσθαι. οἷον · ἐὰν Κριῷ, κεφαλήν, ἐν Ταύρῳ τράχηλον καὶ ἑξῆς ὁμοίως. ἔτι δὲ καὶ τοῦτο σκέπτου · ἐὰν Κρόνος ᾖ μετὰ Ἀφροδίτης, ἡ ἀρρωστία καὶ τὸ πάθος γίνεται ἐν τῇ γυναικὶ αὐτοῦ · εἰ δὲ μετὰ Ἑρμοῦ, ἐπὶ τοῖς τέκνοις αὐτοῦ · εἰ δὲ μετὰ Ἄρεως, ἐπὶ στρατοπέδῳ αὐτοῦ καὶ ἐπὶ τοῖς δούλοις αὐτοῦ · εἰ δὲ μετὰ Διός, ἐπὶ τοῖς ἄρχουσι καὶ τοῖς ἐμφανέσι προσώποις.

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1 ἄλλως R Κριὸς μοίρας R ἐν om. A μοίρας R post ι'] καὶ add. R 2 ἐπειδὴ om. A ἔχει R μοιρῶν A : μοίρας R 4 οὕτω A οὖν om. A εἴτε - 6 ἐὰν A : ποιεῖ κατὰ τὸ ῥηθὲν ὑπόδ. ἤγουν ἐπί τε τριγώνου, τετραγώνου, ἑξαγώνου καὶ διαμέτρου σχήματος. ἐὰν οὖν R 6 ἐλλείπει A : ἔλαττόν ἐστι τῶν μοιρῶν R 7 τοσαῦτα R ὅτι γέγονε R 8 deficit R 8 ss. cf. *Catal.*, VIII, 1, p. 248 16 βόρ. Boer : κύρια (?) A 24 μαρτυροῦσι A 28 ᾖ scr. : ἐστὶ A 30 στρατόπεδον A 31 τοὺς δούλους A

*Another example: the Midheaven is at Aries degree 15, the star is in Leo degree 30; since the Midheaven exceeds by 5 degrees, I say that it occurred 5 years ago.

Therefore, for each configuration — whether trine, square, opposition, or sextile — proceed according to the example given above; and if the star exceeds, say "after so many years," but if it falls short, say that it occurred "so many years before."

Therefore, observe also the Sun — who aspects it from a square or opposition, or is in conjunction with it — and if it is a benefic, it indicates victory and joy; but if a malefic, it indicates loss, compulsion, and fear; and without the testimony of benefics, it destroys both his authority and his dignity. If Mars aspects the Sun from a square or opposition, it indicates rebellion, defection, and conspiracy against him. If you wish to learn in what region the rebellion is located, look at the position of Mars, and if it is found from the Ascendant to the Imum Coeli, it is in the northern regions; if from the Imum Coeli to the Descendant, it is in the western regions; if from the Descendant to the Midheaven, it is in the southern regions; if from the Midheaven to the Ascendant, it is in the eastern regions. Observe also Mars — to which planet it is applying or from which it has separated — and if it is applying to a benefic, the rebel will prevail, but if to a malefic, he will be defeated. Likewise, examine the Sun as well: if Saturn squares the Sun, it signifies illness for the ruler; likewise, if Saturn together with the Moon aspects the Sun, it indicates illness for the ruler. Observe also the sign in which the Moon is located, and whatever sign is found, say that that corresponding bodily member is being afflicted.For example: if in Aries, the head; if in Taurus, the neck; and so on in order likewise. Furthermore, observe this as well: if Saturn is with Venus, the illness and affliction occur in his wife; if with Mercury, in his children; if with Mars, in his army and his servants; if with Jupiter, in his officials and prominent persons.

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1 otherwise R Aries degrees R Maybe if. A degrees H after 6'] and add. R 2 since hyp. A has R of degrees A : degrees R 4 thus A therefore om. A either - E if A: makes according to the said hypoth. that is on a trine, square, sextile, and diam- four-sided figure. if therefore R 6 is lacking A: is less than the deg- rum R 7 so many R that it has become R 8 deficit R 8 ss. cf. Catal., VIII, 1, p. 248 16 north. Boer : dominant (7) A 24 bear witness A 28 ḫ scr. : is A 30 military camp A 31 the slaves A

P. 438. <Πάλχου·> ἄλλος τρόπος ζητήσεως πότε ἐπανελεύσεται.

Ἀπὸ τῆς μοίρας τῆς Σεληνιακῆς λάμβανε ἐπὶ ὁποτέρων τῶν ἀγαθοποιῶν τῶν μοιρῶν καὶ μετρήσας κατὰ σχῆμα οἱονδήποτε πρῶτον ὥρας, εἶτα ἡμέρας, εἶτα μῆνας ἐπαγγέλλου. ἐὰν δὲ καὶ οἱ μῆνες παρέλθωσι, μετὰ τοσαῦτα ἔτη λέγε, ὅσον ἐστὶ τὸ διάστημα ἀπὸ τῆς μοίρας τοῦ ἔγγιστα ἀγαθοποιοῦ ἀστέρος ἢ κατὰ τὸ πρῶτον σχῆμα εὑρισκομένου. γίνωσκε τὸ βράδιον ἢ τάχιον ἀνύσειν τὴν ἀποδημίαν ἐκ τῶν φύσεων τῶν ὑποδεξαμένων τόν τε ὡροσκόπον καὶ τὴν Σελήνην τῆς ἀποδημίας καὶ τῆς ὁδοιπορίας, προσέχων οὖν τὴν ἔγγιστα τοῦ εὑρισκομένου κατὰ τετράγωνον ἢ διά μετρον τῆς Σελήνης.

P. 446. <Πάλχου·> ἄλλως εἰ συλλαμβάνει.

Ὁ οἰκοδεσπότης τοῦ ε' τόπου καὶ ἡ Σελήνη καὶ ὁ κύριος αὐτοῦ εἰ πάντες ἢ οἱ πλείους τυχόντες ἐπὶ τοῦ ὡροσκόπου ἢ τοῦ μεσουρανήματος, συλλαμβάνει· καὶ μᾶλλον εἰ ὁρῶνται οὗτοι καὶ οἱ τόποι αὐτῶν παρὰ τῶν ἀγαθοποιῶν.

De quaternionibus

Argumentum insolitum est quaternioni Pythagoreorum (cf. e.g. Theon. Smyrn. p. 93-99 H. ; Hierocl., *Comm. in carmen aur.*, p. 464 ss. M. ; A. Delatte, *Études sur la littérature pythagoricienne*, 1915,

C(romwellianus) ; A(ngelic. 29 Romanus 2), f. 107 cap. λζ' ; Vaticanum 10 (= 1057), f. 119ᵛ ex A descriptum omisi.

1 περὶ τοῦ πότε ἐπανελ. ὁ ἀπόδημος C 3 μ. τ. Σ. A : τ. Σελήνης μ. C 4 οἱονδηποτοῦν C 5 ἐπαγγέλου A : ἐπάγγελε C ἐὰν scr. : εἰ AC 6 παρέλθωσι C ὅσον A : ὅτι C 8 εὑρισκόμενον C γίν. scr. : γινώσκων A : γινώσκειν C τὸ C : τοῦ A 9 τῆς ἀποδημίας C φάσεων C post τῶν] τε add. A τόν τε A : τῶν C 11 προσέχ. - εὑρ. A : προσέχειν δὲ δεῖ τοῦ ὄντως εὑρ. τ. ἐγγ. C οὖν Delatte : οὐ A

C(romwellianus) ; A(ngelic. 29 Romanus 2), f. 128 cap. ριβ' ; Vaticanum 10 (= 1057), f. 141ᵛ ex A descriptum omisi.

13 εἰ ἐρωτηθῇς περὶ γυναικός, εἰ συνέλαβε C συλλαμβάνοι A 14 αὐτῆς C 15 εἰ scr. : ἢ οἱ A : ἢ C ἢ om. C πλειόνες C verbum desideratur : an τυγχάνουσι vel ἔτυχον ὄντες ? 16 συνέλαβε C 17 περὶ C

P. 438. ⟨Of Palchus⟩ another method of inquiry as to when he will return.

From the degree of the Moon, take whichever of the degrees of the benefics, and having measured according to whatever aspect comes first — hours, then days, then months — make your prediction. But if the months also pass, speak of that many years as the interval from the degree of the nearest benefic star or of the one found in the first aspect. Know whether the journey will be completed more slowly or more quickly from the natures of those receiving both the ascendant and the Moon of the journey and the travel, paying attention to the nearest position of the Moon found in square or opposition.

P. 446. ‹Pachon› another way, if conception occurs.

The lord of the 5th place and the Moon and its ruler — if all or most of them happen to be upon the ascendant or the midheaven, conception takes place; and especially if these and their places are beheld by the benefics.

On the Quaternions

The subject is unusual for the Pythagorean quaternion (cf. e.g. Theon. Smyrn. p. 93-99 H.; Hierocl., Comum. in carmen aur., p. 464 ss. M.; A. Delatte, Etudes sur la littérature Pythagoricienne, 1915,

Cromwellianus); A(ngelic. 29 Romanus 2), f. 107 cap. λζ'; Vaticanum 10 (= 1057), f. 119r copied from A, omitted.

1 on when the traveler will return E 3 m. sq. S. A : st. A μ. C 4 οιονδηποτοῦν C C

if scr. : εἰ 6 past participle

ACnskomenon C scr. : knowing A:nphases (?

9 of the exile (nton te A : τῶν C 11 careful. A: do they pay attention to Delatte?

indeed found t. C not A

C(romwellianus); A(ngelic. 29 Romanus 2), f. 128 cap. ριβ'; Vaticanum 10 (= 1057), f. 141° copied from A, omitted.

13 If you are asked about a woman, whether she has conceived C arrested

14 of her C 15 and scr. : ἢ οἱ A : ἢ C 7 about. C Anpleiones (

a word is missing: perhaps τηγχάνουσι or ἔτυχον ὄντες?

16 conceived C 17 about C

p. 249 ss.) astrologiam quoque subicere. Attamen res singulae non sunt plane insolitae: simili enim ratione quattuor elementa, anni tempora, caeli regiones, humores iam ab Antiocho enumerabantur (*Catal.* I, p. 143, 7; 146, 25; VIII, 3, p. 105, 2; cf. VII, p. 103 s.). Accedit quod mathematici in aliis quoque rebus Pythagoreos secuti sunt, e.g. in eis, quae de caeli laeva et recta regionibus, de caelestibus triangulis et quadratis etc. docuerunt (cf. Bouché-Leclercq, *Astrol. gr.*, p. 172 s.; Boll, *Neue Jahrb.* XXI, 1908, p. 119; id. *Sternglaube u. Sterndeutung*², p. 90; Frank, *Plato u. die sog. Pythagoreer*, p. 184 ss.). Haec omnia auctor noster, Pythagoreus, quem post Ptolemaeum vixisse necesse est (cf. p. 174, 29), in usum suum convertit. Unde tamen singulas res hauserit, e.g. doctrinam de quattuor planetis vel de aspectu quadrato fausto, nescio.

P. 761. *Ἔοικεν ἡ πολυθρύλλητος τετρακτὺς πάντα διακοσμεῖν, καθὼς καὶ ἐκ τῆς ἐπαγωγῆς γίνεται δῆλον. αἵ τε γὰρ αἱ τέσσαρες ὧραι τοῦ ἐνιαυτοῦ καὶ αἱ ἀνάλογον αὐταῖς τέσσαρες τοῦ μηνὸς ἑβδομάδες πάντα τελεσφοροῦσι, καὶ τὰ τέσσαρα στοιχεῖα καὶ οἱ τέσσαρες χυμοὶ καὶ τὰ τέσσαρα κέντρα καὶ οἱ τέσσαρες πλανώμενοι (ὁ γὰρ Ἑρμῆς ἐπίκοινος) καὶ τὰ τέσσαρα τῆς μετρήσεως γένη, σημεῖον, μῆκος, ἐπίπεδον, στερεόν, καὶ ἁπλῶς εἰπεῖν, καθὼς καὶ [ἐν] τῷ σοφωτάτῳ πεφιλοσόφηται Πυθαγόρᾳ, πάντα τῇ θαυμασιωτάτῃ τῆς τετρακτύος δυνάμει καὶ γίνεται καὶ τελειοῦται καὶ φρουρεῖται τὰ ἐν τῷ κόσμῳ. αὕτη οὖν ἡ τετρακτὺς ἀφράστῳ τῇ δυνάμει χρωμένη τά τε τοῦ ζῳδιακοῦ τέσσαρα σημεῖα, καθὰ τὰ ἰσημερινὰ [καὶ] τοῖς δύο τροπικοῖς συμβάλλει, ἀρχὰς καὶ αἰτίας τῶν ἐφεξῆς καὶ ἑπομένων μοιρῶν ϛ' προυβάλετο καὶ τοσοῦτον αὐτοῖς δυνάμεως μετέδωκεν, ὥστε τόν τε Κριὸν ὅλον καὶ τὸν Ζυγὸν ἰσημερινὰ καλεῖσθαί τε καὶ γνωρίζεσθαι ἐκ τῶν σημείων τῶν ἰσημερινῶν καὶ τὸν Καρκίνον καὶ Αἰγόκερων ὅλον τροπικά· καὶ φαίνονται ἐν τοῖς ἀποτελέσμασι οὕτως ἐνεργοῦντα. τὸ δ' αὐτὸ καὶ ὁ λοξὸς τῆς Σελήνης κύκλος ποιεῖ· ἀνάλογον γάρ εἰσιν οἱ μὲν σύνδεσμοι τοῖς ἰσημερινοῖς, τὸ δὲ ἐπικάμπια τοῖς τροπικοῖς. ἀλλὰ καὶ οἱ ἀστέρες ἀπὸ τῆς πρὸς*

C(romwellianus)

5 *τέσσαρεις* C 6 *τέσσαρεις* C 8 *ἐν* del. Delatte cf. e.g. *Carm. aur.*, 47 s. ... *τετρακτύν, παγὰν ἀενάου φύσεως* 11 cf. Macrob., *Sat.*, I, 19, 15 12 *τὰ ἰσ.* scripsi: *τῷ ἰσημερινῷ* C *καὶ* C: seclusi 14 *προυβάλλετο* C 20 *ἐπικ.* scripsi (cf. Doroth. in *Catal.*, VI, p. 91; Ptol., *Tetrab.*, III, 13, 13; 14, 37): *περικάμπια* C 20 ss. cf. Antiochum (*Catal.*, VII, p. 118 cap. *κϛ'*); Ptol. *Tetrab.*, I, 8; Porph., *Introd.*, c. 2 (*Catal.*, V, 4, p. 191 ss.)

p. 249 ff.) to subject astrology as well. Nevertheless, the individual matters are not entirely unusual: for in a similar fashion the four elements, the seasons of the year, the regions of the sky, and the humors had already been enumerated by Antiochus (Catal. I, p. 143, 7; 146, 25; VIII, 3, p. 105, 2; cf. VII, p. 103 f.). In addition, mathematicians in other matters as well followed the Pythagoreans, e.g. in those things which they taught concerning the left and right regions of the sky, concerning celestial triangles and squares, etc. (cf. Bouché-Leclercq, Astrol. gr., p. 172 f.; Boll, Neue Jahrb. XXI, 1908, p. 119; id. Sternglaube u. Sterndeutung[3], p. 90; Frank, Plato u. die sog. Pythagoreer, p. 184 ff.). All these things our author, a Pythagorean who must have lived after Ptolemy (cf. p. 174, 29), adapted for his own use. Whence, however, he drew the individual matters, e.g. the doctrine concerning the four planets or concerning the favorable square aspect, I do not know,

P. 761. The much-celebrated tetractys appears to govern all things, as is made clear by induction. For both the four seasons of the year and the four weeks of the month that correspond to them bring all things to completion, as do the four elements, the four humors, the four angular centers, and the four planets (for Mercury is common to both), and the four kinds of measurement — point, line, plane, solid — and, to speak generally, as has been philosophized by the most wise Pythagoras, all things in the cosmos both come into being and are perfected and preserved by the most wondrous power of the tetractys. This tetractys, then, employing its ineffable power, put forth the four signs of the zodiac — where the equinoctial points meet with the two solstitial points — as origins and causes of the degrees that follow and succeed them, and imparted to them so much power that the whole of Aries and Libra are called and recognized as equinoctial from the equinoctial signs, and the whole of Cancer and Capricorn as solstitial; and they appear to operate thus in their effects.The oblique circle of the Moon does the same thing; for the nodes correspond analogously to the equinoctial points, and the latitudinal bendings to the solstitial points. Moreover, the stars, by virtue of their relation to

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C(romwellianus)

5 C fours 6 four o's 8 in del. Delatte **cf. e.g.** Carm. aur., 47 s. tetraktyn, pagan aenaou fysosen12 ts es. 11 cf. Macrob. ***Sat.*, I, 19, 15** scripsi : the equator (καὶ C: 14 projected E seclusin20 επικ. I wrote (cf. Doroth. In Cal., 6, **p. 91 ; Ptol., *Tetrab.*, III, 13, 13 ; 14, 37) : περιεκάμπιω C 20 ss. cf.** Antiochus (Catal., VII, p. 118 cap. x5'); Ptol. Tetrab., I, 8; Porph., Introd., c. 2 (Catal., V, 4, p. 191 ss.)

Ἥλιον συνόδου ἕως τοῦ πρώτου στηριγμοῦ ἀλλοίαν ἔχουσι τὴν δύναμιν, εἶτα ἕως τῆς ἀκρονυχίας ἀλλοίαν, καὶ πάλιν ἕως τοῦ β' στηριγμοῦ, καὶ τετάρτην ἕως τῆς πρὸς Ἥλιον συναφῆς. ἀλλὰ καὶ αἱ τῆς ἑβδομάδος ἡμέραι ἑπτά, καὶ αἱ νόσοι δι' ἑπτὰ ἡμερῶν ἀλλοιώσεις λαμβάνουσι. καὶ ἐν τοῖς γενεθλιακοῖς ἥ τε πρὸ ἡμερῶν ἑπτὰ τῆς ἐκτροπῆς, τουτέστιν ἡ ἐν τῷ δεξιῷ τετραγώνῳ ἰσόμοιρος ἐποχὴ τῆς Σελήνης, καὶ πάλιν ἡ μετὰ ἡμέρας ἑπτά, τουτέστιν ἡ ἐν τῷ εὐωνύμῳ τετραγώνῳ, θαυμάσια οἷα προθεσπίζει ἡμᾶς ἐκδιδάσκουσα. τούτων οὖν οὕτως φαινομένων καὶ τοῦ τετραγώνου σχήματος ἐν τῇ φύσει τοῦ παντὸς μεγάλας δυνάμεις καὶ τελεσιουργοὺς ἔχοντος εἰκότως οἱ τῶν ἀστέρων τετραγωνισμοὶ μέγιστα δύνανται ἀποτελεῖν καὶ μάλιστα οἱ καθυπερτεροῦντες. τὰ γοῦν τρίγωνα καὶ ἑξάγωνα σχήματα τῶν ἀστέρων ἐνεργοῦντα εἰς τὴν γένεσιν ἀδιάφορον καὶ ἀπαρατήρητον ἔχουσι τὸν δεξιὸν ἢ εὐώνυμον ἀστέρα, τὰ δὲ τετράγωνα σχήματα οὐχ οὕτως· πολὺ γὰρ ὁ δεξιὸς τετράγωνος Κρόνος πρὸς τὸν Δία βλαπτικώτερος τῇ γενέσει ὑπάρχει ἢ ὁ εὐώνυμος. ἐπεὶ οὖν ἡ πολὺ ἀλλοίωτος τῶν περὶ γῆν γένεσις διὰ τῶν τέτραχα τεμνομένων, ὡς εἴρηται, κύκλων μεταβολὰς νεωτέρας ἐκδέχεται, καθὼς αἱ τέσσαρες ὧραι καὶ αἱ τέσσαρες ἑβδομάδες τοῦ μηνὸς ἐναργῶς φαίνονται, εὐλόγως καὶ πᾶς ἀστὴρ ἕως τῆς ἑαυτοῦ τετραγώνου πλευρᾶς ἑπόμενος δραστικώτατός ἐστι· ἔφθη γὰρ ἤδη τὰς ἑαυτοῦ ἀπορροίας εἰς τὴν γένεσιν ἐπιπέμψας. οἱ δὲ εἴσω αὐτῆς τῆς ἐποχῆς καὶ τῆς τετραγώνου πλευρᾶς αὐτοῦ, ὡς τὸ εἰκός, ἐμπίπτοντες ἀστέρες οὐ δύνανται τοσοῦτον ἐνεργῆσαι διὰ τὸ ἤδη προδιατεθῆναι τὴν γένεσιν ὑπὸ τοῦ προανατείλαντος ἢ προμεσουρανήσαντος ἢ προδύνοντος. καὶ γὰρ καὶ αἱ τοσαῦται τῶν ἀστέρων κεντρώσεις μεγάλως δύνανται συνεργεῖν τὴν ἀλλοίωσιν τῶν γινομένων, ὡς καὶ ἡ πεῖρα μαρτυρεῖ καὶ ὁ θαυμάσιος Πτολεμαῖος κελεύει ἐν ταῖς τῶν καθολικῶν συμπτωμάτων προτελέσεσι παρατηρεῖσθαι τὰ τῶν λαμπρῶν ἀστέρων πρὸς τὰ ὑπὲρ γῆν κέντρα καὶ τὸν Ἥλιον φαινομένους ἐννέα μετασχηματισμούς. αἱ γὰρ τοῦ Ἡλίου κεντρώσεις καὶ αἱ τῆς Σελήνης πόσον δύνανται ἐνεργεῖν κατὰ τὴν τῆς τετρακτύος δημιουργίαν, φανερώτατον οὐ μόνον τοῖς μαθηματικοῖς, ἀλλὰ καὶ τοῖς περὶ σφυγμῶν γράψασι τῶν ἰατρῶν καὶ τοῖς ναυτιλλομένοις καὶ τοῖς γεωργοῖς καὶ ποιμέσι.

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5 *λαμβάνουσαι* C 8 *ἐκδιδάσκουσι* C 16 *διαβλαπτ.* C : distinxi 17 *ὑπ. ἢ ὁ εὐ.* scripsi : *ὑπερευώνυμος* C 28 *γινωμένων* C 29 *Synt. math.*, VIII, 4 (II, p. 189, 10 Heib.) ; cf. *Tetrab.*, II, 8, 4 *κελεύων* C

From conjunction with the Sun until the first station they have one kind of power, then until the acronychal rising another, and again until the second station yet another, and a fourth until the conjunction with the Sun; moreover the days of the week are seven, and diseases also undergo changes every seven days, and in natal charts the position of the Moon seven days before birth — that is, its equidistant position in the right square — and again the position seven days after, that is, in the left square, teaches us what wondrous things it foretells. Since these things appear thus and the square figure holds great and perfecting powers in the nature of the universe, it is reasonable that the square aspects of the stars can produce the greatest effects, and especially those that are in superior position. For the trine and sextile figures of stars operating at birth have an indifferent and unobserved quality with respect to whether the star is on the right or the left; but square figures do not work in this way, for Saturn in the right square to Jupiter is far more harmful to the nativity than Saturn in the left square.Since, then, the highly mutable generation of terrestrial things awaits newer changes through the circles divided into four parts, as has been said, just as the four seasons and the four weeks of the month plainly show, it is reasonable also that every star is most effective while it follows up to its own square side; for it has already sent forth its own emanations into the nativity. But those stars that fall within the space between the natal position itself and its square side are, as is to be expected, unable to exert as great an influence, because the nativity has already been disposed beforehand by the star that rose, culminated, or set earlier. For indeed the angular positions of the stars in so great a number can greatly contribute to the alteration of events, as both experience attests and the admirable Ptolemy instructs us to observe, in the forecasting of universal events, the nine apparent configurations of the bright stars in relation to the celestial angles and the Sun. For how much power the angular positions of the Sun and Moon can exert according to the creative action of the tetrad is most evident not only to mathematicians, but also to physicians who have written on pulses, and to sailors, and to farmers, and to shepherds.

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5 receive C8 teach17 ὑπὸ ἢ ὁ εὐ. scripsi C 16 diáblápt. C: I understand : ὑπερενώμενο O 28 gynos Cnmath., VIII, 4 (II, p. 189, 10 Heib. 29 Synt. ncells ( ); cf. Tetrab., II, 8, 4

P. 762. *<Περὶ χρόνων διαιρέσεως.>*

Δεῖ τὸν φιλοθεάμονα τῆς χρονικῆς διαιρέσεως λαβόντα τὴν δοθεῖσαν γένεσιν ὑποθέσθαι τάς τε τῶν ἀστέρων ἐποχὰς καὶ τὰ κέντρα καὶ τοὺς κλήρους ἠρεμοῦντας ἀεὶ ὡσαύτως, ἔστ' ἂν ᾖ
5 *ὁ γεννώμενος καὶ καλεῖν τοῦτο θεμέλιον ἢ πῆξιν ἢ καταρχὴν ἢ διάθεμα ἢ θέμα· οὐδὲν γὰρ τὸ ὄνομα ἐμποδίζει ἢ συνεργεῖ. εἶτα δεῖ ὑποτίθεσθαι ἅμα τούτων τῶν ἐποχῶν ἀεὶ ὡσαύτως ὄντων καὶ τῶν κέντρων καὶ τῶν κλήρων μετακινεῖσθαι νοητῶς τὸ αὐτὸ διάθεμα ἀρρήτῳ τινὶ καὶ ἀνεκφράστῳ δυνάμει τῶν οὐρανίων*
10 *ἀπορροιῶν· κινεῖσθαι δὲ ὡσαύτως τῷ οὐρανῷ ἐκ τῶν εὐωνύμων ἐπὶ τὰ δεξιά, ἵνα ἅμα δύο ὦσι διαθέματα, τὸ μὲν ἠρεμοῦν ἀεί, τὸ δὲ τούτου ἠρεμοῦντος κινούμενον, ὡς εἴρηται, ἐκ τῶν εὐωνύμων ἐπὶ τὰ δεξιά, οἷον ἀπὸ ἀνατολῆς ἐπὶ μεσημβρίαν καὶ ἀπὸ μεσημβρίας ἐπὶ δυσμὰς καὶ ἀπὸ δυσμῶν ἐπὶ τὸ ὑπόγειον καὶ ἀπὸ τούτου*
15 *ἐπὶ τὸν ὡροσκόπον. συμβαίνει οὖν ἐκ τῆς τοιαύτης κινήσεως τὰς τῶν ἀστέρων ἐποχὰς τὰς τῶν κινουμένων, ὡς εἴρηται, ἐπὶ τὰ δεξιὰ ἀλλοίας καὶ ἀεὶ ἀλλοίας γίνεσθαι, ὡς τὸν ὄντα ἀστέρα τυχὸν ἐν Κριῷ κατὰ πῆξιν καὶ ἠρεμοῦντα διὰ τὴν τοῦ αὐτοῦ διαθέματος ἐπὶ τὰ δεξιὰ κίνησιν εὑρίσκεσθαι μετὰ ἔτη τινὰ ἐν Ταύρῳ καὶ ἐν*
20 *Διδύμοις καὶ ἐφεξῆς, ἔστ' ἂν ᾖ καὶ διαρκῇ ὁ τεχθείς. τούτων οὖν προκατανοηθέντων, ἐπειδὴ οἱ τῆς ἀγαθῆς δυνάμεως ἀστέρες ὠφελεῖν εἰώθασιν ὡς συμπαθοῦντες, οἱ δὲ τῆς φθαρτικῆς βλάπτειν ὡς ἀντιπαθοῦντες, συμβαίνει τὸν ἐν τῷ ια' τυχὸν ὄντα ἀστέρα κατὰ θεμάτιον μετὰ ἔτη τινα ἐλθόντα διὰ τῆς τοιαύτης κινήσεως τῆς*
25 *ἀφανοῦς καὶ ἀρρήτου ἐπὶ τὸ κατὰ πῆξιν μεσουράνημα ἢ βλάψαι τὰ ἐκ τοῦ μεσουρανοῦντος δηλούμενα τῆς γενέσεως πράγματα ἢ ὠφελῆσαι, ὅταν ᾖ ἤτοι φθοροποιὸς ἢ ἀγαθοποιὸς ὁ καταλαβὼν τὸ μεσουράνημα. τὸ δ'αὐτὸ καὶ ἐπὶ τοῦ ὡροσκόπου καὶ Ἡλίου καὶ Σελήνης καὶ κλήρων καὶ ἑκάστου τῶν ἀστέρων δεῖ ἐκλαμβάνειν.*
30 *εἰ γὰρ ἀκτὶς ἀγαθοποιοῦ τυχὸν φθάσει τὸν τοῦ Ἄρεως, ὠφελήσει τὰ στρατιωτικὰ τῆς γενέσεως πράγματα, εἰ δὲ κακοποιοῦ, βλάψει.*

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1 titulum e l. 2 supplevi ; cf. Doroth. III, frg. 50 s. Steg. ; Vett. Val., IV, 4 ; Ptol., *Tetrab.*, IV, 10 ; Heph., II, 25 (*Catal.*, VI, p. 101 ; VIII, 2, p. 90) ; Rhetor. (*Catal.*, VIII, 1, p. 241 s.) ; Palchum, supra p. 157 s.

2 *Δεῖ* scripsi : *Εἰ* C *λαμβόντα* C 5 *γενώμενος* C

8 *μετακινῆσθαι* C 10 *κινῆσθαι* C *εὐωνίμων* C 12 *εὐωνίμων* C 29 *κλήρων* C : an *κλήρου Τύχης* ?

P. 762. "On the Division of Times."

The lover of the spectacle of the division of time must, having taken the given nativity, assume that the positions of the stars, the angles, and the lots remain always unchanged, as long as the native is alive, and call this the foundation, or fixing, or inception, or figure, or theme; for the name neither hinders nor helps. Then one must suppose that, while these positions, angles, and lots remain always unchanged, the same figure is mentally moved by some ineffable and inexpressible power of the celestial emanations; and that it moves in the same direction as the heaven, from left to right, so that there are simultaneously two figures — one always at rest, and the other, while the former remains at rest, moving, as has been said, from left to right, that is, from the east toward midheaven, and from midheaven toward the west, and from the west toward the subterranean point, and from there toward the horoscope. It follows, then, from such motion that the positions of the stars that are being moved, as has been said, to the right, become different and ever different, so that a star that happens to be in Aries at the time of the fixing and is at rest will, through the motion of the same figure to the right, be found after some years in Taurus and in Gemini and so on in sequence, for as long as the native lives and endures.With these things having been considered beforehand, since the stars of benefic power are accustomed to help by virtue of their sympathy, and those of destructive power to harm by virtue of their antipathy, it follows that a star that happens to be in the eleventh place in the natal figure, after some years having come through such invisible and ineffable motion to the natal midheaven, will either harm or benefit the affairs of the nativity signified by the midheaven, depending on whether the one that has reached the midheaven is malefic or benefic. The same must also be understood with respect to the horoscope, the Sun, the Moon, the lots, and each of the stars. For if a ray of a benefic should happen to reach that of Mars, it will benefit the military affairs of the nativity; but if it is that of a malefic, it will harm them.

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1 titulum e 1. 2 supplevi ; cf. Doroth. III, frg. 50 s. Steg. ; Vett. Val., IV, 4; Ptol., Tetrab., IV, 10 ; Heph., II, 25 (Catal., VI, p. 101 ; VIII, 2, p. 90) ; Rhetor. (Catal., VIII, 1, p. 241 s.) ; Palchum, supra p. 157 s.
2 Δεῖ scripsi : El Cλαμβόντα C5 γενώμενος C
8 will move C 10 moves C εὐωνίμων (12 εύω-Nimes (29 κλήρων Γ: or κλήρον Τύχης?

τὸ δ' αὐτὸ καὶ ἐπὶ τῶν ἄλλων ἀστέρων δεῖ παρατηρεῖν. τὰς δὲ μεθόδους, καθ' ἃς τὴν ποσότητα τῶν ἐτῶν καταλαμβάνειν ἐπιστημονικῶς δυνατόν, δι' ὅσων ὁ ἑπόμενος τόπος καὶ κινούμενος ἐπὶ τὸν προηγούμενον καὶ ἠρεμοῦντα μεταβαίνει, πάσας ταύτας ὁ μέ-
5 γας Πτολεμαῖος ἐν τῷ περὶ χρόνων ζωῆς σαφῶς καὶ ἀκριβῶς ἐδίδαξεν. τοῦτο μέντοι δεῖ παρατηρητικῶς φυλάττειν ἀεί, ὅτι ἐπὶ τὰ δεξιὰ ἐκ τῶν εὐωνύμων ἡ τοιαύτη γίνεται κίνησις, ἀλλ' οὐκ ἔμπαλιν. καὶ ὁ ἑπόμενός ἐστι τόπος ὁ κινούμενος, ὁ δὲ ἡγούμενος ἠρεμεῖ. ἐὰν γοῦν ἐν τῷ β' κλίματι ὑποθώμεθα ὡροσκοπεῖν
10 μὲν τὸν Λία ἐν Αἰγοκέρωτος ἀρχῇ, δύνειν δὲ κατὰ διάμετρον Κρόνον, μεσουρανεῖν δὲ Ἄρεα Ζυγῷ κδ', κατὰ διάμετρον δὲ Ἀφροδίτην Κριῷ κδ', εἰ μὲν ζητοῦμεν πότε ὁ Ζεὺς φθάσει τὸν Ἄρεα, λέγομεν ὅτι μετὰ ἔτη ξη' · τοσοῦτον γὰρ διαφέρουσι αἱ τοῦ Διὸς καὶ Ἄρεως συμμεσουρανήσεις. ἀλλ' οὐχὶ ταῖς συνανατολαῖς χρησόμεθα ·
15 οὐ γὰρ ὁ Ἄρης εἰς Λία ὑπόκειται ἐπὶ τὰ εὐώνυμα ἐρχόμενος, ἀλλ' ἔμπαλιν. ἐὰν δέ ποτε ἡ Ἀφροδίτη τὸν Λία φθάσῃ ἐκ τῶν συνανατολῶν, εὑρήσομεν χρόνους πα' · ἐὰν δὲ μεταξὺ ὦσι τῶν κέντρων οἱ τόποι, ἐξ ἀναλόγου ποιοῦμεν πρὸς τὴν ἀπόστασιν τῶν καιρικῶν ὡρῶν.

De temporum dominatu

20 P. 1219... ὁλοσχερέστερον ἀποδοῦναι λόγον, ἕκαστος ἀστὴρ δηλοῖ τοῦ χρόνου πάροδον καὶ τὴν πρᾶξιν καὶ τὴν ἀλλοίωσιν τοῦ τόπου, οὗ κεκλήρωται ζῴδιον. καὶ οὐ μόνον τὴν θέσιν, ἣν ἔχουσιν ἐν τοῖς ζῳδίοις ἐν ἀρχῇ τοῦ χρόνου οἱ ἀστέρες, δεῖ ἐπισκέπτεσθαι, ἀλλὰ καὶ ἣν ἔχουσι ἐν τοῖς τεταρτημορίοις τοῦ διαθέματος. τὰς συμ-
25 παρουσίας καὶ τὰς ἐπιβλέψεις τοῦ Ἡλίου εἰς τοὺς ἀστέρας οἱ μὲν ἔγκριτοι τῶν ἀποτελεσματικῶν οὐ βούλονται εἶναι, εἰ μὴ μέχρι μοιρῶν ζ', οἱ δὲ κοινότεροι καὶ πλείους τῶν ζ' · ἐγὼ δὲ καὶ τὰς ζ' μοίρας πολλὰς εἶναι λογίζομαι. Ἑρμῆν μὲν εἰς κακίαν λέγουσι τρέπεσθαι ἑῷον μὲν ἀποστάντα τοῦ Ἡλίου μοίρας
30 ιβ', ἑσπέριον δὲ μοίρας ι0', ἐντὸς δὲ τούτων Κρόνον καὶ Ἄρεα

2 ἐπιστιμονικῶς C 4 μεταβαίνει scripsi (cf. *Tetrab.*, III, 11, 24): καταλαμβάνειν C 5 *Tetrab.*, III, 11 6 παρατηρικῶς C 7 ἤτοι αὕτη C 12 τὸν bis C 13 διαφ. γὰρ C 15 εἰς scr. : εἰ C
20 Inc. mutil. sine titulo

The same must also be observed with respect to the other stars. As for the methods by which it is scientifically possible to determine the quantity of years — through however many degrees the following place, in its motion, passes over to the preceding and stationary place — all of these the great Ptolemy taught clearly and precisely in his work On the Length of Life. This, however, must always be kept in careful observation: that such motion occurs from left to right, and not the reverse. And the following place is the one in motion, while the preceding place is at rest. If, then, we suppose in the second climate that Jupiter is on the ascendant at the beginning of Capricorn, and Saturn is setting in direct opposition, and Mars is at the midheaven in Libra 24°, and Venus in opposition in Aries 24°, and if we ask when Jupiter will reach Mars, we say that it will be after 68 years; for by so much do the co-culminations of Jupiter and Mars differ. But we shall not use the co-risings, for Mars does not lie beneath Jupiter proceeding toward the left, but rather the reverse. If ever Venus reaches Jupiter from the co-risings, we shall find 81 years; and if the places lie between the angles, we proceed proportionally with respect to the distance of the temporal hours.

On the Dominion of Times

20P. 1219... to give a more complete account, each star indicates the passage of time, the activity, and the change of the place over which the sign has been allotted. And one must examine not only the position which the stars hold in the signs at the beginning of the time period, but also the position they hold in the quadrants of the figure. As for the conjunctions and applications of the Sun to the stars, the more distinguished among the astrologers hold that these do not count unless they are within 7 degrees, while the more common and the majority allow more than 7 degrees; but I myself reckon even 7 degrees to be too many. They say that Mercury turns to malefic influence when, as a morning star, it is 12 degrees distant from the Sun, and as an evening star, 10 degrees; and within these limits Saturn and Mars

2 ἐπιστιμονικῶς (
καταλαμβάνειν (
7 i.e. this (
scr. : εἰ (?
20 Inc. boy sine titulo

4 μεταβαίνει scripsi (cf. Tetrab., III, 11, 24):
5 Tetrab., III, 11
6 παρατηρικῶς C
12 th bis
13 diff. gar C
15 εἰς

ἐνεδρευτὰς καὶ κρυφιοδόλους νομίζουσι πάντες ἐκ συμφώνου. καὶ διὰ τοῦτο πανταχῇ, μάλιστα δὲ ἐν τῇ τοῦ χρόνου γενέσει, δεῖ ἐπινοεῖν, ὡς εἴρηται, τήν τε συναφὴν αὐτῶν καὶ ἀπόρροιαν καὶ τὴν σχέσιν, ἣν πρὸς τὸν Ἥλιον ἔχουσι· ἐὰν γὰρ βλαπτικοὶ πρὸς
5 τὸν Ἥλιον γίνωνται, καὶ τὸν χρόνον βλαπτικὸν εἶναι λέγομεν, μάλιστα μηδενὸς ἀγαθοῦ συμπαρόντος ἢ ἐπιβλέποντος τὸν Ἥλιον. ὁ δὲ κλῆρος τῆς Τύχης κακῶς κείμενος, ἢ αὐτὸς ἢ ὁ κύριος τοῦ τόπου αὐτοῦ οὐκ ἀγαθὰ σημαίνει· πονηρὸς γὰρ ὢν ὁ δεσπότης τοῦ κλήρου τῆς Τύχης πονηρὰ προλέγει· καὶ ὕπαυγος ὢν οὐκ
10 ἀγαθά. ὅμως οὖν ὁ δεσπότης τοῦ χρόνου τὰ μείζονα τῶν πραγμάτων δηλοῖ καὶ καθολικωτέρας βασιλικῶν τε καὶ κοσμικῶν πραγμάτων ἀλλοιώσεις. καθεξῆς δὲ οἱ μετ' αὐτὸν λόγους μᾶλλον ἐπέχοντες κατὰ τάξιν, οἱ δὴ τριγωνοκράτορες τοῦ ὡροσκόπου οὐ μόνον δέ, ἀλλὰ καὶ οἱ ἐκεῖσε εὑρισκόμενοι ἀστέρες καὶ λόγον ἔχον-
15 τες ἐν τοῖς τριγωνοκράτορσι· καὶ γὰρ τὰ τῶν ἀρχόντων ἐκ τοῦ β' κατὰ τάξιν τοῦ χρονοκράτορος, τὰ δὲ τοῦ λαοῦ ἐκ τοῦ γ' πρὸς τὴν προλεχθεῖσαν θέσιν. συλλήβδην δὲ εἰπεῖν· καλῶς ὁ χρονοκράτωρ διακείμενος πάντας ἐνδυναμοῖ πρὸς τὰ καλά, κακῶς δὲ κείμενος τὰ ἐναντία. τὴν δὲ ταχυτῆτα τῶν μεταβολῶν τῶν
20 πραγμάτων οὕτως προδηλοῖ· ἐὰν ταχυδρομῇ ἢ ἐν ἀρχαῖς τῶν ζῳδίων ᾖ ἢ μεταβαίνων ἐκ ζῳδίου εἰς ζῴδιον ἢ ἀπὸ κράσεως εἰς κρᾶσιν ἢ τὴν αἵρεσιν ταχυτέραν ποιῶν ἢ τὴν συναφὴν δυνατωτέραν ἢ καὶ ταπεινοτέραν, ταῦτα καὶ τὰ τοιαῦτα δηλοῦσι μετάβασιν τῶν πραγμάτων ἢ καὶ εἰς τὸ ἐναντίον ἢ καὶ πρὸς τὸ βέλτιον. ἐπεὶ
25 δὲ ταῦτα οὕτως ἔχειν λέγομεν, ἀνάγκη γνῶναι καὶ τὴν τῶν ἐφορώντων κρᾶσιν καὶ φύσιν καὶ τοὺς τόπους καὶ ὁποία τίς ἐστιν ἐπίβλεψις, καθὼς καὶ ἐπὶ τοῦ κυρίου τοῦ χρόνου παρηγγέλθη. φύσιν μὲν λέγω τὴν κακοποιίαν, κρᾶσιν δὲ τὴν εἰς τὴν θέσιν καὶ τὴν συνάφειαν καὶ ἣν ἔχουσι καθ' αἵρεσιν ἀναλογίαν· τόπους δὲ ἀγα-
30 θοὺς ἢ κακούς, ὅταν ἐπὶ κέντρου ἢ ἐπὶ τῆς ἀναφορᾶς ἢ ἐν τοῖς ἀποκλίμασίν ὦσι· δύναμιν δέ, ὡς ὅταν ἀνατολικοὶ ἢ ἑσπέριοι ἢ ὕπαυγοι ἢ ἡμερινοὶ ἢ νυκτερινοὶ ἢ ἐν ἰδίοις τριγώνοις ἐπίκεινται ἢ ἐν ὑψώμασιν. οὐ μάτην δὲ ταῦτα λέγομεν ἐκζητεῖσθαι· τοῦ γὰρ δεσπότου τοῦ χρόνου ἡ θέσις κατὰ ἀνάγκην ὅλον ὅλως ἴδιον
35 λόγον οὐ συνιστᾷ. οὐδέποτε γὰρ δυνατὸν ἑαυτοῦ τὸν οἶκον εἶναι

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10 ἀγαθός C 12. s verbum desideratur (e.g. δηλοῦσιν) 21 ᾖ scr. : ἐστίν C 23 post ταῦτα] γὰρ C : delevi 28 λέγων C 30 post κακούς] καὶ C : delevi 31 ὦσι scr. : εἰσί C 35 οὐ συν. scr. : μὴ συνιστᾶν C

All are universally agreed to consider them ambushers and secret deceivers. And for this reason, everywhere, but especially at the genesis of the time period, one must observe, as has been said, their conjunction and separation and the relation which they have to the Sun; for if they become harmful toward the Sun, we say that the time period is also harmful, especially when no benefic is present with or beholding the Sun. The Lot of Fortune placed badly, either itself or the lord of its place, signifies no good things; for when the master of the Lot of Fortune is malefic, it foretells malefic things; and being under the rays of the Sun, it portends no good things. Nevertheless, the lord of the time period indicates the greater matters and the more universal changes of royal and worldly affairs. Next in order, those following him who hold proportionally greater influence according to rank — namely the triplicity rulers of the Ascendant — and not only these, but also the stars found therein that have a relationship with the triplicity rulers; for the affairs of rulers derive from the second in order after the time lord, and the affairs of the people from the third, with respect to the aforementioned position. To speak in summary: the time lord well disposed strengthens all toward good things, but placed badly, toward the contrary. The swiftness of changes in 20 circumstances is indicated in the following way: if it moves swiftly or is at the beginnings of the zodiac signs, or is passing from one sign to another, or from one mixture to another, or is making the sect faster, or the application stronger or weaker, these and such things indicate a change in circumstances, whether to the contrary or for the better. Since 25 we say these things are so, it is necessary to know also the mixture and nature of the overseers, and the places, and what kind of aspect there is, just as was prescribed for the lord of the time. By nature I mean the malefic quality, by mixture I mean that relating to position and application and the proportion they have according to sect; by places I mean good 30 or bad ones, when they are on an angle, or in a succedent house, or in the decline houses; by power, as when they are oriental or occidental, or under the rays, or by day or by night, or positioned in their own triplicities or in their exaltations. We do not say these things are to be investigated in vain; for the position of the lord of the time by necessity does not in itself wholly constitute 35 its own complete account. For it is never possible for one's own house to be

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10 good CnScr. : is C

12. a verb is needed (e.g. δηλούσιν)

21 ἢ

23 post ταῦτα] γὰρ C: deleted

28 C words

30 post κακούς] καὶ C : deleted

31 chi scr. : is C

35 οὐ συν. scr. : μὴ συνιστάν C

καὶ αὐτοῦ τὸν τρίγωνον καὶ αὐτοῦ τὸ ὅριον καὶ τὸ ὕψωμα καὶ τὸ πρόσωπον καὶ τὸ δωδεκατημόριον καὶ τὰ ἄλλα, ὅσα ἐκζητοῦμεν. καὶ διὰ ταύτης τῶν ἐχόντων μετ' αὐτοῦ λόγον κοινωνίας τὸ πανταχοῦ ζητούμενον ὑπὸ πάντων κἀνταῦθα ἐπιζητεῖται. καὶ χαίρει
5 ὁ χρονοκράτωρ τῶν κοινωνούντων καλῶς διακειμένων, ἐλαττοῦται δὲ τῆς ὅλης δυνάμεως αὐτῶν κακῶς διακειμένων. πρῶτον μὲν ἐκεῖνο χρὴ σκοπεῖν, ὅτι, ἐὰν ὁ χρονοκράτωρ εὑρεθῇ ἐν τῷ μεσουρανήματι, ὁ δὲ ὁριοκράτωρ ἐν τῷ ὡροσκόπῳ, ἐπιδίδωσι διόλου τῷ χρονοκράτορι δύναμιν ἀγαθήν. καὶ τοῦτο πάλιν ἐκ τῆς
10 φύσεως δείκνυται αὐτοῦ τε καὶ τοῦ ζῳδίου ἐφ' οὗ ἕστηκεν. οἷον λόγου ἕνεκα, εἰ μέν ἐστι τῶν ἀρρένων ἀστέρων αὐτός τε καὶ τὸ ζῴδιον, τὴν βοήθειαν καὶ τὴν ἰσχὺν κομίζεται ὁ χρόνος ἀπὸ ἀρρένων· καὶ πάλιν εἴ τις τῶν ἐνδόξων ἐστὶν ἢ τῶν μεγιστάνων ἢ τῶν ἀγαθῶν ἢ τῶν μέσων ἢ τῶν ἐλαχίστων, κατὰ τὴν φύσιν καὶ
15 ἰδιοτροπίαν τῶν τε ζῳδίων καὶ τῶν ἀστέρων. τὰ δὲ ζῴδια κατὰ τὴν ἰδίαν φύσιν, ὡς εἴρηται, καὶ κατὰ τὸ ἴδιον γένος ἐπαυξήσουσι τὸν λόγον χρονοκράτορος, ποτὲ μὲν ἐξ ἀνθρώπων ἀνθρωπομόρφων ὄντων, ποτὲ δὲ ἐκ τετραπόδων ὄντων τετραπόδων, ἄλλοτε ἐκ τιμίων κτημάτων ἢ μετάλλων, καθὼς τὸ γνώρισμα τούτων ἀλλαχοῦ
20 εὑρήσεις ἑρμηνευόμενον καὶ ἑκάστου φύσιν καὶ κρᾶσιν καὶ γένος. ἐὰν οὖν Ἄρης τύχῃ ἐπὶ τοῦ ὡροσκόπου δεσπότης τοῦ β' τόπου, λέγομεν ἀπὸ χρημάτων τὴν βοήθειαν καὶ τὴν εὐφροσύνην τοῦ χρονοκράτορος γίνεσθαι. καὶ καθόλου εἰπεῖν· ὅτε σύμφωνός ἐστι ἡ ἐπίβλεψις καὶ ἐκ τόπων ἀγαθῶν, φιλικὴ ἡ βοήθεια· ὅτε δὲ ἄλλως,
25 τὸ ἐναντίον. ἐὰν δὲ τοῦ ὡροσκόπου ὁ κύριος ὑπάρχῃ ἐν τῷ ὡροσκόπῳ, ἀγάλλεται ἕνεκά τινων ἐγγύων πραγμάτων τῶν τῆς ζωῆς ἀναγκαίων ἢ στρατοπεδευμάτων πεμφθέντων ἐπὶ πολιορκίας, ἀλλὰ καὶ κακώσεις ἐχθρῶν. ἐὰν δὲ ὁ τοῦ τρίτου τόπου ἐπὶ τοῦ ὡροσκόπου γένηται, ἀπό τινων οἰκτρῶν καὶ ἀσθενῶν ἢ ἀπ' ἐχθρῶν
30 ἢ τῶν μακρῶν καὶ ἀπεξενωμένων ἢ ἀπὸ ἀδίκου αὐτοῦ δόγματος καὶ τυραννικοῦ ἔσται τὸ ἀποτέλεσμα. ὁ δὲ τοῦ δ' ἐπιβλέπων ἐξ οἱουδήποτε τόπου τὸν νομιζόμενον εἶναι ἀγαθὸν τόπον, ἢ καὶ ἐὰν ἐφορᾷται ἐκ τοῦ ζ' τόπου ὑπὸ ἀγαθοποιοῦ, ἐκ γυναικῶν ἢ γαμικῶν ἀφορμῶν· ἐὰν δὲ ἐκ τοῦ ὀγδόου τόπου, ἀπὸ τεθνεώτων κληρονο-

3 ταύτης scr. : τούτων C post ταύτης] ὁ C : delevi
6 κακ. αὐτῶν C 10 ἐφ' scr. : ὑφ' C 13 εἴ scr. : ἢ C
14 scil. οὕτως ἐστί 15 ss. cf. Ptol., *Tetrab.*, IV, 4 (p. 183, 2 Boll-Boer); *Catal.*, VIII, 4, p. 209 25 ss. cf. *Catal.*, VIII, 4, p. 112

and its triplicity and its term and its exaltation and its
face and its dodecatemory and the rest, all that we seek.
And through this the matter sought everywhere by all
is also sought here through the partnership of those that share in a relationship with it. And
5 the chronocrator rejoices when those who are partners are well disposed, but is diminished
in its entire power when they are ill disposed. First, then,
one must consider that, if the chronocrator is found in the midheaven
and the term-ruler is in the ascendant, it imparts throughout
to the chronocrator a benefic power. And this in turn is shown from the
10 nature both of itself and of the sign in which it stands.
For example, if both it and the sign are masculine,
the assistance and strength of the period is derived from
men; and again, whether it belongs to those of distinction or of the magnates
or of the good or of the middle rank or of the lowest, according to the nature and
15 characteristic quality of both the signs and the planets.The signs, according to
their own nature, as has been said, and according to their own kind will augment
the account of the chronocrator — sometimes deriving from men, when they are
human in form, sometimes from four-footed creatures when they are quadrupeds, at other times from precious
possessions or metals, as you will find the characteristic of these explained
20 elsewhere, together with the nature, temperament, and kind of each.
If then Ares happens to be on the ascendant as lord of the 2nd place,
we say that the assistance and joy of the
chronocrator comes from money. And to speak in general: when the
aspect is in harmony and from good places, the assistance is friendly; but when otherwise,
25 the opposite. But if the lord of the ascendant is
in the ascendant, he rejoices on account of certain pressing matters of the necessities of life
or of military expeditions sent out for a siege,
but also on account of afflictions of enemies. If the lord of the third place comes to the
ascendant, the outcome will come from certain miserable and weak persons, or from enemies,
30 or from distant and foreign matters, or from his own unjust and
tyrannical decree. The lord of the 4th, looking from
whatever place upon what is reckoned to be a benefic place, or also if
it is beheld from the 7th place by a benefic, the result comes from women or matrimonial
opportunities; but if from the eighth place, from the inheritance of the dead

3 of this scr. : of these (post ταύτης] ὁ C : deleted
6 bad of these C 10 scr. : ὑφ' C 13 εἴ scr. : 7
14 syl. so it is Cn15 ss. cf. Ptol., Tetrab., IV, 4 (p. 183, 2 Boll-n25
Boer); Catal., VIII, 4, p. 209 ss. cl. Catal., VIII, 4, p. 112

μιῶν ἢ ἀπὸ τετραπόδων ἢ σκύλων ἢ ἁρπαγμάτων · ἐὰν δὲ ἐκ τοῦ ἕκτου τόπου, ἀπὸ ἀσθενῶν ἢ δούλων ἢ ὧν ἡ μάχη καὶ ὁ πόλεμος αἰτία · ἐκ γὰρ τούτου τοῦ τόπου φαίνεται καὶ ἡ ἀνταρσία τῶν δημοσίων. καὶ ἁπλῶς ταύτας ἔχων τὰς ὑποθέσεις γινώσκεις καὶ τοὺς ἄλλους τρόπους καὶ τοὺς τόπους · καὶ τὸ ἐναντίον διὰ τοῦ ἐναντίου.

Excerpta varia

Excerptor ex eodem ni fallor fonte atque capitulum de temporum dominatu (supra, p. 176) varias res in unum collegit. Agit enim p. 179, 7-23 de nuntiis, p. 180, 1-15 de regibus, p. 180, 27 - 181, 19 de quadrantium dominis, p. 181, 20-32 de rebus bellicis, p. 182, 1-29 de trigonis, quaedam abbrevians (p. 180, 22 ss.; p. 181, 14 s.), alia omittens (cf. p. 180, 22; 27; 35). In his doctrina de quadrantium dominis adhuc ignota est et facta, ut videtur, zodiaco, cyclo, in modum tetrarchiae terrestris in quattuor regiones diviso; cf. etiam daemonem tetrarcham a Psello laudatum (Bidez-Cumont, *Les Mages hellénisés*, II, p. 172). — De auctore nihil colligi potest nisi quod res Aegyptiacas hic illic (p. 180, 2; p. 181, 2) respicit.

P. 1222. *Φήμης δὲ καὶ ἐπιστολῶν ἀκουομένων κατ' αὐτὴν δὴ τὴν ἔλευσιν τῆς φήμης σκέπτεσθαι χρὴ τοὺς τοῦ χρονοκράτορος ἀστέρας καὶ ὁριοκράτορος ἑκάστου τόπου καὶ κλίματος, ὅθεν ἧξεν ἡ φήμη, καὶ τίνος ἀστέρος ἐστὶν ἡ φήμη, καὶ πῶς μετεσχηματίσθη τὸ διάθεμα ἑκάστου ἀστέρος ἐκ τοῦ ἐν ἀρχῇ τοῦ χρόνου διαθέματος εἰς τὸ τοῦ ἐνεστῶτος ἐν τῇ φήμῃ χρόνου διάθεμα, ἢ τὸ ἐν αὐτῇ τῇ ὥρᾳ, ὅτε ἡ φήμη ἐγένετο. καὶ εἰ μέν εἰσιν οἱ κύριοι τῶν τόπων πονηροὶ καὶ ἰσχυροί, πονηρὰ ἡ φήμη καὶ βεβαία · εἰ δὲ πονηροὶ μὲν ὄντες <καὶ> ταπεινοί, πονηρὰ μὲν ἡ φήμη, ἀλλ' οὐ βεβαία. τῷ δ' αὐτῷ συμφωνήσει καὶ ὁ κλῆρος τῆς Τύχης ἢ αὐτὸς ὁ δεσπότης αὐτοῦ ἢ καὶ ἐν ᾧ ὁ ὁριοκράτωρ · καὶ εἰ μὲν ἐξ ἀμφοτέρων μία ἀποδειχθῇ κρίσις ἀφ' ὁποτέρου τοῦ τρόπου, βεβαία δῆλον ὅτι ἡ φήμη καὶ ἐκβήσεται τὸ λεγόμενον · εἰ δὲ διαφωνήσουσιν ὁ μὲν καλῶς κείμενος, ὁ δὲ ἐναντία, γενήσεται ἡ μὲν φήμη ἀληθής, ἡ ἔκβασις δὲ ἄλλως. ἡ Σελήνη δέ, ὡς ἐπὶ τὸ πολύ, ὅπως καὶ ποίῳ τρόπῳ ἐκβήσεται ἡ φήμη, δηλώσει ἐκ τῆς κατ' αὐτὴν θέσεως καὶ ἧς κεκλήρωται τότε ἐπιβλέψεως.*

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7 inc. sine titulo cf. *Catal.*, VIII, 1, p. 257; Heph. III, 37; Zoroastris frg. 0 79 B.-C. 9 ὁρ. Boer : κυριοκρ. C 18 post κρίσις deficit textus in ima pagina 1222, sed continuatur in p. 1227

from flocks, or from four-footed animals, or from spoils, or from plunder; but if from the sixth place, from the sick, or from slaves, or from those for whom fighting and war are the cause; for from this place there also appears the revolt of the public. And in short, having these hypotheses you know also the other methods and the places; and the contrary through the contrary.

Various Excerpts

The excerptor, from the same source as the chapter on the dominion of periods (above, p. 176), if I am not mistaken, collected various matters into one. For he deals at p. 179, 7–23 with messengers, at p. 180, 1–15 with kings, at p. 180, 27 – 181, 19 with the lords of the quadrants, at p. 181, 20–32 with matters of war, at p. 182, 1–29 with trigons, abbreviating certain things (p. 180, 22 ss.; p. 181, 14 s.) and omitting others (cf. p. 180, 22, 27; 35). Among these, the doctrine concerning the lords of the quadrants is still unknown, and it appears to have been constructed by dividing the zodiac, in the manner of a terrestrial tetrarchy, into four regions; cf. also the tetrarchic daemon praised by Psellus (Bidez–Cumont, Les Mages hellénisés, II, p. 172). Nothing can be gathered about the author except that he refers here and there (p. 180, 2; p. 181, 2) to Egyptian matters.

P. 1222. When a report or letters are received, at the very moment of the report's arrival one must examine the stars of the chronocrator and the lord of the bounds of each place and region from which the report came, and to which star the report belongs, and how the configuration of each star has changed from the configuration at the beginning of the period to the configuration of the present moment of the report, or that of the very hour when the report arose. And if the lords of the places are malefic and strong, the report is evil and certain; but if they are malefic yet weak, the report is evil but not certain. The Lot of Fortune itself will agree with the same, or its own lord, or also the one in which the lord of the bounds is; and if from both methods a single judgment is demonstrated, the report is clearly certain and what is said will come to pass; but if they disagree, one being well-placed and the other contrary, the report will be true but the outcome will be otherwise. The Moon, for the most part, will reveal how and in what manner the report will turn out, from her own position and the aspect she has been allotted at that time.

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7 begins without title; cf. Catal., VIII, 1, p. 257; Heph. III, 37; Zoroastris frg. 0 79 B.-C. 9 ὁρ. Boer : κυριοκρ. O 18 after κρίσις the text breaks off at the bottom of page 1222, but continues on p. 1227

Τὰ δὲ συμβαίνοντα τοῖς ἄρχουσιν ἠδὲ τοῖς βασιλεῦσιν ἑνὸς ἑκάστου κλίματος τῶν ἐκ μεταβολῆς κοινῶν ἡμερικῶν πραγμάτων οὕτως ἐπιγνώσῃ· κοινὴ δὲ αὕτη ἡ μέθοδος ἐπὶ πολλῶν πραγμάτων, μάλιστα δὲ ἐπὶ γενέσεων. τὴν μετασχημάτισιν ἑκάστου ἀστέρος ἑκάστοτε ὅλῳ τῷ χρόνῳ ἀκριβῶς ἴδε· ἄπου κεκάκωται ἡ θέσις τοῦ οἱουδήποτε ἀστέρος τοῦ τοῦ κλίματος δεσπόζοντος ἐκεῖ, κακωθήσεται καὶ ὁ ἄρχων τοῦ κλίματος ἐκείνου καὶ οἱ ἐν αὐτῷ ἀνακείμενοι πάντες. οὐ μόνον δὲ αὐτὸν τὸν ἀστέρα χρὴ σκοπεῖν, ἀλλὰ καὶ τὸν κλῆρον τῆς Τύχης τὸν ἐν ἀρχῇ τοῦ χρόνου παρα-πεσόντα· τὸ δὲ ποσὸν δηλοῦται ἐκ τῶν μοιρῶν τῆς ἐποχῆς αὐτοῦ τοῦ <ἀστέρος> ἐν τοῖς ζῳδίοις καὶ ἐξ ὧν ἐφορᾶται ἀγαθοποιῶν ἢ κακοποιῶν, καὶ μάλισθ' ὅταν ἡ ἐφόρασις ἀπὸ τετραγώνου ἢ διαμέτρου γένηται· ἀλλὰ δεῖ τά τε μήκη καὶ τὰ πλάτη τῶν ἀστέρων σκοπεῖν ἢ σημειοῦσθαι καὶ οὕτω κατὰ τὴν αὐτῶν ἰσχὺν καὶ τὴν ἐνέργειαν τὸ ἀποβησόμενον λέγειν.

Ὁ Ἀναβιβάζων μετὰ ἀγαθοποιῶν ἀγαθός, μετὰ κακοποιῶν κακός, ὁ Καταβιβάζων δὲ μετὰ πάντων κακός. καὶ τοῦτο δὲ πάλιν μέγιστον κριτήριον ἡμῖν ἔσται ἀεί. ἡ ἐπέμβασις τοῦ χρονοκράτορος ἐν τῷ τόπῳ τῷ κατὰ τὸν δεύτερον καὶ τρίτον βαθμὸν τῆς ὑποβιβαστικῆς ἀρχοντικῆς τάξεως [ἥτις] δηλώσει τὰ αὐτῶν καὶ τοῦ λαοῦ.

Ἐδηλώσαμεν δὲ τίνες εἰσὶν οἱ καθ' ὑπόβασιν δηλοῦντες τὰ ἀρχόντων καὶ ὑπάτων καὶ στρατηγῶν καὶ αὐτοῦ τοῦ βασιλέως· μετακινούμενος γὰρ ὁ χρονοκράτωρ ἢ ἐπέμβασιν ποιεῖται ἢ ἐπίβλεψιν πάντως ἐν ἐκείνοις τοῖς ζῳδίοις, ἐν οἷς οἱ δηλωταὶ ἐν ἀρχῇ τοῦ χρόνου ἐτύγχανον.

Καὶ περὶ μὲν τῶν τεταρτημοριαρχιῶν τοῦ Ἄρεως πάντα καλῶς εἴπομεν καὶ φανερῶς. εἴπωμεν δὲ καὶ περὶ τῶν ἄλλων ἀστέρων.

Ἀφροδίτης τε τεταρτημοριαρχούσης λόγοι μὲν πολέμιοι καινοτομηθήσονται· ἔργα δὲ οὐ γενήσεται, εἰ μὴ κακοποιοὶ μεσέμβολοι ἔσονται. καὶ περὶ πάντων δὲ τῶν ἀλλοιώσεων, ἤγουν τὸ κρεῖττον καὶ χεῖρον ἢ τὸ μᾶλλον καὶ ἧττον, κατὰ τὴν προλαβοῦσαν μέθοδον

1 s. cf. Herm. Trismeg. p. 83, 29 Gundel *magnates civitatum vel regionum vel climatum dominatores*; Cumont, *L'Égypte des astrol.*, p. 38, 3; 41, 1; infra p. 181, 2 5 *ἴδε* scr. : *εἰδὼς* C 6 *τοῦ τοῦ* scr. : *τοῦτὸ* C 11 supplevi 13 *δεῖ* scripsi : *δὴ* C 14 *καὶ* post *ἐνέργ.* C : transposui 16 cf. Rhetorium, *Catal.*, VIII, 4, p. 205 20 haec nimis decurtata esse videntur 27 s. excerptor haec omisit *τετ.* vide supra introductionem 32 post *ἢ* *ἐπὶ* C : delevi desideratur *ἴδε* vel sim. *προλαβ.* ad partem refert, quam excerptor omisit

You will discern the events that befall the rulers and kings of each region from the common daily matters arising from change in the following way: this method is common to many matters, but especially to nativities. Observe carefully the transformation of each star at each moment throughout the entire period; wherever the position of whichever star rules that region is afflicted, the ruler of that region and all those subordinate to him will likewise be afflicted. One must consider not only the star itself, but also the Lot of Fortune that fell at the beginning of the period; the magnitude is indicated by the degrees of the star's position in the zodiac signs and by the benefic or malefic planets that aspect it, especially when the aspect is from a square or opposition; but one must also observe and note the longitudes and latitudes of the stars, and thus speak of what will come to pass according to their strength and influence.

The Ascending Node together with benefics is benefic, together with malefics it is malefic; the Descending Node is malefic in all configurations. And this again will always be the greatest criterion for us. The ingress of the time-lord into the place corresponding to the second and third degree of the order of the descending nodal rulership will reveal matters concerning them and the people.

We have shown which ones, through their descent, indicate the affairs of rulers, consuls, generals, and the king himself; for the time-lord, as it moves, makes either an ingress or an aspect in all those signs in which the indicators happened to be at the beginning of the period.

And concerning the quadrant-rulerships of Mars we have spoken well and clearly in every respect. Let us speak also of the other planets. When Venus holds the quadrant-rulership, hostile words will be newly set in motion; but deeds will not come to pass, unless malefics are present in the midpoints. And concerning all the alterations — that is, the better and the worse, or the more and the less — according to the method previously established

1 s. cf. Herm. Trismeg. p. 83, 29 Gundel magnates civitatum velnregionum del climatum dominatores; Cumont, L'Égypte des astrol. , p. 38,n3 ; 41, 1; infra p. 181, 2 5 ibid scr. : ειδὼς (? 6 τοῦ τοῦ scr. : this Cn11 supplevi 13 see scripsi : see C14 and post energ. C :n14 and post energ. C :ntransposul20 hoc 16 cf. Rhetorium, Catal., VIII, 4, p. 205 787. seem to be excessively abbreviated 27 s. excerptor omitted these I am- see above in the introduction 32 post ἢ ἐπὶ C: deleted derature lde vel sim. προλαβ. refers to a section which the excerptor omitted

καὶ τὸν λόγον · καὶ καθ' ὁπόσα ἐναλλαγὴ ἐφ' ὁποτέρων τῶν τρόπων ἑκάστου κλιμάρχου ἢ τοπάρχου καὶ τὴν θέσιν καὶ τὴν μετάθεσιν τῶν τόπων ἢ τῶν ὅρων ἢ τῶν κλιμάτων. καὶ στηρίζων μὲν ἀχώριστος τῆς ἰδίας ἐξουσίας ἐστίν, ὑποποδίζων δὲ τὸ ἐναντίον · καὶ
5 ἐπὶ κάκωσιν ὑποποδίζει ἢ στηρίζει μετὰ θυμοῦ καὶ ὀργῆς · εἰ δὲ μή, τὸ ἐναντίον.

Σελήνης δὲ τεταρτημοριαρχούσης εἰρήνην δηλοῖ. πολλὰς δὲ φήμας καὶ ἀγγελίας, ἀλληνάλλους ἀποστόλους τε καὶ ἐπιστολάς · καὶ λειψιφωτοῦσα μὲν ἔλαττον, προστιθεῖσα δὲ τῷ φωτὶ πολλῷ
10 πλέον · τὴν δὲ μεγίστην ποιοῦσα ἀπόστασιν ἀπὸ τοῦ <Ἡλίου> διὰ μέσων τῶν ζῳδίων βραδείας καὶ μακροτέρας τὰς ἀποδώσεις δηλοῖ. ἐγγίζουσα δὲ τὸ ἀνάπαλιν · καὶ γὰρ ἐπὶ τοῦ προτέρου βραδὺς αὐτῆς ὁ δρόμος ἐστίν, ἐπὶ δὲ τοῦ ἐσχάτου ταχύς.

Ἡλίου τεταρτημοριαρχοῦντος ἀγάπην καὶ φιλίαν τῶν βασιλέων
15 δηλοῖ καὶ μάλιστα καλῶς κειμένου.

Ἑρμοῦ δὲ τεταρτημοριαρχοῦντος εἰρήνην καὶ συνέλευσιν βασιλέων καὶ ἐξουσιαστῶν, τεκνογονίας τε αὐτῶν καὶ πολυκαρπίας <δηλοῖ ·> περὶ δὲ τὰ ἀνατολικώτερα μέρη ληστρικὰς ἐφόδους καὶ μικρὰς ἐπιβουλάς.

20 Ἄρης, δηλωτὴς τῶν πολέμων, ἀνατολικὸς ὑπάρχων, ἐὰν ἀπὸ ἀνατολῆς κινηθῇ <ὁ> πόλεμος, αὐξήσει αὐτὸν καὶ κατὰ τὸν δυτικὸν ἔσται τὸ νῖκος · δυτικὸς δὲ ὢν τὸ ἐναντίον. ταχυτὴς δὲ τοῦ νίκους καὶ βραδυτὴς καὶ αὔξησις τοῦ πολέμου καὶ ἄλλα ὅσα ἐπιζητεῖται, δηλωθήσεται ἐκ τῆς ποιότητος τοῦ σχήματος ἢ τῆς
25 θέσεως ἢ τῆς κινήσεως ἢ τοῦ στηριγμοῦ. ἀλλὰ πάλιν Διὸς καὶ Κρόνου ταχυδρομούντων τάχιον τὸ νῖκος λέγουσι τοῦ Ἄρεως ἐθνῶν ἢ τόπων · εἰ δὲ ἐναντίον, τὸ ἐναντίον. δισώμου δὲ ὄντος τοῦ ζῳδίου καὶ διπλωθήσεται ὁ πόλεμος · πολυμόρφου δὲ ὄντος καὶ ἐν πολλοῖς τόποις γενήσεται · ἐν τροπικῷ δὲ μεταποιηθήσεται.
30 πῶς δὲ καὶ ποίῳ τρόπῳ τὸν σχηματισμὸν αὐτοῦ τε καὶ τῶν λοιπῶν ἀστέρων ἐν στερεῷ <...> οἱ μὲν λέγουσιν ὅτι παυθήσεται, ἐγὼ δὲ οὐχ οὕτως ἀλλ' ὡς εὑρεθήσεται, οὕτως ἐπιμενεῖ.

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2 κλιμ. vide supra p. 180, 1 τοπ. praepositus Aegyptiorum regioni cuidam, cf. *Catal.*, V, 3, p. 89, 7 ; VII, p. 132, 26 ; Liddell-Scott s.v. ; Cumont, l.c., p. 25, 2 3 κλιμ. Boer : κινημάτων C 9 λειψηφ. C 11 post ἀποδώσεις] ὧν C : delevi 20 post πολέμων] καὶ C : delevi 22 ταχυτῆτα C 23 βραδυτῆτα C αὔξησιν C 25 Ζεὺς κ. Κρόνος ταχυδραμοῦντες C 27 ss. cf. Theophilum, *Catal.*, XI, 1, p. 220, 13 ; 227, 28 31 lacunam significavi : ' ut δεῖ σημαίνειν ; ' (Delatte)

and the account; and in how many respects there is an alternation in either of the modes of each climate-ruler or district-ruler, both the position and the transposition of the places, or the terms, or the climates. And when stationary, he is inseparable from his own authority, but when retrograde, the contrary holds; and he retrogrades or stations for harm, with passion and anger; but if not, the contrary.

When the Moon rules the quadrant, it signifies peace, but many rumors and messages, various dispatches and letters sent in different directions; and when waning it signifies less, but when waxing much more; and when making its greatest elongation from the Sun, it signifies slow and more prolonged returns through the middle of the zodiac signs. When drawing near, the opposite; for in the former case its course is slow, and in the latter fast.

When the Sun rules the quadrant, it signifies the love and friendship of kings, especially when well positioned.

When Mercury rules the quadrant, it signifies peace and the assembly of kings and rulers, and the begetting of children by them and abundance of crops; but in the more eastern regions, raids by brigands and minor conspiracies.

Mars, the signifier of wars, when eastern, if a war is set in motion from the east, it will increase it and the victory will be on the western side; but if western, the opposite. The swiftness or slowness of the victory, the escalation of the war, and all other matters that are sought, will be indicated by the quality of the aspect, the position, the motion, or the station; but again, when Jupiter and Saturn are moving swiftly, they say the victory of Mars's nations or regions comes more quickly; but if the opposite, then the opposite. If the zodiac sign is bicorporeal, the war will also be doubled; if it is of multiple forms, it will occur in many places; but if it is in a tropical sign, it will be transformed. As for how and in what manner one should interpret his configuration and that of the other stars in a fixed sign... some say it will cease, but I do not agree; rather, as it is found, so it will continue.

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2 clim. vide supra p. 180,1 top. praepositus Aegyptiorum regioni cuidam, cf. Catal., V, 3, p. 89, 7; VII, p. 132, 20; Liddell-Scott s.v. ; Cumont, Lc., p. 25, 2 3 clim. Boer : κινημάτων C 9 λειψηφ. O

11 post αποδώσεις] ών C : delevi 20 post πολέμων] καὶ (: : delevi

22 ταχυτητα C 23 nights C αύξησιν (25 Ζεύς κ.

Saturn mailmen (27 ss. cf. Theophilum, Catal., XI, 1, p. 220,n31 13; 227, 28 lacunam significavi: ut δεῖ significan ? ' (Delatte)

Οὐδὲν δὲ κωλύει εἰπεῖν καὶ τὰς φύσεις ἑκάστου ζῳδίου καὶ τὰς κράσεις καὶ τοὺς σχηματισμοὺς τῶν οἰκείων αὐτῶν δεσποτῶν. Κρόνος οὖν καὶ Ζεὺς σύνοδον ποιήσαντες ἐν ἀνθρωπομόρφῳ ζῳδίῳ ἀνθρώπων πολλῶν ἀπώλειαν δηλοῦσιν, ἐν δὲ τοῖς λοιποῖς ζῳδίοις τῶν λοιπῶν ζῴων. μετὰ δὲ Ἀναβιβάζοντος ἐὰν εὑρεθῶσιν ἐν τῷ Κριῷ ἢ Τοξότῃ ἢ Λέοντι, ἐν τῷ βασιλικῷ λέγω τριγώνῳ, θάνατον λοιμικὸν προσημαίνουσιν · ἐν δὲ τῷ Ταύρῳ καὶ τῇ Παρθένῳ καὶ τῷ Αἰγοκέρωτι, τῷ† λοιπῷ† τριγώνῳ, ἀτεκνίας τῶν τετραπόδων καὶ ἀφυρίαν τῶν τῆς γῆς καρπῶν · ἐν δὲ τῷ τοῖς Διδύμοις, Ζυγῷ καὶ Ὑδροχόῳ τριγώνῳ γενόμενοι ἢ ἐπιδόντες ἀλλήλους ἀπὸ τοῦ ὡροσκόπου μάλιστα ἢ τοῦ δύνοντος γυναικῶν εἶναι ἀπώλειαν <σημαίνουσιν>, τὰ δὲ τικτόμενα εὐειδῆ · καὶ ταῦτα δῆλον ὅτι Ἄρεως μεσεμβολοῦντος κατ' ἐπίβλεψιν ἢ καθ' ἑτέραν κρᾶσιν. ἐὰν ἐν ἀρχῇ τοῦ χρόνου Ἄρης καὶ Ἀναβιβάζων διαμετρῶσιν ἀλλήλους ἢ τὰ ὅρια τοῦ ὡροσκόπου κατάσχωσιν ἢ καὶ ἀλλήλων, λιμὸς γενήσεται ἐν ἐκείνῳ τῷ χρόνῳ καὶ πόλεμοι καὶ λῃσταρχίαι · καὶ εἰ μὲν πάντες, εἶναι καὶ τὸν ὄλεθρον πλείονα · εἰ δὲ οὐ πάντες, ἐλάττονα. ἐὰν δὲ Κρόνος καὶ Ἀναβιβάζων διαμετρήσωσιν ἢ τὰ ὅρια τοῦ ὡροσκόπου Κρόνος ἐπέχῃ, ψύχος γενήσεται πολὺ καὶ χάλαζα καὶ χειμών · τὸ δὲ μᾶλλον καὶ ἧττον ἐκ τῆς κράσεως καὶ φύσεως τοῦ ζῳδίου, ἐν ᾧ ὅ τε ἀστὴρ καὶ ὁ ὡροσκόπος ὑπῆρχε, καὶ τῶν σχηματισμῶν τῶν λοιπῶν ἀστέρων διακριθήσεται. τὸ δὲ λοιπὸν τρίγωνον τοῦ τε Καρκίνου καὶ τοῦ Σκορπίου καὶ τῶν Ἰχθύων ἐὰν καὶ ἐν αὐτῷ τῷ προγενομένῳ σχήματι τῶν εἰρημένων ἀστέρων γενήσεται, στέρησιν ὑδάτων δηλοῖ καὶ ταραχαὶ ἔσονται κατὰ θάλασσαν καὶ <οἱ> ἀγαθόφρονες λῃσθήσονται καὶ διωχθήσονται οἱ δικαιόφρονες · Ἄρεως δὲ ἐπιμαρτυροῦντος καὶ ἀποκτανθήσονται · Σελήνης δὲ ἐπιμαρτυρούσης ἀκακώτως διασωθήσονται · Ἀφροδίτης δὲ ὁμοίως διὰ λήθης τοῦ διωγμοῦ...

1 cf. *Catal.*, II, p. 160 (Doroth. frg. 58a Stegem.) ; 204 7 *προσημαίνει* C 8 *δευτέρῳ* vel *γηίνῳ* conl. Boer 9 corrigere nolui 14 *χρόνου* scripsi : *Κρόνου* C post *χρ.*] *καὶ* C : delevi *Ἄρεως κ. Ἀναβιβάζοντος* C *διαμετροῦσιν* C 16 *λῃστ.* cf. Cumont, *L'Égypte des astrol.*, p, 65 ss. 26 *λησθ.* scripsi (cf. l. 29) : *λυθήσονται* C

haec apocalypticum sermonem sapiunt cf. Lact., *Instit.*, VII, 17, 9 (= Hystasp. frg. 15 B.-C.) *id erit tempus quo iustitia proicietur..., quo mali bonos hostiliter praedabuntur...* 29 in ima pagina 1230 abrumpitur

There is nothing preventing us from also stating the natures of each zodiac sign and the temperaments and configurations of their respective lords. Saturn and Jupiter, having formed a conjunction in a human-shaped zodiac sign, signify the destruction of many people, while in the remaining signs they signify the destruction of the remaining animals. But if together with the Ascending Node they are found in Aries, Sagittarius, or Leo — that is, in the royal triplicity — they forebode a pestilential death; and in Taurus, Virgo, and Capricorn, the remaining triplicity, barrenness of four-footed animals and unfruitfulness of the earth's crops; and when they occur in the triplicity of Gemini, Libra, and Aquarius, or look upon one another from the Ascendant especially or from the Descendant, they <signify> the destruction of women, while those being born will be fair of form; and these things are clearly so when Mars intervenes by aspect or by some other mixture. If at the beginning of a period Mars and the Ascending Node are in opposition to one another, or if they occupy the bounds of the Ascendant or of one another's bounds, there will be famine in that period and wars and brigandage; and if all of these conditions are met, the destruction will be greater; but if not all, it will be lesser.But if Saturn and the Ascending Node are in opposition and Saturn holds the bounds of the Ascendant, there will be great cold and hail and stormy weather; the greater or lesser degree of this will be determined from the temperament and nature of the sign in which both the star and the Ascendant were situated, and from the configurations of the remaining stars. And the remaining triplicity of Cancer, Scorpio, and Pisces — if the aforementioned configuration of the said stars also occurs within it — signifies a lack of waters, and there will be disturbances at sea, and the good-minded will be plundered, and the just-minded will be persecuted; and if Mars bears witness, they will also be killed; but if the Moon bears witness, they will be saved without harm; and likewise if Venus, through forgetfulness of the persecution...

1 cf. *Catal.*, II, p. 160 (Doroth. frg. 58a Stegem.) ; 204 7 times rages C 8 deutero vel geiniω coni. Boer 9 corrigere 14 time scripsi : Saturn (n noluinpost chr.] and C: delevi Areos c. Ascendant C ndiametrosin (16 lis. ct Cumont, L'Egypten26 lis. *des astrol.*, p, 65 ss. scripsi (cf. 1. 29) : solved C

these passages smack of apocalyptic language, cf. Lact., Instit., VII, 17, 9 (= Hystasp. frg. 15 B.-C.) id erit tempus quo iustitia proicietur..., quo mali bonos hostiliter praedabuntur... 29 at the bottom of page 1230 the text breaks off

EXCERPTA EX CODICE 26 (Arch. selden. supra 17)

F. 120v. <*Πάλχου* ·> *περὶ ἀφροδισίων ἵνα ἔρωτες γένωνται.*

Τῆς Σελήνης οὔσης μετὰ Ἀφροδίτης ἑσπερίας οὔσης καὶ ἐπακολουθοῦντος Ἄρεως ἢ τοῦ Ἑρμοῦ ἢ τοῦ Διὸς ἢ τοῦ Κρόνου ἐρασθήσεται ὁ ἀνὴρ τῆς γυναικός. ἐὰν δὲ ἡγῆται εἷς τούτων τῶν ἀστέρων, ἀκολουθῇ δὲ ἡ Ἀφροδίτη, ἡ γυνὴ τοῦ ἀνδρὸς ἐρασθήσεται. περικαμπτέτωσαν δὲ οἱ μὲν ἄνδρες τὸν Λέοντα · εἰ δὲ μή, μεγάλας δαπάνας ποιήσει διὰ τὴν γυναῖκα. ἐάν τε ἡ γυνὴ ἐρασθῇ τοῦ ἀνδρός, ἐάν τε ὁ ἀνὴρ τῆς γυναικός, ἑσπερία δὲ οὖσα ἡ Ἀφροδίτη, ταῖς γυναιξὶ μᾶλλον συμφερωτέρα ἐστὶ ἢ τοῖς ἀνδράσιν καὶ πρὸς τοὺς παῖδας κινητικὴ μάλιστα καὶ ποιοῦσα ἔρωτα, ὅτε οὐ δεῖ. ὅταν δὲ ἑῴα ᾖ...

Εὔθετα δὲ ζῴδιά εἰσι πρὸς ἐρωτικὰς ἐπιθυμίας Κριός, Ταῦρος, Καρκίνος, Ζυγός, Αἰγόκερως, Ὑδροχόος · ἀνεπιτήδεια δέ · Δίδυμοι, Παρθένος, Τοξότης, Ἰχθύες. ὁ δὲ Λέων ταῖς μὲν γυναιξὶν εὔθετος, τοῖς δὲ ἀνδράσιν οὔ · ὁ δὲ Σκορπίος ἀμφίβολος. βλέπε

O(xoniensis) ; **A**(ngelic. 29 = Romanus 2), f. 115, cap. *ξζ'* ; **N**(eapolitanus II C 33 = Italicus 19), f. 411 ; **P**(arisinus 10 = 2506), f. 68 cap. *σε'* ; Vaticanum 10 (= 1057), f. 126 ex A descriptum omisi

1 *ἀφροδησίων* O 2 *ἵνα - γένωνται* A : *ἔρωτος* NO : *ἐρώτων* P
3 *οὔσης*² om. NO *ἐπακολουθοῦν* P : *ἀκολουθοῦντος* NO
4 *ἢ* (ὁ O) *τοῦ Ἑρμ.* post *Κρ.* NOP 5 *ὁ* om. NO *ἡγ.* om. NO (lac.) *ἐν* A *τούτης* P 6 *ἀκολουθεῖ* P : *ἕπεται* NO
7 *περικ.* AP : *περιβλεπέτωσαν* NO *εἰ δὲ* (om. P) *μὴ* AP : *ἐπεὶ* NO
8 *ποιεῖ* A : *ποιοῦσι* P *διὰ* AP : *δὲ* NO *τὴν. γυν.* ANO : *τὸ γυτζρ* (sic) P post *γυν.*] *ποιεῖ πρὸς τὴν γυναῖκα* add. NO
ἐάν τε P : *ἐὰν δὲ* A : *εἴτε* NO 9 *ἐάν τε* A : *εἴτε* NO : *καὶ* P
δὲ NOP : *τε* A 10 post *γυν.*] *δὲ* add. NO *συμφορότερα* NO
ἐστὶ om. NO 11 *τοὺς πρὸς* NO *κινητικὰς* NO
μ.κ.π. A : *μᾶλλον δὲ ἐμποιοῦσα* (*-σιν* NO) NOP *ἔρωτας* NO
δ. οὐ δ. om NOP ea quae sequuntur in A in margine scripta sunt 12 *ὅταν - ᾖ* om. NO *δὲ* om. P lacuna 10 litterarum A
13 *δὲ* om. NOP *ἐστι* NO *ἐρ. ἐπ.* ANO : signa cryptographica P
ὁ Κρ. καὶ NOP *Τ.* NO : *ὁ* (om. A) *Σκορπίος* AP 14 *Καρκ.* - 16 *ἀμφ.* AP : *οἱ Δ. ἄθετοι, ὁ Καρκ. εὔθετος, ὁ Λ. τ.* (*μὲν* om.) *γ. εὔ. τ.* (*δὲ* om.) *ἀ. ἄθετος, Π. ἄ., Ζ. εὔ., Σκ. ἀμφίβολον, Τ. ἄ., Αἰγ., εὔ., Ὑ., Ἰ. ἄθετοι* (*Ὑ. εὔ., Ἰ. ἄ.* N) NO 16 *οὔ* P : om. A *βλ. δὲ* om. A

EXCERPTS FROM CODEX 26 (ARCH. SELDEN. SUPRA 17)

F. 120v. <Palchou> On Aphrodisia
so that loves may arise.

When the Moon is with Venus while she is an evening star and Mars or Mercury or Jupiter or Saturn follows, the man will fall in love with the woman. But if one of these stars leads and Venus follows, the woman will fall in love with the man. Let men avoid Leo; otherwise he will incur great expenses on account of the woman. Whether the woman falls in love with the man or the man with the woman, when Venus is an evening star, she is more favorable to women than to men, and she is especially apt to stir desire toward boys and to produce love when one ought not. But when she ...

Favorable signs for erotic desires are Aries, Taurus, Cancer, Libra, Capricorn, Aquarius; unfavorable ones are: Gemini, Virgo, Sagittarius, Pisces. Leo is favorable for women but not for men; Scorpio is ambiguous. See

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O(xoniensis); A(angelic. 29 = Romanus 2), f. 115, chap. '; Neapolitan 1 C 33 = Italian 19), f. 411; Paris 10 = 2506), f. 68 ch. Vaticanus 10 (= 1057), f. 126 from A I have omitted the description

1 aphrodisiac O
2 ἕνα - γενονται L : ἔροτος NO : εροτον
3 as well om. NO
Pnἐπεσουλουν P: following NO
4 or (O) of Herm. post Cr. NOPn(lac.)ἓn Atoutis Pn7 approx. AR : they considered NOn8 who A : who P
5 6 about. NO
ήγ. omg No
6 follows C: it follows NOneὶ
δὲ (om.) notAP: ἀπεί NOνῆὰ AR: δὲ NO τῆν. female ANO :npost gyn.] who speaks to the woman add. NOn9 if A : is NO : and P
τὸ gyjr (sic) P
ἐάν τε R : ἐὰν δὲ Λ : εἴτε NO
δὲ NOR : τε A
ἐστὶ om. NO
10 post γυν.] δὲ add. NO
συμφορότερα NO
11 τοὺς πρὸς NO
κινητικὰς NO
μ.κ.π. A: μᾶλλον δὲ
ἐμποιούσα (-σιν NO) NOP ἔρωτας NO
8. οὐ δ. om NQP
ea quae sequuntur in A in margine scripta
i am
12 ὅταν
If. NO
δὲ om. P lacuna 10 litterarum A
13 δὲ om. NOP
ἐστι NO
ἐρ. ἐπ. ANO : signa cryptographica P
ὁ Κρ. καὶ NOR
T. NO : 6 (om. 4) Σκορπίος AP 14 Καρκ.
16 amf. AR: the D. athetes, the Cancer. euthetos, d A. t. (men om.) c. in. t. (δὲnom.) & athetos, P. E., Z. en., Sk. ἀνφιβολον, T. d., Αἰγ., en., Y., I. nἄthetoi (Y. en., I. & M) NO16 οὐ P : om. A
see don't om. A

δὲ ἅμα καὶ εἰς τὰς γενέσεις · ἐὰν ἔχῃ Ἀφροδίτη τετράγωνον Κρόνον ἢ Ἄρεα <ἔν> τινι ἀνεπιτηδείῳ τόπῳ, ἐμμανεῖς εἰσι πρὸς τοὺς ἔρωτας · πολύκοινοι γὰρ γίνονται οἱ ἄνθρωποι. ὁμοίως ἐρῶσι καὶ ὅτε προηγεῖται τοῦ Διὸς Ἀφροδίτη, ἀλλὰ ταχὺ παύονται καὶ οὐ πολὺν χρόνον ἔχουσι τὰς γυναῖκας · τὸ δ' αὐτὸ καὶ ἐπὶ τῶν γυναικῶν.

De siderum indicibus

Indices siderum Teucri, Valentis, aliorum, quos Bollius olim in codicibus invenit, commoverunt eum, ut celeberrimum nunc librum de *Sphaera* conscriberet (1903; textus: p. 1-72: 465 s.). Postea nihil huiusmodi ad notitiam nostram venit praeter longum cap. 25 Hermetis Trismegisti (p. 50-73 Gundel); indices veteres et novi optime nunc retractati sunt in Boll-Gundel, *Sternbilder*, *Myth. Lex.*, VI, p. 867 ss.; 1029 ss. Quae infra sequuntur ad haec studia pertinent. Quamquam anecdota re vera non sunt, sunt tamen maioris momenti. Partem enim priorem, Arateam, quam edidit E. Maass, *Commentariorum in Aratum reliquiae* (locos in apparatu critico notavimus; ad rem cf. etiam Maass, *Aratea*, p. 377 ss.; Rehm, *Hermes*, XXXIV, 1899, p. 257 ss.), codex Seldenianus allo ordine praebet, quaedam addit, alia omittit variasque offert lectiones. Pars posterior, Hipparchea, editione Bolliana (*Bibliotheca mathematica*, 3. *Reihe*, II, 1901, p. 185 ss.; cf. Rehm, *l.c.*, p. 251 ss.) correctior est, non solum eo quod hic quoque testimonium codicis nostri addit, sed etiam quod codices quosdam alterius versionis, quae numeros stellarum non praebet, omittit.

F. 177ᵛ. *Ἑτέρου · <Περὶ τῆς τῶν φαινομένων θέσεως.>*

Ὁ οὐρανὸς σφαιροειδής ἐστι καὶ κύκλῳ περιέχων τὴν γῆν. ἡ δὲ κατὰ τὴν ἐξήγησιν Φαινομένων τοῦ Ἀράτου θέσις αὕτη ἐστίν.

1 ἅμα NOP : ὁμοίως A καὶ AP : κατὰ NO εἰς om. NOP ἐὰν ἔχῃ AP : ἡ μὲν γὰρ ἔχει ἡ NO 2 τ. ἀν. τ., ἐμμ. εἰ. Boer : τινὶ ἀνεπιτηδ(είως A) κάτω ἐμμενοῦσι (ἐμμένοι P) AP : τίθε ἄθετον ἐν τῷ ἐκβαίνειν NO : possis etiam τίθε ἀνεπιτηδείους, καίτοι ἐμμαινομένους 3 πολύκοινοι AP : π. μὲν NO γὰρ ante πολ. AP post ὁμ.] μέντοι γε add. NO καὶ ὅτε AP : ὅταν NP 4 ἡ Ἀφρ. τ. Δ. NO παύ. NO : ποιοῦνται AP πολὺ P

O(xoniensis = Seld. 16), f. 177ᵛ; M(aass, *Comment. Arat.*); de ceteris siglis vide infra p. 189.

6 - p. 185, 21 cf. M p. 102-106 · 6 Ἑτ. O : an Ἀράτου? titulum e M p. 102 supplevi 9 Φαιν. M : φαίνουσα O

and likewise for nativities: if Venus is in square with Saturn and Mars in some unsuitable place, they are mad with desire — for people become promiscuous. Similarly they are in love when Venus precedes Jupiter, but they cease quickly and do not keep their women for a long time; and the same applies to women as well.

On the catalogues of the stars

The star catalogues of Teucer, Vettius Valens, and others, which Boll once found in manuscripts, moved him to write his now celebrated book on the Sphaera (1903; text: pp. 1–72: 465 f.). Afterwards nothing of this kind came to our attention, apart from the long chapter 25 of Hermes Trismegistus (pp. 50–73 Gundel); the old and new catalogues have now been most thoroughly re-examined in Boll–Gundel, Sternbilder, Myth. Ler., VI, pp. 867 ff.; 1029 ff. What follows below pertains to these studies. Although these texts are not truly unedited, they are nevertheless of greater importance. For the first part, the Aratean section, which E. Maass edited in Commentariorum in Aratum reliquiae (we have noted the passages in the critical apparatus; on the matter cf. also Maass, Aratea, pp. 377 ff.; Rehm, Hermes, XXXIV, 1899, pp. 257 ff.), the Seldenic manuscript presents in a different order, adds certain things, omits others, and offers various readings. The second part, the Hipparchean section, is more accurate than the Bollian edition (Bibliotheca mathematica, 3rd series, II, 1901, pp. 185 ff.; cf. Rehm, l.c., pp. 251 ff.), not only because here too the testimony of our manuscript is added, but also because it omits certain manuscripts of another version which does not provide the star numbers.

F. 177v. Of another; <Concerning the of phenomena position.>

The sky is spherical and encompasses the earth in a circle. The arrangement according to the commentary on the Phaenomena of Aratus is as follows,

1 ἀμα NOP : similarly Akaì AR : κατὰ Νοεις om. NOPnεὶς om. NOPnὲἰἰἰἰ ἥ᾽ AP: ἄν ἰὶ ἐὶ O 2

st. t., mm. eh. Boer : ntinne anaertideious A) below emmenousi (emmeni P) AP: tithe athetonnen tx ekvaien NO : possis etiam tithe anetedeios, though emmanenomennoun 3 polykini AP : p. men NO γὰρ ante pol. AR post om.]nkae AR : when4 or 'Afr. t. D. NO

mints ge add. NO **NP**

pause. NO: what are they NO very m

Oxford = Rarely. 16), f. 177"; M(aass, Comment. Arat.); the cete-

rice siglis see below p. 189

6 - p. 185, 21 cf. M p. 102-106 . 6 'E7. O : an 'Agárov ? titulum

e M p. 102 supplevi9 Φαιν. M : φαίνουσα O

ὡς ἔχει μεσουρανοῦντα τὸν Αἰγοκέρωτα ἐπὶ τοῦ χειμερινοῦ τροπικοῦ, ἀνατολικὸν Κριὸν ἐπὶ τοῦ ἐαρινοῦ, δυτικὰς Χηλὰς καὶ Δράκοντος κεφαλήν. ἔχει δὲ πόλους μὲν δύο, ἀρκτικόν, ὅλον μετέωρον, τὸν καὶ βόρειον λεγόμενον, ἕτερον δὲ ἀνταρκτικὸν ἐν τῷ
5 ἀφανεῖ, τὸν καὶ νότιον λεγόμενον. κύκλους δὲ μεγίστους δ' χωρὶς τοῦ ὁρίζοντος. εἰσὶ δὲ οὗτοι · μεσημερινός, ἰσημερινός, ζῳδιακός, γαλαξίας. καὶ ἐλαχίστους ὁμοίως δ' · ἀρκτικὸν ὅλον ὑπὲρ γῆν, ἐν ᾧ καταστερίζονται ζῴδια δ', Ἄρκτοι δύο, Κηφεὺς ἀπὸ τῶν στηθέων, Δράκων · θερινὸν τροπικὸν μεῖζον ἔχοντα τὸ ὑπὲρ γῆν,
10 ἧττον δὲ τὸ ὑπὸ γῆν, ἐφ' ᾧ καταστερίζονται ζῴδια ὀκτώ, Βοώτης, Στέφανος, ὁ Ἐν γόνασι, Λύρα, Ὄρνις, Κασσιέπεια, Περσεύς, Ἡνίοχος · χειμερινὸν τροπικὸν πλεῖον ἔχοντα τὸ ὑπὸ γῆν, ἧττον δὲ τὸ ὑπὲρ γῆν, ἐν ᾧ καταστερίζονται ζῴδια ἐννέα, Ἠριδανός, Ἀργώ, Κύων, Κένταυρος σὺν Θηρίῳ, Θυτήριον, ἄλλος Στέφανος,
15 ὃν ἔνιοι Ἱππόλοιον ὑπέλαβον, Ἰχθὺς μέγας, Κῆτος · ὁ δὲ ἰσημερινὸς κύκλος ἴσον ἔχει τὸ ὑπὲρ γῆν καὶ τὸ ὑπὸ γῆν, ἐν ᾧ καταστερίζονται ζῴδια δέκα, Ἵππος, Δελφίς, Ὀιστός, Ἀετός, Ὀφιοῦχος, Ὕδρος, Κρατήρ, Λελτωτόν, Ἀνδρομέδα. ὁ δὲ ζῳδιακὸς κύκλος ἔχει ζῴδια δώδεκα · Κριόν, Ταῦρον, Διδύμους, Καρκίνον, Λέοντα,
20 Παρθένον, Ζυγόν, Σκορπίον, Τοξότην, Αἰγοκέρωτα, Ὑδροχόον, Ἰχθύας.

Ὁ μὲν οὖν ἀρκτικὸς κύκλος τέμνει ζῴδια δύο, Βοώτου μέσον ἀγκῶνα, Κηφέως στῆθος. ὁ δὲ θερινὸς τροπικὸς τέμνει ζῴδια δέκα, Ὀφιούχου ὦμον, Ὄφεως τράχηλον, Ὄρνιθος κεφαλήν, Ἀνδρο-
25 μέδας σῶμα, Περσέως χεῖρα, Ἡνιόχου πόδα, Βοώτου πόδας, Διδύμων κεφαλάς, Καρκίνον μέσον, Λέοντα περὶ μέσον. ὁ ἰσημερινὸς κύκλος τέμνει ζῴδια ἐννέα, Κριὸν μέσον, Ὠρίωνα μέσον, Ὕδρου τράχηλον, Κρατῆρα, Κόρακα, Χηλὰς μέσας, Ὀφιούχου γόνατα, Ἀετὸν μέσον, Ἰχθύος βορείου οὐράν. ὁ δὲ χειμερινὸς
30 κύκλος τέμνει ζῴδια ἑπτά, Αἰγοκέρωτα μέσον, ὕδωρ τὸ ἀπὸ τοῦ Ὑδροχόου, <οὐρὰν> Κήτου, μέσον Λαγωοῦ, Σκορπίου κέντρον,

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2 ἀνατολικοῦ O τῆς O ἐαρινῆς O : ἰσημερινοῦ M 6 ὁρίζοντος O
8 κατεστήρικται M (et sic deinceps contra codd.) ζῶδα (sic saepius) O 10 καστερ. O 13 ἐννέα O : ς' M Ὠριδανός O
14 Κύων om. M ἄλλος - 15 ὑπέλ. om. M 15 Κῆτος om. M
17 δέκα O : ιβ' M : desideratur signum unum 19 Δίδυμον O
21 Ἰχθύν O 22 - p. 186, 2 cf. M p. 112-114 ; Arat. 480-524
24 s. leg. Ἀ. χεῖρα, Π. σῶμα : cf. M et Ar. 27 ἐνέα O : ιε' M
30 ἑπτὰ O (sed enumerat novem) : ι' M 31 suppl. M Κῆτος O

as it has Capricorn culminating at the winter solstice, Aries rising in the east at the vernal equinox, and Libra and the Head of the Dragon setting in the west. It has two poles: the arctic one, entirely elevated, also called the northern pole, and the other, the antarctic, in the invisible region, also called the southern pole. It has four great circles apart from the horizon. These are: the meridian, the equator, the zodiac, and the Milky Way. And likewise four smallest circles: the arctic circle, entirely above the earth, in which four constellations are catalogued — the two Bears, Cepheus from the chest upward, and the Dragon; the summer tropic, having the greater part above the earth and the lesser part below, in which eight constellations are catalogued — Boötes, the Crown, the Kneeler, Lyra, the Bird, Cassiopeia, Perseus, and the Charioteer; the winter tropic, having the greater part below the earth and the lesser part above, in which nine constellations are catalogued — Eridanus, Argo, the Dog, the Centaur with the Beast, the Altar, another Crown, which some have supposed to be of incense, the great Fish, and the Sea-monster; and the equatorial circle has equal parts above and below the earth, in which ten constellations are catalogued — the Horse, the Dolphin, the Arrow, the Eagle, Ophiuchus, the Water-snake, the Crater, the Triangle, and Andromeda.The zodiacal circle has twelve constellations: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

The arctic circle, then, cuts through two constellations: the middle of Boötes, the chest of Cepheus. The summer tropic cuts through ten constellations: the shoulder of Ophiuchus, the neck of the Serpent, the head of the Bird, the body of Andromeda, the hand of Perseus, the foot of the Charioteer, the feet of Boötes, the heads of the Twins, the middle of Cancer, the middle area of Leo. The equinoctial circle cuts through nine constellations: the middle of Aries, the middle of Orion, the neck of Hydra, the Crater, the Crow, the middle of the Claws, the knees of Ophiuchus, the middle of the Eagle, the tail of the northern Fish. The winter circle cuts through seven constellations: the middle of Capricorn, the water from Aquarius, the tail of Cetus, the middle of the Hare, the sting of Scorpius,

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2 ἀνατολικοῦ O τῆς O ἐαρινῆς O : Ἰσημερινοῦ M 6 ὁρίζοντος O
8 κατεστήρικται M (et sic deinceps contra codd.) ζώδα (sic saepius) O10 καστερ. O13 ἐννέα O : 5' M
13 ἐννέα O : 5' M Ἐριδανός O
14 Κύων om. M ἄλλος - 15 ὑπέλ. om. M 15 Κήτος om. M
17 δέκα O : ιβ' M : one sign is missing 19 Δίδυμος O
21 Ἰχθύν O 22 - p. 186, 2 cf. M p. 112-114; Plow. 480–524
24 s. read A. χείρα, Π. σῶμα : cf. M et Ar. 27 ἐνέα O : ιε' M
30 ἑπτά O (but enumerates nine) : ' M 31 suppl. M Cetus O

Κυνὸς κεφαλήν, Ἀργοῦς πρύμναν καὶ ἱστόν, Κενταύρου ὤμους, Τοξότου κοιλίαν.

F. 178. *<Περὶ τῶν συνανατολῶν καὶ συγκαταδύσεων.>*

Ἐπεὶ δὲ ἀκριβῶς ἐξεθέμεθα τούς τε κύκλους καὶ τὰ ἐν αὐτοῖς κατηστερισμένα ζῴδια, τά τε ὑπὸ τῶν κύκλων τεμνόμενα, νῦν τὰς συνανατολὰς καὶ τὰς συγκαταδύσεις ἐκθησόμεθα.

Καρκίνου ἀνατέλλοντος ἀνατέλλει ὅλος Ὠρίων, Αἴξ, Ἔριφοι, Κύων, Λαγωός, Ἄρκτος μεγάλη · δύνει δὲ Ἰχθύος μεγάλου ἡμισυ, Ἀετός, Ὄρνιθος κεφαλή, Δελφίς, Λύρα.

Λέοντος ἀνατέλλοντος ἀνατέλλει Ὕδρου κεφαλή · <δύνει δὲ> Ὄρνιθος τὰ λοιπά, Κηφέως ἀριστερὰ χείρ.

Παρθένου ἀνατελλούσης ἀνατέλλει Ὕδρος ἕως Κρατῆρος, Κόραξ, Ἀργὼ ὅλη, Βοώτου τὰ δεξιὰ μέρη · δύνει δὲ Κῆτος, Ἀνδρομέδα, Κασσιέπεια, Κηφέως χεὶρ δεξιά.

Χηλῶν ἀνατελλουσῶν ἀνατέλλει Βοώτου τὰ λοιπά, Ὀφιούχου ὄφις, Κενταύρου <οὐρά> · δύνει Δελτωτόν, Κῆτος, Περσεύς, Ποταμοῦ τὸ ἥμισυ.

Σκορπίου ἀνατέλλοντος ἀνατέλλει Δράκοντος κεφαλή, Στέφανος καὶ Ἀετοῦ οὐρά · δύνει δὲ Ἡνίοχος, Αἴξ, Ἔριφοι, Ὠρίων, Λαγωός, Ποταμός, Προκύων, Κύων.

Τοῦ Τοξότου ἀνατέλλοντος Πλειάδες ἀνατέλλουσιν, Ἀετός · ὁ ἐπὶ τῶν κεφαλῶν τῶν Διδύμων κρύπτεται. Ἀρκτοῦρος δύνει.

Αἰγοκέρωτος ἀνατέλλοντος ἀνατέλλει Ἰχθὺς μέγας, Ἀετός, Ὀιστός, Δελφίς, Ὄρνις, Λύρα · δύνει δὲ Ἄρκτος μεγάλη, Ὕδρου κεφαλή, Ἀργοῦς πρύμνα.

Ὑδροχόου ἀνατέλλοντος ἀνατέλλει Ἵππου τὰ ἔμπροσθεν, Ὄρνις ὅλη, Κηφέως τὰ ἀριστερὰ μέρη · δύνει δὲ Ὕδρος ἕως Κρατῆρος, Ἀργὼ ὅλη.

1 κεφ. O : πόδας M Ἀργὼ O post καὶ] ὁ O : delevi
2 κοιλ. O : τόξον M 3 - p. 187,13 cf. M p. 114-123 (ubi ad codices adde Paris. 4 [2419], f. 24ᵛ) ; Arat. 569-731 titulum supplevi : cf. 7 et M 5 τὰ scr. : τὰς O 8 Αἴξ - 9 μεγάλη om. M Ar. Ἔριφος O 10 Ἀετός Λύρα cum Virgine MAr. 11 supplevi 12 Ὄρνιθος χεὶρ O : om. MAr. 14 Κῦτος O Κῆτος - 15 δεξιά cum Chelis MAr. 17 suppl. e M 20-23 aliter M 20 Ἔριφος O 26 Ἀργὼ O 28 Κυφέως O

The head of the Dog, the stern and mast of Argo, the shoulders of the Centaur, the belly of Sagittarius.

F. 178. < Concerning the co-risings and and co-settings. >

5 Since we have set out precisely both the circles and the constellations marked in them, as well as those cut by the circles, we will now expound the co-risings and the co-settings.

As Cancer rises, the whole of Orion rises, Capra, Haedi, Canis, Lepus, Ursa Major; and half of Piscis Magnus sets;
10 Aquila, the head of Cygnus, Delphinus, Lyra.

As Leo rises, the head of Hydra rises; and there set the remaining parts of Cygnus, the left hand of Cepheus.

As Virgo rises, Hydra rises as far as Crater, Corvus, the whole of Argo, the right parts of Boötes; and there set Cetus, Andro-
15 meda, Cassiopeia, the right hand of Cepheus.

As Chelae rises, the remaining parts of Boötes rise, the serpent of Ophiuchus, the Shears of Centaurus; Triangulum sets, Cetus, Perseus, half of Eridanus.

As Scorpius rises, the head of Draco rises, Coro-
20 na and the tail of Aquila; and there set Auriga, Capra, Haedi, Orion, Lepus, Eridanus, Procyon, Canis.

As Sagittarius rises, the Pleiades rise, Aquila; the star upon the heads of the Gemini is hidden. Arcturus sets.

As Capricornus rises, Piscis Magnus rises, Aquila,
25 Sagitta, Delphinus, Cygnus, Lyra; and there set Ursa Major, the head of Hydra, the stern of Argo.

As Aquarius rises, the forequarters of Equus rise, the whole of Cygnus, the left parts of Cepheus; and there set Hydra as far as Crater, the whole of Argo.

1 ch. O : foot Mn2 belly. Argo O after καὶ d 0: deleted
The : toxon 11nadde 3 - p. 187.13 cf. M p. 114-123 (ubi ad codesnf, 24')
Paris. 4 [2419], ncf. 7 et ; Arat. 569-731n5 τα scr. I supplied the title:
MnErifos O : τὰς (8 Αιξ - 9 μεγάλη om. M Ar.
10 'Αετός Λύρα cum Virgine Mar.11 sup-
11 sup-
12 Ορνιθος χείρ () : om. MAΓ.14 Κύπος O
I supplied 14 Κύπος O
Κῆτος - 15 δεξιά cum Chelis Mar.17 suppl. e M
17 suppl. e M
20-23 aliter M 20 Εριφος O26 'Αργώ O 28 Κυρέως O

Ἰχθύων ἀνατελλόντων ἀνατέλλει Ἵππου τὰ λοιπά, Κασσιέπεια ὅλη, Ἀνδρομέδα ἕως μηρῶν. Κήτους ἥμισυ † τὰ πρὸς τῇ οὐρᾷ † · δύνει Ὕδρος, Κόραξ, Βοώτου τὰ δεξιὰ μέρη.

Κριοῦ ἀνατέλλοντος ἀνατέλλει Κήτους τὰ λοιπά, Δελτωτόν,
5 *Ἀνδρομέδας τὰ λοιπά, Περσεὺς ἄχρι τῶν ἰσχίων · δύνει δὲ Κενταύρου ὀπίσθια, Ὀφιούχου ὄφις ἄχρι τῆς ἀριστερᾶς χειρός.*

Ταύρου ἀνατέλλοντος ἀνατέλλει Περσέως τὰ λοιπά, Ἔριφοι, Ἡνιόχου πόδες · δύνει δὲ Κένταυρος ὅλος ἐπὶ τῷ θηρίῳ, Ὀφιοῦχος ἐπὶ τῷ ὄφει, Κενταύρου θηρίον, δεξιὰ χεὶρ τοῦ Ἐν γόνασι καὶ
10 *εὐώνυμος πούς.*

Διδύμων ἀνατελλόντων ἀνατέλλει Ἡνίοχος, † Βοτώ †, Λαγωός, Ποταμός, Προκύων, Ἄρκτος μεγάλη · δύνει δὲ τὰ λοιπὰ τοῦ Ἐν γόνασι καὶ ὁ ὑπὸ τὸν Τοξότην Στέφανος.

F. 178v. *<Περὶ τῶν ἐν γῇ ζωνῶν>.*

15 *Ἔστι δὲ καὶ αὕτη ἡ γῆ σφαιροειδὴς ἔχουσα μέσον ἄξονα διήκοντα διὰ τοῦ νοτίου καὶ βορείου πόλου, εἰς ὃν καταφέρεται πάντα τὰ ἄστρα · ὁ δὲ ἄξων ἐστὶ πνεῦμα θεῖον, ἄχραντον πάντῃ διικνούμενον. στρέφεται οὖν ἡ σφαῖρα ἀπὸ ἀνατολῶν ἐπὶ δυσμάς. ζῶναι δὲ πέντε · ὧν ἡ μία ὅλη μετέωρος, κατεψυγμένη, βόρειος,*
20 *Κρόνου, ἀοίκητος · ἡ δευτέρα θερινή, πλέον ἔχουσα τὸ ὑπὲρ γῆν, ἧττον δὲ τὸ ὑπὸ γῆν, κύκλοθεν οἰκησίμη, εὔκρατος, Διός · ἡ τρίτη ἰσημερινή, ἴσον ἔχουσα καὶ τὸ ὑπὲρ γῆν καὶ τὸ ὑπὸ γῆν, διακεκαυμένη, ἀοίκητος, Ἄρεως · ἡ τετάρτη χειμερινή, πλεῖον ἔχουσα τὸ ὑπὸ γῆν, ἧττον δὲ τὸ ὑπὲρ γῆν, κυκλόθεν οἰκησίμη, εὔκρατος,*
25 *Ἀφροδίτης · ἡ πέμπτη νότιος, ἀφανής, κατεψυγμένη, Ἑρμοῦ. καὶ τῶν εὐκράτων τε καὶ οἰκησίμων τὴν βορειοτέραν ἡμεῖς κατοικοῦμεν, τὴν δὲ νοτιωτέραν οἱ ἀντίποδες, καὶ διὰ τοῦτο ἐν Καρκίνῳ γενόμενος ὁ Ἥλιος† τὴν μεσαιτάτην τοῦ καύματος ποιεῖται† κατὰ τὴν ἡμετέραν κορυφὴν βεβηκώς · ἐλθὼν δὲ ἐπὶ τὸν Αἰγοκέρωτα*
30 *ἡμῖν μὲν χειμερινός, τοῖς δὲ ἀντίποσι καῦμα παρέχει. εἰσὶ δὲ καὶ [ἕτεροι] λοξοὶ κύκλοι δύο ἀλλήλους σκιάζοντες, φερόμενοι ἀπὸ*

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7 *Ἔριφος* O 8 *Ὀφιοῦχον* O 11 *Λαγω* O 14 titulum supplevi, cf. M p. 139 ; Gemin. cap. XV al. 15 s. cf. M p. 124, 4-6 17 s. cf. M p. 127, 22 19-25 cf. M p. 64, 24 - 65, 8 ; 124, 10 - 125, 2 ; 132, 21 - 133, 4 20 *ἀοίκητος* scr. : *ἀκίνητος* O 25 *κατεστυγμένη* O 26-30 cf. M p. 64, 8 ss. 31 *ἕτ.* O : seclusi

When Pisces rises, the remaining parts of Pegasus rise, all of Cassiopeia, Andromeda as far as the thighs. Half of Cetus † the parts toward the tail † sets; Hydra, Corvus, the right parts of Boötes set.

When Aries rises, the remaining parts of Cetus rise, Triangulum, the remaining parts of Andromeda, Perseus as far as the hips; the hind parts of Centaurus set, the serpent of Ophiuchus as far as the left hand sets.

When Taurus rises, the remaining parts of Perseus rise, the Kids, the feet of Auriga; the whole Centaurus together with the beast sets. Ophiuchus upon the mountain, the beast of Centaurus, the right hand of the Kneeler and the left foot set.

When Gemini rises, Auriga rises, † Boötes †, Lepus, Eridanus, Procyon, Ursa Major; the remaining parts of the Kneeler set and the Crown beneath Sagittarius sets.

F. 178. «On the Zones of the Earth».

15This earth too is spherical, having a central axis extending through the southern and northern poles, toward which all the stars are drawn; and the axis is a divine breath, pure, penetrating everywhere. The sphere therefore rotates from east to west. There are five zones: the first is entirely elevated, frozen, northern, of Saturn, uninhabited; the second is the summer zone, having more above the earth and less below it, habitable all around, temperate, of Jupiter; the third is the equinoctial, having equal portions above and below the earth, scorched, uninhabited, of Mars; the fourth is the winter zone, having more below the earth and less above it, habitable all around, temperate, of Venus; the fifth is southern, invisible, frozen, of Mercury. Of the temperate and habitable zones, we inhabit the more northerly one, while the antipodeans inhabit the more southerly one, and for this reason when the Sun is in Cancer it produces the most intense heat, standing directly over our heads; but when it comes to Capricorn, it brings winter to us while providing summer heat to the antipodeans. There are also two other oblique circles that cast shadows upon each other, moving from

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7 Eriphos O 8 Ophiouchos O 11 lago O 14 title supplevi, cf. 100 p. 1:39 ; Gemin. chap. XV al. 15 s. cf. M p. 124, 4-6 17 s. cf. M p. 127, 22 19-25 cf. M p. 64, 24 - 65, 8 ; 124, 10 - 125, 2; 132, 21 - 133, 4 20 aoiketos scr. : akinetos O 25 katestygmene O 26-30 cf. M p. 64, 8 ss. 31 ἐτ. O : secluded

βορρᾶ ἐπὶ νότον<...> καὶ γαλαξίας δὲ κύκλος λοξὸς ὢν τέμνει τὸ σφαιρεῖον · ἡ δὲ περὶ αὐτὸν μυθολογία ἐστὶν ψευδής. ἡ ἀρκτικὴ ζώνη ἔχει ἑξηκοστὰ ς' · καὶ ἡ ἰσημερινὴ ζώνη ἔχει ἑξηκοστὰ η' · καὶ ἡ χειμερινὴ ζώνη ἑξηκοστὰ ι' · καὶ ἡ ἀνταρκτικὴ ἔχει ἑξηκοστὰ ς' · ὥστε εἶναι τὸ ὑπέργειον ἑξηκοστῶν λ' καὶ τὸ ὑπόγειον ἑξηκοστῶν λ' · γίνεσθαι οὖν τὴν ὅλην γῆν κυκλόθεν ἑξηκοστῶν ξ'. τὸ δὲ ἑξηκοστόν ἐστι σταδίων ,δσ' καὶ συνάγονται ὅλης τῆς γῆς μυριάδες κε' καὶ β'.

F. 179. <Περὶ τῆς τῶν ἀπλανῶν ἀστέρων θέσεως.>

Τῶν δὲ ἀπλανῶν ἀστέρων θέσις ἐστὶ τοιαύτη · ἐν τοῖς βορείοις μέρεσι τῆς σφαίρας ταῦτα ἂν εὕρῃς τὰ ἄστρα · Ἄρκτον μεγάλην, Ἄρκτον μικράν, Δράκοντα τὸν διὰ μέσου τῶν Ἄρκτων, Βοώτην τὸν Ἀρκτοφύλακα, Στέφανον, τὸν Ἐν γόνασιν, Ὀφιοῦχον ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις, Λύρα, Ὄρνις, Ἀετός, Δελφίς, Ἵππος ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις, Κηφεύς, Κασσιέπεια, Ἀνδρομέδα, Δελτωτόν, Περσεύς, Ἡνίοχος, Αἴξ, Ἔριφοι.

Ἐν δὲ τῷ νοτίῳ μέρει τοῦ πόλου εὕρῃς ἂν τάδε · Ὕδρον ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις, Κρατῆρα, Κόρακα, Ἀργώ, Κένταυρον καὶ ὃ κατέχει Θηρίον, καὶ ὁ ὑπὸ τὸν Τοξότην Στέφανος, Ἰχθύς, †Λύρα†, Κῆτος, Ὠρίων ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις, Λαγωός, Προκύων, Κύων, Ποταμός.

Μέσος δὲ τούτων τοῦ τε βορείου καὶ τοῦ νοτίου ἡμισφαιρίου ὁ καλούμενος ζῳδιακὸς κύκλος, δι' ὃν ὅ τε Ἥλιος καὶ ἡ Σελήνη καὶ οἱ πέντε πλάνητες, Κρόνος, Ζεύς, Ἄρης, Ἀφροδίτη, Ἑρμῆς, τὰς πορείας ποιοῦνται. κεκόσμηται δὲ ιβ' ζῳδίοις, ὧν βόρεια μέν εἰσι τάδε · Κριός, Ταῦρος, Δίδυμοι, Καρκίνος, Λέων, Παρθένος. νοτιώτερα δέ · Χηλαί, Σκορπίος, <Τοξότης>, πρὸς τούτοις Αἰγόκερως, Ὑδροχόος · οἱ δὲ Ἰχθύες ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις.

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1 lacunam significavi : possis <ὁ ζῳδιακὸς καὶ ὁ γαλαξίας>. γαλ. δὲ κτλ. 2 malim τὴν σφαῖραν ; vix <ἡμι>σφαίριον ἀψευδής O (cf. M p. 55) 2-8 cf. M p. 125, 11 120, 3 9 titulum e 11 supplevi 11-29 cf. M p. 136 ss. 13 μέσον O 17 Ἔριφος O 21 Λύρα corruptum, cf. infra p. 190, 3 24 τε ὁ O : transp. 27 Δίδυμος O 28 Αἰγόκερος O

from north to south...> and the galaxy circle, being oblique, cuts the sphere; and the mythology concerning it is false. The arctic zone has 6 sixtieths; and the equatorial zone has 30 sixtieths; and the winter zone has 10 sixtieths; and the antarctic has 55 sixtieths; so that the part above the earth is 30 sixtieths and the part below the earth is 30 sixtieths; the whole earth in circumference thus amounts to 60 sixtieths. Each sixtieth is 800 stades, and the total of the whole earth comes to 252 myriads.

F. 179. <On the Position of the Fixed Stars.>

10

The position of the fixed stars is as follows: in the northern regions of the sphere you will find these constellations: Ursa Major, Ursa Minor, the Dragon passing between the Bears, Boötes the Bear-Watcher, the Crown, the Kneeler, Ophiuchus in both hemispheres, Lyra, the Bird, the Eagle, the Dolphin, the Horse in both hemispheres, Cepheus, Cassiopeia, Andromeda, the Triangle, Perseus, the Charioteer, the Goat, the Kids.

In the southern part of the pole you would find the following: Hydra in both hemispheres, Crater, Corvus, Argo, Centaurus, 20 and the one that holds the Beast, and the Crown beneath Sagittarius, Piscis, † Lyra, Cetus, Orion in both hemispheres. Lepus, Procyon, Canis, Eridanus.

Between these, between the northern and the southern hemisphere, lies the so-called zodiac circle, through which the Sun and the Moon and the five planets — Saturn, Jupiter, Mars, Venus, Mercury — make their courses. It is adorned with 12 signs, of which the northern ones are the following: Aries, Taurus, Gemini, Cancer, Leo, Virgo; and the more southern ones: Libra, Scorpio, <Sagittarius>, and in addition Capricorn, Aquarius; while Pisces lies in both hemispheres.

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1 I have indicated a lacuna: one might supply <zodiacal and the galaxy>. galaxy, etc. 2 I would prefer τὴν σφαίραν; hardly <hemi>sphere ἀψευδής O (cf. M p. 55) 2–8 cf. M p. 125, 11 120, 3 9 title e 11 supplied 11–29 cf. M p. 136 ff. 13 μέσον () 17 Εριφος O 21 Λώρα corrupt, cf. below p. 190, 3 24 τε ὁ O: **transp.** 27 Δίδυμος O 28 Αιγόκερος O

F. 179v. <Ἐκ τῶν Ἱππάρχου περὶ τῶν ἀστέρων ποσοῦ.>

Μετὰ δὲ τὰ προειρημένα ἀναγκαῖόν ἐστιν ἑξῆς ὑποδεῖξαι πόσους ἕκαστον τῶν κατηστερισμένων ζῳδίων ἀστέρας ἔχει.
5 *Ἀστέρες βόρειοι· Ἄρκτος μεγάλη ἀστέρων κδ', Ἄρκτος μικρὰ ζ', Δράκων διὰ μέσου τῶν Ἄρκτων ιε', Βοώτης ιθ', Στέφανος θ', ὁ Ἐν γόνασιν κδ', Ὀφιοῦχος ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις ιζ', Λύρα η', Ὄρνις ιδ', Ὀιστὸς δ', Ἀετὸς δ', Δελφὶς θ', Ἵππος ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις ιη', Κηφεὺς ιθ', Κασσιέπεια ιδ', Ἀν-*
10 *δρομέδα κ', Τρίγωνον ἤτοι Δελτωτὸν γ', Περσεὺς ιθ', Ἡνίοχος η'.*
Νότιοι· [Ποταμὸς ιγ'], Ὕδρος ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις

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1 - p.190, 11 post Olivieri, *Riv. storia ant.*, III, 1898, p. 23 et Rehm, *Hermes*, XXXIV, 1899, p. 251 ed. Boll, *Bibliotheca mathematica*, 3. *Folge*, II, 1901, p. 185 ss. e cod. F (aris. 10 = 2506), f. 126v et A(ngelic. 29 = Rom. 2), f. 158 ; contuli praeter hos O(xoniensem) ; Paris. 4 (= 2419), f. 24v R ; Paris. 106 (= Suppl. gr. 387), f. 162 = S ; exstat etiam in Hisp. 11 (= Scorial. I. Φ. 16), f. 131, saec. XVI), quem non vidi ; codices L et Lat. Bollii ad alteram versionem (v. supra p. 188, 9 ss. et M p. 134 ss.) spectantes omisi.

1 Ἐκ - ποσοῦ A : Ἐκ τῶν ὑπάρχων ἀστ. P : Ἐκ τῶν Ἱππ. S : Περὶ τῶν ἀπλανῶν ἀστέρων θέσεως R (cf. supra p. 188, 9 s.) : om. O 3 Μετὰ - 4 ἔχει O : Ἡ μὲν τῶν ἀπλανῶν ἀστέρων θέσις ἐστὶ τοιαύτη· ἐν τοῖς βορείοις μέρεσιν ταῦτά εἰσιν καὶ τοσούτους ἕκαστον ἀστέρας περιέχει R (cf. supra p. 188, 11 s.) : om. APS 5 Ἀστ. βόρ. O : om. APRS ἄρρητος P ἀστέρες APS 6 ἀστέρες addunt APS (et sic deinceps) Δρ. OR : Ὄφις APS διὰ - Ἄρκτ. A : δ. μ. ὧν τ. Ἄ. S : μ. ὄντα Ἄ. P : ὁ δ. μέσων τ. Ἄ. R : ἐν ἀμφοτέροις O (sed cf. supra p. 188, 13) Ἀρκταίων S ιε' om. S post B.] Ἀρκτοφύλαξ add. R ιθ' APS : ιδ' OR 7 θ' APS : om. OR (sequentibus signis usque ad l. 10 numeros praecedentis cuiusque attribuunt) ὁ om. S ἐγεγόνασιν P κδ' APS : θ' OR τ. ἡμ. APRS : om. O 8 ιζ' APS : κδ' OR η' AS : ιη' P : κγ' OR : ι' ci. Rehm, Boll coll. *Schol. Aral.* v. 269 (p. 394 M.) ιδ' PS : κδ' A : η' OR δ' APS : ιη' OR Ἀετὸς OR : Δέλτος PS (ante Ὀιστ.) : om. A Δελφὶς ORS : Δέλφος P : Δελτωτὸν A θ' APS : δ' OR 9 τ. ἡμ. APRS : om. O ιη' APS : θ' OR ιθ' APS : ιη' OR ιδ' PRS : κδ' A : ιθ' O Ἀνδρομέγα S 10 κ' APS : ιθ' OR Τ. ἤτοι Δ. O : Δ. τὸ καὶ Τ. R : Τ. APS γ' APS : η' O : ιδ' R ιθ' PS : η' A : γ' O : κ' R Ἡν. AOPR : Ἱππιοῦχος S η' APS : ιθ' O : ιγ' R Αἰξ ιθ', Ἔριφος η' add. R 11 Ν. O : ἐν (τῷ add. S) νοτίῳ (-τέρῳ P) τοῦ ζῳδιακοῦ κύκλου (om. A) APS : ἐν δὲ τῷ νοτίῳ μέρει τοῦ πόλου τάδε R Π. ιγ' OR : om. APS (p. 190, 5 posui) Ὕδρα APS τ. ἡμ. om. O

F. 179v. <From Hipparchus, On the Number of the Stars.>

After the foregoing, it is necessary to set forth in order how many stars each of the constellations contains.

Northern stars: Ursa Major 24 stars, Ursa Minor 7, Dragon through the middle of the Bears 15, Boötes 19, Corona 9, the Kneeler 24, Ophiuchus in both hemispheres 17, Lyra 8. Aquila 14, Arrow 4, Eagle 4, Dolphin 9, Horse in both hemispheres 18, Cepheus 19. Cassiopeia 14, Andromeda 20, Triangle or Delta 3, Perseus 19. Auriga 8.

Southern: [River 13], Hydra in both hemispheres

1- p.190, 11 after Olivieri, Riv. storia ant., III, 1898, p. 23 and Rehm, Hermes, 34, 1899, p. 251 ed. Boll, Bibliotheca mathematica, n3. Folge, II, 1901, p. 185 ff. from cod. E (aris. 10 2506), f. 126* etnA (angelic. 29 Rom. 2), f. 158; I have contributed besides these O(xonians) ; nParis 4 (= 2419), 1. 24v R; Paris 106 (= Suppl. gr. 387), 1. 162n= 8; it also exists in Hisp. 11 (Scorial. I. Φ. 16), 1. 131, saec.nχνι), whom I did not see; codices L and Lat. I have omitted Bollii referring to the other version (v. above p. 188, 9 ff. and M p. 134 ff.).

1 Ex - amount A: From the existing residents. R: From the Hebrews S: Περὶτῶν ἠπλανῶν Αστερος στεως R (cf. supra p. 188, 9 s.) : om. 3 Then 4 has O: 'The position of the wandering stars is such that in the northern parts these are and such each star contains Rn (cf. supra p. 188, 11 s.): om. APS 5 Ast. bor. O : om. APRS unutterable P stars APS 6 stars add APS (and so forth) Δρ. OR : Serpent APS διὰ Arct. A : δ. μ. ὧν τ. 'A. S : μ. ὄντα A. P : 6 δ. μέσων τ. "A. R : ἐν ἀμφοτέροις O (but cf. supra p. 188, 19) of the Bears S *1about. S post B.] Arctophylax add. R ιθn7 APS: ιδ' ORn1. θ' APS : om. OR (with the following signs until adnó om. assign the 10 preceding numbers to each)πἐγεγόνασιν P κδ' APS : 0' OR Sητ. ἡμ. APRS : om. O 8 17′ APS : 24′ OR 7′ AS : 17′ P : 22′ OR : ¿′ ci. Rehm, Boll coll. Schol. Aral. v. 269 (p. 394 M.) 14′ PS : 24′ Λ : 8′ OR 4′ APS : 18′ OR Aquila OR : Delta PS (before Sagitta) : om. A Delphis ORS : Delphos P : Triangulum A 9' APS : 4' OR 9 sq. day. APRS : om. O in' APS: 0' OR ιθ' APS : ιη' ORnOR 14′ PRS : 24′ A : 40′ O 'Andro mega S10 20' APS : 19' T. or rather D. O : D. also known as T.R: T. APS * APS : ' O : 18' R 9′ PS : 8′ A : 3′ O : «′ R Hen. AOPR : 'Hippioukhos S η' APS : 18' O : 13' R Aix 19', Eriphos 8' add. R 11 N. O : en (τῷ add. S) south (-τερῳ 1) of the zodiac (om. A) APS : ἐν δὲ The following belong to the southern part of the pole: R II. ty OIR : hom. APS (pp. 190, 5 I put it) Hydra APS v. d. om. THE

κζ', ἐφ' ᾧ Κρατὴρ ι', Κόραξ ζ', Ἀργὼ κς', Κένταυρος κδ', Θηρίον δ ἔχει ὁ Κένταυρος ἐν τῇ δεξιᾷ χειρὶ ιγ', Θυτήριον δ', ὁ ὑπὸ τὸν Τοξότην Στέφανος η', †Λάρος δ'†, Ἰχθὺς ιβ', Κῆτος ιγ', Ὠρίων ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις ιη', Λαγωὸς ζ', Κύων κα', Προκύων γ', Ἠριδανὸς <Ποταμὸς ιγ'>, [Θυτήριον η'].

Τοῦ ζῳδιακοῦ κύκλου βόρεια · Καρκίνος ις', Λέων ιθ', Παρθένος. ιθ'.

Νότια · Χηλαὶ ἤτοι Ζυγὸς δ', Σκορπίος ιε', Τοξότης ις', Αἰγόκερως κς', Ὑδροχόος ιη', Ἰχθύες ἐν ἀμφοτέροις τοῖς ἡμισφαιρίοις μα'.

Βόρεια · Κριὸς ιζ', Ταῦρος ιη', Δίδυμοι ιθ'.

Πάντα μὲν οὖν τὰ προδεδηλωμένα ἄστρα ὥσπερ εἰπεῖν προσπέπηγε τῷ οὐρανῷ καί εἰσιν ἀπλανῆ, κινούμενα οὐκ ἰδίαν κίνησιν, ἀλλὰ συμπεριφερόμενα τῷ πόλῳ ἀπ' ἀνατολῆς ἐπὶ δυσμάς. ὁ δὲ Ἥλιος καὶ ἡ Σελήνη καὶ οἱ λοιποὶ πλάνητες κινοῦνται κινήσεις δύο, μίαν μὲν ἰδίαν, ἑτέραν δὲ τοῦ πόλου · καὶ αὐτοὶ μὲν ἀπὸ δυσμῶν ἐπὶ ἀνατολὰς ἔρχονται, ἀλλὰ τῇ ταχυτέρᾳ στροφῇ τοῦ πόλου βιαζόμενοι καὶ αὐτοὶ ἀπὸ ἀνατολῶν εἰς δυσμὰς δοκοῦσιν ἔρχεσθαι.

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1 κζ' AOPS : ιζ' R ἐφ' ᾧ O : om. APRS Κόρ. AOPR : Κήρυξ S post Κόρ. ζ'] Προκύων γ' O : post Canem posui cum APS (ante Canem R), cf. supra p. 188, 22 Ἀργὼ OR : Κριὸς S : om. P (lac.) A (suppl. m.² ?) κς' OR : ιγ' PS : om. A κδ' ORS : κς' AP Θηρ.] τὸ Θυτήριον O Θηρ. δ (δὲ S) ἔχει] καὶ ὁ κατέχει Θηρ. R 2 ὁ Κ. - χειρὶ APS : om. OR ιγ' A : κ' R : om. OPS Θυτ. (Θετ. S) hic APRS : post Eridanum O (η') δ' AP : η' OS : κ' R καὶ add. R 3 ὑπὸ Τοξότῃ A η' O : ζ' R : om. APS (ὁ R) Λ. δ' (om. R) OR : (ὁ S) ἀδρὸς AS : ἀνδρὸς P (interpretationes variae elusdem archetypi litteris maiusculis scripti) : ὁ ἀδρὸς ci. Rehm, Boll : Ἀριάδνης M p. 138 : *Inrigator* lat. ibid. ιβ' PO : ιη' AS : δ' R τὸ Κ. A ιγ' AO : ιδ' P : κ' R : ιη' S post Cetum] Ποταμός, ἀστέρες... supplent Rehm, Boll (cf. p. 189, 11 et 190, 5) 4 Ὅριον P ἐν om. O τ. ἡμ. om. O ιη'] ιγ' R ζ' O : ιη' R : κζ' S : om. AP Κ. om. S : post Πρ. R 5 κα' A : κσ(ἡμέρα) P : ζ' R : om. OS : « an κε' legendum ? » Boll Πρ. v. ad 2 nota Bollii ad l. 6 spectat Ἡρ. O : om. APRS Π. ιγ' supplevi e p. 189, 11 Θ. η' O : om. APRS : seclusi, cf. ad l. 2 6-11 APS : om. OR (cf. p. 188, 26-29) Ἐν τῷ βωραίῳ (sic) τῷ ζῳδιακῷ β. S ις' PS : ς' A ιθ' om. S 8 νοτιώτερα A : -ον S : -ότεραι P ἡ. Ζ. om. S ις' PS : ιε' A 9 κς' AP : ις' S 10 μα' om. S 11 κατὰ βορέαν S Δ. ιθ' om. A 12-18 O : om. APS : paullo aliter R (Περὶ φορᾶς τῶν ἀστέρων) haec non sunt Hipparchi ; cf. M p. 39 18 αὐτοὶ] post ἀνατολῶν O : transposui.

ki', on which Crater 10, Corvus 7', Argo 26', Centaurus 24', the Beast 4; the Centaurus holds in his right hand 13', Altar 4', the Crown beneath Sagittarius 8, Larus 4'†, Fish 12', Cetus 13', Orion in both hemispheres 208', Lepus 7', Canis 21', Procyon 3', Eridanus <River 13'>, [Altar 8']. Of the zodiacal circle, northern: Cancer 16', Leo 19', Virgo 19'.

Southern: Claws or Libra 4', Scorpius 15', Sagittarius 16', Capricorn 26', Aquarius 18'. Pisces in both hemispheres 41'.

Northern: Aries 17°, Taurus 38°, Gemini 19°.

All the stars described above are, so to speak, fixed to the heavens and are immovable, not moving with their own motion, but carried around with the pole from east to west. The Sun, the Moon, and the remaining planets move with two motions: one their own, and the other that of the pole. They themselves move from west to east, but being forced by the swifter rotation of the pole, they too appear to move from east to west.

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1 27° AOPS : ' R'ὁρ' & () : om. APRS Kom. AOPR : Keryx S post Kor. 5'] Procyon 3° O : post Canem posui cum APS (ante Canem R), cf. supra p. 188, 22 Argo OR : Aries S : om. P (lac.) A (suppl. m. 2)20° OR : 3° PS : om. A 24° ORS : 26° A' Ther.] the 20° OR : 3° PS : om. A Ara O Ther. 4 (de S) echei] and he holds Ther. H2 6 K. - hand APS : om. OR 17° A 20° R: om. OPS Thyt. (Thet. S) hic APRS : post Eridanum O (η) d' AP : h' OS : k' Rnì' O : g' R : om. APS καὶ add. R 3 under Sagittarius A (6)K. δ' (om. R) OR : (ό 5) large AS : of man P (Various interpretations of the same archetype written in capital letters) : 6 άδρός ci. Rehm, Boll : Αριάδνης M p. 138 : Irrigator lat. ibid. ιβ' PO: ιγ' AS: δ'τὴ K. A ιγ' A : ιδ' P : κ'R : η' S after Cetus) River, stars... supplied by Rehm, Boll (cf. p. 189, 11 and 190, 5) 4 Orion P in om. O t. day om. O 17] 17′ R 5 κα' A: 5' O : 4 R: κζ' S : om. AP K. om. S : after Pr. R (κστ' day) P : ζ' R : om. OS : « perhaps κε' should be read?, Boll Pr. n. note of Boll at 2 pertains to line 6 Hr. () : om. APRS 17. ιγ′ supplied from p. 189, 11 Θ. η' 0 : om. APRS : secluded, cf. to l. 2 6-11 APS : om. OR (cf. p. 188, 6-9) Ἐν τῷ βηραίῳ (sic) τῷ ζωδ◆ακῷ β. S k' PS : 5' A ζ' om. S νοτιώτερα A: - being 5 : - oterai P Z. om. S ιϛ′ PS : ιε′ A xs' AP: ιϛ′ S 10 om. S 11 to the north S 4. 18' about. A 12-18 O : omn. APS : paullo aliter R (About the wear of the stars) bacc they are not Hipparchus; cf. 100 p. 39 18 of them] east post 0 : transposed.

ADDENDA ET CORRIGENDA

P. 4. Cod. 4 manu Michaelis Lygizi est scriptus : cf. Lobel, *The MSS. of Aristotle's Poetics*, p. 57.
P. 33. Cod. 16, p. 383 : lege Σελήνης.
P. 36. Cod. 16, p. 430 : ed. Zuretti, *Catal.*, XI, 1, p. 202 s.
P. 40. Cod. 16, p. 450 : de Imbrasio et Ps.-Galeno cf. *Class. Quart.*, XLII, 1948, p. 41 ss.
P. 48. Cod. 16, p. 715 π. γεωργ. : Maximi, ed. Ludwich, p. 93 et Zuretti, *Catal.* XI, 1, p. 165.
P. 50. Cod. 16, p. 1200 π. κομ. : cf. *Catal.*, V, 1, p. 150.
P. 51. Cod. 18, f. 22ᵛ : ed. Vassiliev, *Anecd. Graeco-Byzant.*, I, p. 332.
P. 54. Cod. 18, f. 113 : ed. Goar, *Eucholog.*, p. 578 ; Migne, *Patr. Gr.*, XXXI, p. 1677 ss. ; cf. Delatte, *Anecd. Athen.*, I, p. 228 ss.
P. 54. Cod. 18, f. 122, cap. σιη' : ed. Pradel, *Griech. u. süditalien. Gebete*, p. 11.
P. 60. Cod. 22, f. 103 : lege Rom. 75, f. 249ᵛ (pro 246).
P. 61. Cod. 24, f. 63 : Cod. Flor. 12, f. 28ᵛ ss. veterior est.
P. 63. Cod. 26, f. 89ᵛ : lege στοιχείων.
P. 69. Cod. 26, f. 136 : ed. Zuretti, *Catal.*, XI, 1, p. 224 s.
P. 69. Cod. 26, f. 136ᵛ : lege Περὶ τῶν ιβ' μορίων...
P. 71. Cod. 26, f. 154ᵛ : lege δεκανῶν.
P. 72. Cod. 26, f. 177ᵛ : editum in Appendice.
P. 75. Cod. 30, f.304 : lege Πυθαγόρου.
P. 76. Cod. 31 : nomen scribae est Angelus (non Michael) Vergecius. lege f. 36ᵛ.
P. 79. Cod. 33, f. 18-55 : De Danielis prophetae Apocalypsi cf. Bollium ap. Bergsträsser, *Sitz.-Ber. Heidelb.*, 1918, 9. *Abhandl.*, p. 6 ss.
P. 103 (De num. nat.) : lege ... inde a Philolao et Archyta, qui scripsit π. τ. δ., et a Speusippo ...
P. 117, 16 : lege λεοντοπρόσωποι.
Pp. 139-181 in summo margine : lege Appendix — Cod. 16.
P. 140, 1 : nunc etiam Boll, *Kleine Schriften zur Sternkunde des Altertums*, 1950, p. 99 ss.
P. 141, 23 : lege ἀπαγορευούσης.
P. 150, 26 : lege λέγει ὅτι...
P. 154, 24 ; lege σπείρειν.
P. 179 (Exc. var., l. 7) : lege zodiaco cyclo.
P. 186 App. crit. : lege 3 — p. 187, 13.

TO BE ADDED AND CORRECTED

P. 4. Cod. 4 is written by the hand of Michael Lygizus: cf. Lobel, The MSS. of Aristotle's Poetics, p. 57.

P. 33. Cod. 16, p. 383: read Εεdýrŋs.

P. 36. Code. 16, p. 430 ed. Zuretti, Catal., XI, 1, p. 202 f.

P. 40. Code. 16, p. 450 on Imbrasto and Ps.-Galen cf. Class. Quart., XLII, 1948, p. 41 ff.

P. 48. Cod. 16, p. 715 л. yewgy.: Maximi, ed. Ludwich, p. 93 and Zuretti, Catal. XI, 1, p. 165.

P. 50. Code. 16, p. 1200 Vasiliv. cf. Catal. Cod. Byzantin., I, np. 332

P. 51. Code.

P. 54. Cod. 18, f. 113: ed. Goar, Eucholog., p. 578; Migne, Patr. Gr., XXXI, p. 1677 ff.; cf. Delatte, Anecd. Athen., I, p. 228 ff.

P. 54. Cod. 18, p. 122, ch. oin': ed. Pradel, Greece. u. subordinate. Prayers, p. 11.

P. 60. Cod. 22, f. 103: read Rom. 75, f. 249* (for 246).

P. 61. Code. 24, f. 63: Cod. Flor. 12, f. 28 ff. is older.

P. 63. Code. 26, f. 89: read σrozelov.

P. 69. Code. 26, f. 136: ed. Zuretti, Catal., XI, 1, p. 224 f.

P. 69. Cod. 26, 1. 136: read Περὶ τῶν ιβ' μορίων...

P. 71. Cod. 26, f. 154: read dεzavāv.

P. 72. Cod. 26, f. 177: published in the Appendix.

P. 75. Cod. 30, 1.304: read Πόgov.

P. 76. Cod. 31: the name of the scribe is Angelus (not Michael) Vergecius. read f. 36°.

P. 79. Cod. 33, f. 18-55: On the Apocalypse of the Prophet Daniel cf. Boll in Bergsträsser, Sitz.-Ber. Heidelb., 1918, 9. Abhandl., p. 6 ff.

P. 103 (De num. nat.): read: beginning from Philolaus and Archytas, who wrote on p. 7. 8., and from Speusippus ...

P. 117, 16: read λεοντοπρόσωποι.

Pp. 139-181 in the upper margin: read Appendix - Cod. 16.

P. 140, 1 : now also Boll, Kleine Schriften zur Sternkunde des Altertums, 1950, p. 99 ff.

P. 141, 23 : read длауopevovans.

P. 150, 26 : read Τλέγει ἐ

P. 154, 24 ; read orεiqεiv.

P. 179 (Exc. var., l. 7): read zodiaco cyclo.

P. 186 App. crit.: read 3 - p. 187, 13,

INDEX CODICUM

Consensus numerorum

Baroccianus 17	=	cod. 1	Laudianus gr. 50	=	cod. 19
» 27		cod. 2	Misc. gr. f. 2		cod. 20
» 70		cod. 3	Rawlinsonianus 124	=	cod. 21
» 76	=	cod. 4	Roe 15	=	cod. 22
» 94	=	cod. 5	Savilianus 5	=	cod. 23
» 95	=	cod. 6	» 12	=	cod. 24
» 111	=	cod. 7	Seldenianus 6	=	cod. 25
» 131	=	cod. 8	» 16		cod. 26
» 166	=	cod. 9	» 20	=	cod. 27
» 194	=	cod. 10	» 22	=	cod. 28
» 206	=	cod. 11	Arch. Selden. B. 8	=	cod. 29
» 216	=	cod. 12	Auct. F. 4 14	=	cod. 30
» 224		cod. 13	Auct. F. 4. 16	=	cod. 31
Canonicianus gr. 1		cod. 14	Auct. T. V. 4		cod. 32
» 41	=	cod. 15	Auct. T. V. 8	=	cod. 33
Cromwellianus 12	=	cod. 16	Coll. Corp. Chr. 100	=	cod. 34
Dorvillianus 108	=	cod. 17	Coll. Lincoln. gr. 7	=	cod. 35
» 110	=	cod. 18	Coll. Nov. 299	=	cod. 36

S(criptores) P(ossessores) codicum.

Ambrosius hierodiaconus Cyprius, cod. 33 P.
Antonius sacerdos, cod. 35 P.
Eduardus Barnard, cod. 30 P.
Iacobus Barocci, cod. 1-13 P.
M. L. Canonici, Abbas, cod. 14-15 P.
Collegium Corporis Christi Oxon., cod. 34 P.
Collegium Lincolnensis Oxon., cod. 35 P.
Collegium Novum Oxon., cod. 36 P.
Collegium S. Trinitatis Cantabr., cod. 26 P.
Oliverus Cromwell, cod. 16 P.
Iohannes Dee, cod. 28-29 P.
Iacobus Philippus D'Orville, cod. 17-18 P.
Iohannes Fortescue, cod. 31 P.
Guilelmus Grocinus, cod. 34 P.
Rev. Hall, cod. 33 P.
Helladius Constantinopolitanus, cod. 20 P.

INDEX OF MANUSCRIPTS

Concordance of Numbers

Baroccianus 17	=	cod. 1	
» 27		cod. 2	
» 70		cod. 3	
» 76		cod. 4	
» 94	=	cod. 5	
» 95		cod. 6	
» 111	=	cod. 7	
» 131	—	cod. 8	
» 166	=	cod. 9	
» 194	=	cod. 10	
» 206	=	cod. 11	
» 216		cod. 12	
» 224		cod. 13	
Canonicianus gr. 1		cod. 14	
» 41	=	cod. 15	
Cromwellianus 12		cod. 16	
Dorvillian 108	=	cod. 17	
» 110		cod. 18	
Laudianus gr.		code.	
50nMisc. gr. f. 2		19ncod. 20	
Rawlinsonianus 124	=	cod. 21	
Roe 15	=	cod. 22	
Savilianus	=	cod. 23	
» 12		cod. 24	
Seldenianus 6	=	cod. 25	
» 16		cod. 26	
» 20		cod. 27	
» 22		cod. 28	
Arch. Selden. B. 8		cod. 29	
Auct. F. 4 14		cod. 30	
Auct. F. 4. 16		cod. 31	
Auct. T. V. 4		cod. 32	
Auct. T. V. 8	=	cod. 33	
Coll. Corp. Chr. 100		cod. 34	
Coll. Lincoln. gr. 7nColl.		cod. 35	
Nov. 299		cod. 36	

Scribes) Owners) of manuscripts.

Ambrose hierodeacon Cyprius, cod. 33 p.
Anthony the priest, cod. 35 P.
Edward Barnard, cod. 30 P.
Jacobus Barocci, cod. 1-13 P.
M. L. Canonici, Abbot, cod. 14-15 P.
Collegium Corporis Christi Oxon., cod. 34 P.
Collegium Lincolnensis Oxon., cod. 35 P.
College of New Oxon., cod. 36 p.
College of St. Trinity Cantabria, cod. 26 p.
Oliver Cromwell, cod. 16 P.
John Dee, cod. 28-29 P.
Jacobus Philippus D'Orville, cod. 17-18 P.
John Fortescue, cod. 31 P.
William Grocyn, cod. 34 P.
Rev. Hall, cod. 33 P.
Helladius of Constantinople, cod. 20 P.

Iohannes ὁ πρωτοπαπάς, cod. 7 S.
Iohannes sacerdos, cod. 35 P.
Guilelmus Laud, Archiepiscopus Cantuariensis, cod. 19 P.
Christophorus Longolius, cod. 28 P.
Michael Lyglzus, cod. 4 S. (cf. Addenda).
Michael (?), cod. 35 P.
Monasterium S. Trinitatis in insula Chalce, cod. 22 P.
Ricardus Rawlinson, cod. 21 P.
Thomas Roe, Miles, cod. 22 P.
Iohannes Saibante, cod. 32 P.
Henricus Savile, cod. 23-24 P.
Iohannes Selden, cod. 25-28 P.
Angelus Vergecius Cretensis, cod. 31 S. (cf. Corrigenda).
Zacharias Callierges, cod. 34 S.

Annorum notae in codicibus obviae.

Cod. 15 : a. 936
Cod. 26 : a. 1108
Cod. 26 : a. 1153
Cod. 23 : a. 1547
Cod. 14 : a. 1556-1660
Cod. 31 : a. 1564
Cod. 20 : a. 1697

Johannes the protopapas, cod. 7 S.
John the priest, cod. 35 P.
Guilelmus Laud, Archbishop of Canterbury, cod. 19 P.
Christophorus Longolius, cod. 28 P.
Michael Lyglzus, cod. 4 S. (cf. Addenda).
Michael (), code. 35 p.
Monastery of the Holy Trinity on the island of Chalce, cod. 22 P.
Richard Rawlinson, cod. 21 p.
Thomas Hoe, Knight, cod. 22 P.
Iohannes Saibantc, cod. 32 P.
Henricus Savile, cod. 23-24 Sun.
John Selden, cod. 25-28 P.
Angelus Vergecius of Crete, cod. 31 S. (cf. Corrigenda).
nZacharias Callierges, cod. 34 S.

Year notes found in the codices.

Cod. 15 : a. 936
Cod. 26 : a. 1108
Cod. 26 : a. 1153
Cod. 23 : a. 1547
Cod. 14 : a. 1556-1660
Cod. 31 : a. 1564
Code. 20: a. 1697

INDICES NOMINUM

Numeri priores paginam et versum designant, posteriores uncis inclusi codicem et folium. Adn. = adnotatio.

1. — Nomina Auctorum

Abdesselt 92 (33, f. 227ᵛ).
Abenragel 138 s.
Abizarch 92, adn. 1.
Abraham ben Ezra 162.
Achmet 77 (32, f. 141).
Aetius Amidenus **128-137**.
Africanus 38 (16, p. 443).
Abbohazen 138 s.
Albumasar, cf. Apomasar.
Alcinous 31 (14, f. 145).
Alexander rex 60 (22, f. 103).
Alexius 78 (33, f. 7ᵛ).
Alfacinus 92, adn. 1.
Alim 70 (26, f. 140).
Alkindi 34, adn. 1.
Alphanus, cf. Alfacinus.
Anatolius 103.
Anonymus (in Ptol. Tetr.) 61 (24, f. 63) ; 77 (32, f. 1) ; 95 (34, f. 61).
Antiochus 10 (5, f. 107) ; 34 (16, p. 397) ; 57 (20, f. 48ᵛ) ; 66 (26, f. 115ᵛ) ; 70 (26, f. 143 ; 145ᵛ) ; 71 (26, f. 146 ; 147 ; 149 ; 154ᵛ) ; 129 ; 132 ; 136 ; 173.
Antiqui (Ἀρχαῖοι vel Παλαιοί) 36 (16, p. 431) ; 39 (16, p. 445) ; 42 (16, p. 463) ; 166, 16.
Apomasar (Albumasar) 5 (5, f. 68) ; 34 (16, p. 400) ; 162.
Apuleius 126.
Arabes 79 (33, f. 9ᵛ) ; 140 ; 153, adn. 1.
Aratus 16 (8, f. 343) ; 17 (8, f. 422) ; 72 (26, f. 177ᵛ) ; **184-188**.
Ἀρχαῖοι, cf. Antiqui.
Archytas 103 (cf. Corrigenda).
Aristarchus 38 (16, p. 443).
Aristoteles 18 (8, f. 434ᵛ) ; 50 (16, p. 1200) ; 103 ; 111 ; 113 ; 116, adn. 3 ; 121 ; 122, 19 ; 25 ; 124 ; 125, 3 ; 126 s.
Arnobius 123.
Astrampsychus 24 (12, f. 232-235).
Autolycus 19 (9, f. 166 ; 184).
Babylonii 140.
Basilius 54 (18, f. 113).
Bundahesh 140.
Camaterus, cf. Iohannes.
Cassius Dio 14 (7, f. 108).
Censorinus 101 ; 128 s.
Chaldaei 79 (33, f. 9ᵛ).
Cintes 34 (16, p. 401) ; cf. supra Alkindi.
Cleanthes 122, 22.
Cleomedes 18 (8, f. 434ᵛ) ; 48 (16, p. 633).
Clodius Tuscus 13 (5, f. 149) ; 22 (10, f. 88ᵛ) ; 95 (34, f. 161ᵛ) ; 129 ; 132.
Coeranides 51 (18, f. 4) ; 52 (18, f. 25).
Damascius 110, adn. 2-4.
Daniel propheta 77 (33, f. 1) ; 79 (33, f. 18).
Demophilus 45 (16, p. 483).

INDEX OF NAMES

The first numbers indicate page and line,
the later ones enclosed in brackets indicate manuscript and folio.
Adn. = note.

1. Names of Authors

Abdesseit 92 (33, f. 227°).
Abenrage 138 f.
Abidzar Ch 92, and. 1.
Abraham ben Ezra 162.
Achmet 77 (32, f. 141).
Aetius Amidenus 128–137.
Africanus 38 (16, p. 443).
Abbohazen 138 f.
Albumasar, cf. Apomasar.
Alcinous 31 (14, f. 145).
Alexander rex 60 (22, f. 103).
Alexius 78 (33, f. 7°).
nAlfacinus 92, addn. 1.
Alim 70 (Qat, f. 140).
Alkindi 34, addn. 1.
nAlphanus, cf. Alfacinus.
nAnatolius 103.
Anonymous (in Ptol. Tetr.) 61 (24, nf. 63); 77 (32, f. 1); 95 (34, f.n61).
Antiochus 10 (5, f. 107); 34 (16, p. 397); 57 (20, 1. 48*); 66 (26, f. 115v); 70 (26, f. 143; 145°); 71 (26, f. 146; 147; 149; 154v); 129; 132; 136; 173.
Ancients (Ἀρχαίοι vel Παλαιοί) 36 (16, p. 431); 39 (16, p. 445); 42 (16, p. 463); 166, 16.
Apomasar (Albumasar) 5 (5, 1. 68) 34 (16, p. 400); 162.
Apuleius 126.
Arabs 79 (33, f. 9); 140; 153, adn. 1.
Aratus 16 (8, f. 343); 17 (8, 1. 422); 72 (26, f. 177°); 184-188.
Ancients, cf. Antiqui.
Archytas 103 (cf. Corrigenda).
Aristarchus 38 (16, p. 443).
Aristoteles 18 (8, f. 434); 50 (10, p. 1200); 103; 111; 113; 116, adn. 3; 121; 122, 19; 25; 124; 125, 3; 126 s.
Arnobius 123
Astrumpsichus 24 (12, 1. 232-235).
Nautholics 19 (9, p. 166; 184). 140
of Nbabai.
Basillus 54 (18, f. 113).
nBundahesh 140.
Camaterus, cf. John. Cassius
Dio 14 (7, f. 108). Censorinus
101; 128 s. Chaldaei 79 (33, f. 9). Cintes 34 (16, p. 401);
cf. supranAlkindi
Cleanthes 122, 22.
Cleomedes 18 (8, f. 434); 48 (16, np. 633).
Clodius Tuscus 13 (5, f. 149); n22 (10, f. 88°); 95 (34, f. 161°); n129; 132.
Coeranides 51 (18, f. 4); 52 (18,nf. 25).
Damascius 110, addn. 2-4.
Daniel the prophet 77 (33, f. 1); n79 (33, f. 18).
Demophilus 45 (16, p. 483).

Dorotheus 7 (5, f. 89v); 36 (16, p. 428); 44 (16, p. 474); 63 (26, f. 94); 67 (26, f. 120); 69 (26, f. 133); 87 (33, f. 189); 139; 141-156; 161 s.; 164, 15; 175.
Empedocles 83 (33, f. 102v).
Ephraem Syrus 63 (26, f. 87).
Epictetus 124.
Epiphanius 52 (18, f. 23v).
Esdras propheta 95 (35, f. 192); 96 (35, f. 198v).
Eudoxus 57 (20, f. 50v); 131.
Firmicus Maternus 130.
Galenus 4 (3, f. 378v); 40 (16, p. 450, cf. Addenda).
Geminus 131.
Geoponica 16 (8, f. 343); 82 (33, f. 98v; 102v).
Georgius Cataleontites 55 (18, f. 122).
Graeci 112, 4; 10; 119, 13; 123, 7; 14; 124, 14; 128, 3.
Gregorius Nazianzenus 121, 4.
Gregorius Nyssensis 124, 11.
Gregorius Solitarius 73 (26, f. 180).
Gregorius Thaumaturgus 54 (18, f. 122).
Heliodorus 64 (26, f. 106); 70 (26, f. 141).
Hephaestio Thebanus 9 (5, f. 100v); 35 (16, p. 144; p. 423); 36 (16, p. 431); 38 (16, p. 443); 39 (16, p. 445); 40 (16, p. 459-483); 47 (16, p. 622); 65 (26, f. 114); 66 (26, f. 117v); 69 26, f. 131v; 136v); 76 (31, f. 36v); 157; 162; 175.
Heraclitus 117, adn. 5.
Hermes Trismegistus 34 (16, p. 401); 35 (16, p. 424); 51 (16, p. 1217); 52 (18, f. 25); 83 (33, f. 102v); 109, adn. 1; 130; 133; 180; 184.
Hermias 118, adn. 3.
Hermippus, cf. Iohannes Cátrarius.
Hero Alexandrinus 4 (3, f. 382); 73 (26, f. 187).
Hierocles 172.
Hipparchus 72 (26, f. 177v); 73 (26, f. 179v); 184; **189 s.**
Hippocrates 78 (33, f. 4)
Hystaspes 182, 26.
Iamblichus 101 s. 103; 111; **114, 16-25**; 119, adn. 1; 124.
Imbrasius Ephesius 40 (16, p. 450); cf. Addenda.
Indi 35 (16, p. 401); 36 (16, p. 428); 67 (26, f. 120); 139 s.; 141-156; 162; 164, 20; 165, 13.
Iob (liber) 55 (18, f. 122).
Iohannes 96 (35, f. 201).
Iohannes Alexandrinus 20 (9, f. 212); 97 (36, f. 87).
Iohannes Camaterus 21 (10, f. 87v-90); 76 (31, f. 1).
Iohannes Catrarius 51 (17, f. 3).
Iohannes Chrysostomus 54 (18, f. 118; 122).
Iohannes Damascenus 31 (14, f. 136); 63 (26, f. 87); 78 (33, f. 4).
Iohannes theologus 15 (7, f. 211v).
Isaac Argyrus 62 (25, f. 5v).
Isacius *υἱὸς Χουνεηνί* 30 (14, f. 106v).
Iulianus Laodicensis 68 (26, f. 127); 71 (26, f. 155); 72 (26, f. 156v).
Lactantius 182, 26.
Lydus (Laurentius) 11 (5, f. 114); 18 (8, f. 425; 425v); 21 (10, f. 87v); 32 (15, f. 84-88); 83 (33, f. 103v).
Mamas 55 (18, f. 122).
Manilius 130.
Manuel Planudes 33 (16, p. 1).
Martianus Capella 116, adn. 3.
Masalas (Massala) 10 (5, f. 100v; 107); 36 (16, p. 436); 37 (16, p. 437); 38 (16, p. 441); 39 (16, p. 445 s.); 46 (16, cap. *ϱκ'*); 65 (26, f. 114); 66 (26, f. 117v); 67 (26, f. 120); 162; 166, 16.

Dorotheus 7 (5, f. 89°); 36 (16.np. 428); 44 (16, p. 474); 63n(26, f. 94); 67 (26, f. 120); 69n(26, f. 133); 87 (33, f. 189); n139; 141-156; 161 s.; 164, 15; n175.

Empedocles 83 (33, f. 102).
Ephraem Syrus 63 (26, f. 87).
Epictetus 124.
Epiphanius 52 (18, f. 23v).
nEsdras the prophet 95 (35, L. 192); n96 (35, f. 198).
Eudoxus 57 (20, f. 50°); 131.
Firmicus Maternus 130.
Galenus 4 (3, f. 378°); 40 (16, p.n450, cf. Addenda). nGeminus
131.
Geoponica 16 (8, f. 343); 82 (33,nf. 98; 102).
George Cataleontites 55 (18, f.n122).

Greeks 112, 4; 10; 119, 13; 123, n7; 14; 124, 14; 128, 3.nGregorius
Nazianzenus 121, 4.nGregorius
Nyssensis 124, 11.nGregorius
Solitarius 73 (26, f.n180).nGregorius

Thaumaturgus 54 (18, f. 122).
nHeliodorus 64 (26, f. 106); 70n(26, f. 141).
Hephaestio Thebanus 9 (5, f.n100°); 35 (16, p. 144; p. 423);n36 (16, p. 431); 38 (16, p. 443);n39 (16, p. 445); 40 (16, pp. 459-n483); 47 (16, p. 622); 65 (26,nf. 114); 66 (26, p. 117); 69n26, f. 131; 136°); 76 (31, I. n36°); 157; 162; 175.nHeraclitus 117, adn. 5.nHermes
Trismegistus 34 (16, p.

401); 35 (18, p. 424); 51 (16, np. 1217); 52 (18, f. 25); 83n(33, f. 102); 109, addn. n130; 133; 180; 184.
Hermias 118, addn. 3.n
Hermippus, cf. Johannes
Câtra-nrius

Hero Alexandrinus 4 (3, f. 382); n73 (26, f. 187). nHierocles
172.
Hipparchus 72 (26, f. 177v); 73 (26, f. 179); 184; 189 s.
nHippocrates 78 (33, f. 4)nHystaspes 182, 26.
nIamblichus 101 S. 103; 111; 114, 16-25; 119, adn. 1; 124.
nImbrasius Ephesius 40 (16, p.n450); cf. Addenda.
Indi 35 (16, p. 401); 36 (16, p. 428); 67 (26, f. 120); 139 s.; 141-156; 162; 164, 20; 165, 13.
Iob (liber) 55 (18, f. 122).
Johannes 96 (35, f. 201).
Iohannes Alexandrinus 20 (9, f. 212); 97 (36, f. 87).
Iohannes Camaterus 21 (10, f. 87-90) 76 (31, f. 1).
Iohannes Catrarius 51 (17, f. 3).
Johannes Chrysostomus 54 (18, f. 118; 122).
John Damascene 31 (14, f.n136) 63 (26, f. 87); 78 (33, nf. 4).

Johannes theologus 15 (7, f. 211v).
nIsaac Argyrus 62 (25, f. 5°).
nIsacius υἱὸς Honneini 30 (14, 1. n106%).
Julian of Laodice 68 (26, f.n127); 71 (26, f. 155); 72 (26, nf. 156°).
nLactantius
182, 26.nLydus
(Laurentius) 11 (5, f. 114); n18 (8, f. 425; 425); 21 (10, f.n87); 32 (15, f. 84-88); 83 (33, nf. 103").

Mamas 55 (18, f. 122).
Manilius 130
Manuel Planudes 33 (16, p. 1).
nMartianus Capella 116, addn. 3.
nMasalas (Massala) 10 (5, f. 100;n107); 36 (16, p. 436); 37 (16, np. 437); 38 (16, p. 441); 39 (16, np. 445 p.); 46 (16, cap. ox');n65 (26, f. 114); 66 (26, f. 117°);n67 (26, f. 120); 162; 166, 16.

Maximus 48 (16, p. 715, cf. Addenda); 65 (26, f. 114); 68 (26, f. 122); 139.
S. Maximus 73 (26, f. 185v); 124, 12.
Mazunates, cf. Zanates.
Melampus 52 (18, f. 106); 65 (26, f. 111v); 96 (35, f. 193).
Nechepso 4 (3, f. 379); 19 (9, f. 163v); 46 (16, cap. ϱκη').
Nemesius 120.
Nicephorus Gregoras 19 (9, f. 197).
Nicolaus 89 (33, f. 216v).
Nicomachus 103.
Olympiodorus 115; 117, adn. 2; 119, adn. 3 s.
Oracula Chaldaica **106-111**; 115, adn. 1.
Orpheus 19 (8, f. 475v); 51 (16, p. 1217); 139.
Παλαιοί; cf. Antiqui.
Palchus 8 (5, f. 97); 35 (16, p. 416); 36 (16, p. 427 s.); 37 (16, p. 436; 438); 39 (16, p. 446); 66 (26, f. 116); 67 (26, f. 120); **157-172**.
Papyrus Mus. Brit. CXXI. 139.
Paulus Alexandrinus 6 (5, f. 76); 44 (16, p. 477); 63 (26, f. 97); 68 (26, f. 124; 130v); 69 (26, f. 131); 70 (26, f. 142v; 144v; 145v).
Peripatetici 122, 20.
Persae 49 (16, p. 1159); 59 (20, f. 103v); 139; 141-156.
Petosiris 4 (3, f. 379); 19 (9, f. 163v); 46 (16, cap. ϱκη'); 50 (16, p. 1214).
Petrus philosophus 72 (26, f. 168v; 170v).
Philo Alexandrinus 103.
Philolaus 103.
Philostratus 82 (33 f. 102v).
Pindarus 55 (18, f. 124)
Plato 101; 103; 107, adn. 5; 111; 113, 13; 114 ss.; 120 s.; 122, 19; 124 s.; 125, 21; 128, 3.
Plato Tiburtinus 92 (33, f. 227v).
Plotinus 118, adn. 3; 120; 122, 22; 124; 127 s.
Porphyrius 10 (5, f. 111v); 11, (5, f. 113; 114); 12 (5, f. 121v; 125v); 41 (16, p. 461); 42 (16, p. 461; 462); 44 (16, p. 474; 481); 45 (16, p. 481; 482; 483); 59 (21, f. 101v); 70 (26, f. 144); 75 (29, f. 3); 76 (31, f. 38; 38v); 97 (36, f. 84); 117, adn. 4; 121; 123; 126 ss.
Proclus 4 (3, f. 376); 19 (9, f. 162); 63 (26, f. 93); 64 (26, f. 102); **106-111**; 112 ss.; 115-120; 121; 123; 125 s.
Protagoras Nicaeensis 65 (26, f. 114); 67 (26, f. 121v).
Psellus 16 (8, f. 404; 404v); 17 (8, f. 409v; 413v; 414; 419); 18 (8, f. 433; 433v; 434; 434v; 436); 19 (8, f. 436v); 62 (26, f. 8); 70 (26, f. 140v); **101-137**; 179.
Ptolemaeus 3 (3, f. 328); 11 (5, f. 117v); 12 (5, f. 126); 13 (5, f. 130; 131); 17 (8, f. 424v); 33 (16, p. 1); 36 (16, p. 428); 41 (16, p. 461); 46 (16, cap. ϱκζ'); 47 (16, p. 497; 616); 49 (16, p. 793-963); 55 (19, f. 1; 78); 59 (21, f. 1); 61 (24, f. 10); 62 (25, f. 48); 64 (26, f. 105; 105v; 106); 67 (26, f. 120); 70 (26, f. 144v); 71 (26, f. 149v; 151v; 152; 153; 155); 75 (29, f. 3); 77 (32, f. 1; 141); 78 (33, f. 5); 87 (33, f. 189); 92 (33, f. 227v); 95 (34, f. 2; 57v; 158; 161v); 96 (36, f. 71); 97 (36, f. 85); 131 s.; 136; 164, 15; 168, 17 ss.; 173; 174, 29; 175; 176, 5.
Pythagoras 49 (16, p. 1159); 50 (16, p. 1164; 1213); 57 (20, f. 72v); 75 (30, f. 304); 88 (33, f. 204); 94 (33, f. 248); 101;

Maximus 48 (16, p. 715, cf. Ad-ndenda); 65 (26, f. 114); 68 (26, nf. 122); 139
St. Maximus 73 (26, f. 185); 124 12.
Mazunates, cf. Zanates.
Melampus 52 (18, f. 106); 65 (26, f. 111°); 96 (35, f. 193).
nNechepso 4 (3, f. 379); 19 (9, f. 163); 46 (16, chap. gzn').n
Nemesius 120.
Nicephorus Gregoras 19 (9, f.197).
nNicolaus 89 (33, f. 216°).
nNicomachus 103.
Olympiodorus 115; 117, adn. 2;n119, adn. 3 s.
Oracula Chaldaica 106-111; 115, adn. 1.
Orpheus 19 (8, f. 475); 51 (16, e.g. 1217); 139.
Halatí; cf. Ancient
Palchus 8 (5, f. 97); 35 (16, p.n416); 36 (16, p. 427 s.) ; 37 (16,np. 436; 438); 39 (16, p. 446);n66 (26, f. 116); {;7 (26, f. 120);n157-172.

Papyrus Mus. British CXX I. 139.
nPaulus Alexandrinus 6 (5, f. 76); n44 (16, p. 477); 63 (26, f. 97); n68 (26, f. 124; 130); 69 (26, nf. 131); 70 (26, f. 142°; 144; n145v).

Peripatetics 122, 20
Persians 49 (16, p. 1159); 59 (20, f. 103); 139; 141-156.
nPetosiris 4 (3, f. 379); 19 (9, f. 163); 46 (16, ch. gy'); 50n (16, p. 1214). Peter
the Philosopher 72 (26, f.n168; 170°).
Philo Alexandrinus 103.
Philolaus 103.
Philostratus 82 (33 f. 102v).
Pindarus 55 (18, f. 124)
Plate 101; 103; 107, adn. 5; 111; 113, 13; 114 ss.; 120 s. ;n122, 19; 124 S.; 125, 21 ;n128, 3.
Plato Tiburtinus 92 (33, f. 227').
nPlotinus 118, addn. 3; 120; 122, n22; 124; 127 s.
Porphyry 10 (5, f. 111°); 11 (5, f. 113 114); 12 (5, f. 121;n125); 41 (16, p. 461); 42n(16, p. 461; 462); 44 (16, p.n474; 481); 45 (16, p. 481;n482; 483); 59 (21, f. 101);n70 (26, f. 144); 75 (29, f. 3);n76 (31, f. 38; 38°); 97 (36, f.n84); 117, adn. 4; 121; 123;n126 ss.

Proclus 4 (3, f. 376); 19 (9, f.n162); 63 (26, f. 93); 64 (26, f.n102) 106-111; 112 ss.; 115-120; 121; 123; 125 s.
Protagoras Nicaeensis 65 (26, f. 114); 67 (26, f. 121°).
nPsellus 16 (8, f. 404; 404); 17n(8, f. 409; 413; 414; 419);n18 (8, f. 433 ; 433; 434; 434 ;n436); 19 (8, f. 436°); 62 (26, f.n8); 70 (26, f. 140); 101-137 ;n179.

Ptolemaeus 3 (3, f. 328); 11 (5,nf. 117) ; 12 (5, 1. 126); 13 (5, f.n130; 131); 17 (8, f. 424); 33n(16, p. 1); 36 (16, p. 428);n41 (16, p. 461); 46 (16, cap.ng) 47 (16, p. 497%; 61(); n49 (16, p. 793-963); 55 (19, nf. 1 ; 78) ; 59 (21, f. 1); 61 (24,nf. 10); 62 (25, f. 48); 64 (26,nf. 105; 105; 106); 67 (26,nf. 120); 70 (26, f. 144); 71n(26, f. 149; 151; 152; 153;n155) ; 75 (29, f. 3) ; 77 (32, f. 1 ;n141); 78 (33, f. 5); 87 (33, f. n189); 92 (33, f. 227); 95 (34,nf. 2; 57; 158; 161); 96 (36,nf. 71); 97 (36, f. 85); 131 s. ;n136; 164, 15; 168, 17 ss.; 173 ;n174, 29; 175; 176, 5.
nPythagoras 49 (16, p. 1159); 50n(16, p. 1164; 1213); 57 (20, f. n72°); 75 (30, f. 304); 88 (33,nf. 204); 94 (33, 1. 248); 101 ;

105, adn. 1 ; 115, adn. 2 ; 172 s. ; 173, 8.
Rhetorius 10 (5, f. 112ᵛ) ; 20 (10, f. 86ᵛ) ; 64 (26, f. 106) ; 65 (26, f. 114) ; 69 (26, f. 133ᵛ ; 135) ; 175 ; 180.
Sahl Iudaeus, cf. Zahel.
Salomon 51 (18, f. 22ᵛ) ; 55 (18, f. 122).
Saracenus magister 96 (35, f. 201).
Sebus philosophus 88 (33, f. 196).
Σεδράχ, cf. Sirach.
Sinae 139 s.
Sirach 3 (2, f. 321ᵛ) ; 50 (16, p. 1200).
Speusippus 103.
Synesius 108, adn. 1 ; 120.
Teucrus Babylonius 70 (26, f. 144) ; 184.
Theo Alexandrinus 33 (16, p. 1) ; 49 (16, p. 981).
Theo Smyrnaeus 172.
Theophilus 33 (16, p. 381) ; 35 (16, p. 426) ; 181, 27.
Thrasyllus 14 (6, f. 307), 75 (30, f. 304).
Tryphon 54 (18, f. 122).
Valens, cf. Vettius Valens.
Varāha-Mihira 140.
Vettius Valens 36 (16, p. 428) ; 47 (16, p. 486 ; 494) ; 65 (26, f. 112 ; 114) ; 66 (26, f. 117ᵛ) ; 67 (26, f. 120) ; 74 (27, f. 1) ; 75 (28, f. 1) ; 164, 15 ; 175 ; 184.
Xenocrates 123, 3.
Zahel Iudaeus 162.
Zanates 56 (20, f. 46) ; 65 (26, f. 108ᵛ ; 111ᵛ) ; 74 (26, f. 203).
Zoroaster 82 (33, f. 98ᵛ) ; 130.

2. Nomina cetera.

Ἀδάμ 121, 8.
Aegyptii 134 ; 181, 2.
Aegyptus 179.
Alexander Magnus 11.
Ἀμερουμνῆς 166, 11.
Ἀπελλαῖος 137.
Ἄρης 131.
Ἀρτεμίσιος 132.
Ἀθύρ 136.
Αὐδυναῖος 129.
Charanitae 5.
Χερουβίμ 123, 13.
Χοιάκ 137.
Δαίσιος 133.
Δῖος 136.
Δύστρος 131.
Ἐπιφί 133.
Fabius Maximus, Paullus 128.
Γορπιαῖος 135.
Ἡλιοδόσια 137.
Ὑπερβερεταῖος 135.
Ἰνδία 160, 7.
Λῷος 134.
Manuel Probateus (?) 11.
Μεχίρ 130.
Μεσωρί 134.
Michael *ὁ Παφλαγών* 33.
Mithras 123, 8.
Moses 114.
Νεραίς 146, 17.
Παχών 132.
Πάνεμος 133.
Παυνί 133.
Περίτιος 130.
Περσίς 160, 5.
Φαμενώθ 131.
Φαωφί 135.
Φαρμουθί 131.
Πλοιαφέσια 131.
Ῥωμανία 160, 6.
Σεραφίμ 123, 14.
Sirius 128.
Συρία 160, 6.
Theodorus Antiochenus 11.
Θώθ 135.
Τουρκία 160, 5.
Τυβί 129.
Ξανθικός 131.

105, adn. 1; 115, adn. 2; 172ns. ; 173, 8.
Rhetorius 10 (5, f. 112); 20 (10,nf. 86°); 64 (26, f. 106); 65 (26, F. 114); Taq (qat, f. 133; 135);n. 175; 180.
Sahl the Jew, cf. Zahel.
nSalomon 51 (18, f. 22°); 55 (18, f. 122).
Muslim teacher 96 (35, f.n201).

Self-philosopher 88 (33, I. 196).
nLedgáz, cf. Sirach.
nSinac 139 s.
Sirach 3 (2, f. 321); 50 (16, p.n1200).

Speusippus 103.
Synesius 108, addn. 1; 120.
Teucrus Babylonius 70 (26, f. n144); 184
Theo Alexandrinus 33 (16, p. 1); n49 (16, p. 981).
nTheo Smyrnaeus 172.
nTheophilus 33 (16, p. 381); 35n(16, p. 426); 181, 27
Thrasyllus 14 (6, f. 307), 75 (30, nf. 304).
Tryphon 54 (18, f. 122).
nValens, cf. Vettius Valens.
nVaraha-Mihira 140.
Vettius Valens 36 (16, p. 428); 47 (16, p. 486; 494); 65 (26, f. 112; 114); 66 (26, f. 117); 67 (26, f. 120); 74 (27, f. 1); 75 (28, f. 1) ; 164, 15; 175; 184.
Xenocrates 123, 3.
Zahel Judaeus 162.
Zanates 56 (20, f. 46); 65 (26, f. 108; 111); 74 (26, f. 2013).
Zoroaster 82 (33, f. 98°); 130.

2. Other names.

Adam 121, 8.
Egyptians 134; 181, 2
Egypt 179
Alexander the Great 11.
Ameromnes 166, 11.
Apellaios 137.
Ares 131.
Artemisios 132.
Athyr 136.
Audynaios 129.
Charanitae 5.
Cherubim 123, 13.
Choiak 137.
Daisios 133.
Dios 136.
Dystros 131.
Ἐπιφί 133.
Fabius Maximus, Paulus 128.
Gorpiaios 135.
It's a person ια 137.
Hyperberetaios 135.
Ἰτδία 160, 7.
Loios 134.
Manuel Probateus () 11.
Mechir 130.
Mesori 134.
Michael or Paphlagonian 33.
Mithras 123, 8.
Moses 114.
Nerais 146, 17.
Pachon 132.
Panemos 133.
Παυνί 133.
Peritios 130.
Persis 160, 5.
Phameloth 131.
Phaophi 135.
Pharmouthi 131.
Phamenoth 131.
Romania 160, 6.
Seraphim 123, 14.
Sirius 128.
Syria 160, 6.
Theodore Antiochene 11
Thoth 135.
Turkey 160, 5.
Tybi 129.
Xanthikos 131.

INDEX GRAECITATIS

1. — Vocabula astrologica.

Ἀετός 129 ; 133 ; 134 ; 185, 17 ; 29 ; 186, 10 ; 20 ; 22 ; 24 ; 188, 15 ; 189, 8.
Αἰγόκερως 137 ; 185, 30 ; 186, 24 ; 190, 8.
Αἶξ 132 s. ; 135 ; 137 ; 186, 8 ; 20 ; 188, 17.
αἵρεσις 177, 22.
Ἄκγα 143, 21.
Ἀκλίλ 150, 19.
ἀκρίς 143, 21.
ἀκρόνυχος 131 ; 136.
ἀκτίς 175, 30.
ἀλλοίωσις 176, 21.
ἀμφίβολος 183, 16.
Ἀναβιβάζων 157, 7 ; 159, 2 ; 167, 22 ; 180, 16 ; 182, 5 ; 14.
ἀνατολικός 158, 23 ; 181, 20.
ἀναφορά 177, 30.
ἀναφορικός 161, 13 ; 170, 13.
Ἄνγα 144, 16.
Ἀνδρομέδα 135 ; 185, 18 ; 24 ; 186, 14 ; 187, 2 ; 5 ; 188, 16 ; 189, 9.
ἀνεπιτήδειος 183, 14.
ἀνθρωποειδής 160, 19 ; 169, 14.
ἀνθρωπόμορφος 178, 17 ; 182, 3.
ἀνταρκτικός 185, 4.
ἀντιπαθέω 175, 23.
ἄξων 187, 15 ; 17.
Ἀουᾶ 148, 8.
ἀπλανής 188, 9 ss.
ἀπόκλιμα 177, 31.
Ἀπόλλων 133.
ἀπορρέω 162, 10 ; 171, 20.
ἀπόρροια 175, 10 ; 177, 33.
ἀπόστασις 181, 10.
ἀποτελεσματικός 176, 26.
ἄπταιστος 163, 19.
Ἀργώ 155, 14 ; 185, 14 ; 186, 1 ; 14 ; 26 ; 29 ; 188, 19 ; 190, 1.
Ἀριάδνης Στέφανος 133.
ἀρκτικός 185, 3 ; 7 ; 22.
Ἄρκτος 185, 8 ; 186, 9 ; 25 ; 187, 12 ; 188, 12 s. ; 189, 5.
Ἀρκτόφυλαξ 188, 14.
Ἀρκτοῦρος 130 s. ; 133 ; 135 ; 186, 23.
ἀρρενόω 164, 4.
ἀστρῷος 136.
αὐξιφωτέω 164, 3.
ἀφανής 185, 5.
ἀφέτης 158, 4 ; 15 ; 20 ; etc.
ἀφετικός 160, 7.

βαθμός 180, 19.
βασιλικός 182, 6.
βόρειος 185, 4 ; 187, 19.
Βοώτης 185, 10 ; 22 ; 25 ; 186, 14 ; 16 ; 187, 3 ; 188, 13 ; 189, 6.

Γάφρ 149, 16.
γαλαξίας 185, 7 ; 188, 1.
γωνία τοῦ Ὑδροχόου 155, 15 ; 30.

Δελτωτόν 185, 18 ; 186, 17 ; 187, 4 ; 188, 17 ; 189, 10.
Δελφίς 129 s. ; 133 s. ; 185, 17 ; 186, 10 ; 25 ; 188, 15 ; 189, 8.
δεξιός 174, 6 ss. ; 175, 11.
διάθεμα 175, 6 ; 176, 24 ; 179, 10.
διαίρεσις 158, 5 ; 175, 1 ss.
διαμετρέω 159, 11 ; 15.
διάμετρος 171, 5.
Δίδυμοι 133 ; 185, 26 ; 186, 23 ; 187, 11 ; 190, 10.

INDEX OF GREEK TERMS

1. Astrological vocabulary.

Aetos 129; 133; 134; 185, 17; 29; 186, 10; 20; 22; 24; 188, 15; 189, 8.
Capricorn 137; 185, 30; 186, 24; 190, 8.
Aix 132 s.; 135; 137; 186, 8; 20; 188, 17.
hairesis 177, 22.
Akga 143, 21.
Aklil 150, 19.
akres 143, 21.
acronykal 131; 136.
Act 175, 30.
alteration 176, 21.
ἀμφίβολος 183, 16.
Anabibazon 157, 7; 159, 2; 167, 22; 180, 16; 182, 5; 14.
ἀνατολικός 158, 23; 181, 20.
ἀναφορά 177, 30.
ἀναφορικός 161, 13; 170, 13.
Āvya 144, 16.
Andromeda 135; 185, 18; 24; 186, 14; 187, 2; 5; 188, 16; 189, 9.
ἀνεπιτήδειος 183, 14.
ἀνθρωποειδής 160, 19, 169, 14.
ἀνθρωπόμορφος 178, 17, 182, 3.
ἀνταρκτικός 185, 4.
ἀντιπαθέω 175, 23.
ἄξων 187, 15; 17.
Aonā 148, 8.
aplanis 188, 9 ss.
ἀπόκλιμα 177, 31.
Apollo 133.
derive 162, 10 ; 171, 20.
nàporroia 175, 10 ; 177, 33.
nàποστασις 181, 10. neffective 176, 26.
aptaistos 163, 19.
Argo 155, 14; 185, 14; 186, 1 ; 14; 26; 29; 188, 19; 190, 1.
Crown of Ariadne 133.
arctic 185, 3; 7; 22.
Arktos 185, 8; 186, 9; 25; 187, 12; 188, 12 s. ; 189, 5.
Arctophylax 188, 14.
Arcturus 130 s.; 133; 135; 186, 23.
masculine 164, 4.
star 136.
enlighten 161, 3.
ἀφανής 185, 5.
aphetis 158, 4 ; 15; 20 ; etc.
aretikos 160, 7.

degree 180, 19.
royal 182, 6.
northern 185, 44; 187, 19.
Boötes 185, 10; 22; 25; 186, 14; 16; 187, 3; 188, 13; 189, 6.

Ghafr 149, 16.
galaxy 185, 7; 188, 1.
angle of Aquarius 155, 15; 30.

Triangulum 185, 18; 186, 17; 187, 4; 188, 17; 189, 10.
Delphinus 129 s.; 133 s.; 185, 17; 186, 10; 25; 188, 15; 189, 8.
right 174, 6 ss.; 175, 11.
configuration 175, 6; 176, 24; 179, 10.
division 158, 5; 175, 1 ss.
I measure diametrically 159, 11; 15.
diameter 171, 5.
Gemini 133; 185, 26; 186, 23; 187, 11; 190, 10.

δίσωμος 170, 18 ; 181, 27.
Δράκων 185, 3 ; 9 ; 186, 19 ; 188, 13 ; 189, 9.
δραστικός 174, 21.
Δρείγ 144, 25.
δύναμις 177, 31.
δύσις 129.
δυτικός 181, 22.
δωδεκατημόριον 178, 2.
δωδεκάτροπος 159, 1.

ἐαρινός 185, 2.
ἑβδομάς 174, 4 ss.
ἔγκριτος 176, 26.
ἐλλείπω 171, 6.
ἐναλλαγή 181, 1.
Ἐν γόνασι(ν) 130 ; 185, 11 ; 187, 9 ; 12 ; 188, 14 ; 189, 7.
ἔννατος 165, 14 ss.
ἐννέα 174, 32.
ἑξάγωνος 171, 5.
ἑξαστρον 142, 13.
ἐπέμβασις 180, 18.
ἐπίβλεψις 176, 25 ; 177, 26 ; 182, 13.
ἐπικάμπιον 173, 20.
ἐπικρατήτωρ 162, 6 ss.
ἐπιμαρτυρέω 182, 27 s.
ἐπισημαίνω 134 ; 136.
ἐπιστολή 179, 7 ss.
ἐπιτολή 129.
ἐποχή 170, 6 ; 175, 3.
Ἔριφοι 136 s. ; 186, 8 ; 20 ; 187, 7 ; 188, 17.
Ἑρμαικός 160, 8.
ἐρωτάω 162, 1 ss.
ἐρώτησις 162, 5 ss. ; 168, 17 ss.
εὔθετος 183, 13.
εὔκρατος 187, 21 ; 24.
Εὐτυχία τῶν εὐτυχιῶν 154, 11.
Εὐτυχία τοῦ λαιμοῦ 153, 23.
Εὐτυχία τοῦ σφάζοντος 152, 34.
Εὐτυχία τῶν τεντῶν 154, 28.
εὐώνυμος 174, 8 ss. ; 175, 10.
ἐφόρασις 180, 12.

Ζέμπρα 147, 3.
Ζεπάνεια 150, 1.
Ζυγός 190, 8.
ζῳδιακός 185, 6 ; 18.
ζώνη 187, 14 ss.
ζώνη τοῦ Ὠρίωνος 132.

ἡγεμονικός 160, 12.
Ἡνίοχος 185, 12 ; 25 ; 186, 20 ; 187, 8 ; 11 ; 188, 17 ; 189, 10.
Ἡρακλῆς 133.
ἡρεμέω 175, 4.
Ἠριδανός 130 ; 185, 13 ; 190, 5.

θέμα 175, 6.
Θεμέλιον 175, 5.
θερινός 185, 9 ; 187, 20.
Θέσις 176, 22 ; 177, 34 ; 181, 25 ; 188, 10 ss.
Θηλύνω 164, 4.
θηριώδης 160, 20 ; 169, 9.
Θηρίον 185, 14 ; 187, 8 s. ; 188, 20 ; 190, 1.
Θοροία 142, 13.
Θυτήριον 185, 14 ; 190, 2 ; 5.

ἰδιοτροπία 178, 15.
Ἵππος 131 ; 134 ; 185, 17 ; 186, 27 ; 187, 1 ; 188, 15 ; 189, 8.
ἰσημερία 131 ; 135 ; 158, 1.
ἰσημερινός 173, 15 ; 185, 6 ; 15 ; 26 ; 187, 22.
Ἰχθύες 187, 1 ; 190, 9.
Ἰχθύς 136 ; 185, 15 ; 29 ; 186, 9 ; 24 ; 188, 20 ; 190, 3.

καθυπερτερέω 174, 12.
Κάλπ 151, 3.
Καποῦλα τοῦ Λέοντος 148, 8.
καρδία τοῦ Λέοντος 134.
Καρδία τοῦ Σκορπίου 151, 3.
Καρκίνος 185, 26 ; 186, 8 ; 190, 6.
Κασσιέπεια 185, 11 ; 186, 15 ; 187, 1 ; 188, 16 ; 189, 6.
Κάστρον 152, 20.
Καταβιβάζων 158, 26 ; 159, 6 ; 161, 2 ; 167, 26 ; 180, 17.
καταρχή 139 ; 175, 5.
Κένταυρος 185, 14 ; 186, 1 ; 17 ; 187, 5 ; 8 ; 188, 19 ; 190, 1.

bicorporeal 170, 18; 181, 27.
Dracon 185, 3; 9; 186, 19; 188, 13; 189, 9.
effective 174, 21.
Arein 144, 25.
dynamis 177, 31.
west 129.
western 181, 22.
dodecatimorion 178, 2.
ndodecatropos 159, 1.

ἐαρινος 185, 2.
seventh 174, 4 58.
reputable 176. 26.
missing 171, 6.
switch 181, 1.
In gonasi(n) 130? 185, 11; 187, 9; 12; 188, 14; 189, 7.
ninth 165, 14 ss.
Nine 174, 32.
sextile 171, 5.
Hexasteron 142, 13.
ingress 180, 18.
aspect 176, 25 ; 177, 26 ; 182, 13.
epicampion 173, 20.
epicrateter 162, 6 ss.
to bear witness 182, 27 s.
to indicate 134 ; 136.
Epistle 179, 7 ss.
rising 129.
station 170, 6 ; 173, 3.
*Kids (Haedi) 136 s. ; 186, 8 ; 20 ; 187. 7 ; 188. 17.
Hermaikos 160, d.
Erōtaō 162, 1 ss.
ερώτησις 162, 5 ss. ; 168, 17 ss.
εύθετος 183, 13.
εύκρατος 187, 21 ; 24.
Fortune of the Fortunate 154, 11.
Fortune of the Throat 153, 23.
Fortune of the Slaughterer 152, 34.
Fortune of the Tents 154, 28.
ευώνυμος 174, 8 ss. ; 175, 10.
ἐφόρασις 180, 12.

Zebra 147, 3.
nZepania 150, 1.

Libra 190, 8.
zodiacal 185, 6; 18.
zone 187, 14 ss.
belt of Orion 132.

ruling 160, 12.
Auriga 185, 12; 25; 186, 20 ; 187, 8; 11; 188, 17; 189, 10.
Heracles 133.
ἠρεμεω 175, 4.
Eridanus 130; 185, 13; 190, 5.

Theme 175, 6.
Foundation 175, 5.
summer 185, 9; 187, 20.
position 176, 22; 177, 34 ; 181, 25 ; 188, 10 ss.
breastfeed 161, 4.
bestial 160, 20; 169, 9.
Therion 185, 14; 187, 8 s.; 188, 20; 190, 1.
Thoroia 142, 13.
Autherion 185, 11; 190, 2; 5.

idiosyncrasy 178, 15.
Horse 131; 134; 185, 17, 186, 27; 187, 1; 188, 15; 189, 8.
equinox 131; 135; 158, 1.
Equinoctial 173, 15; 185, 6; 15; 26; 187, 22.
Pisces 187, 1; 190, 9.
Fish 136, 185, 15; 29; 181, 9; 24; 188, 20; 190, 3.

to be in superior position 174, 12.
Kalp 151, 3.
Capula of Leo 148, 8.
Heart of Leo 134.
Heart of Scorpio 151, 3.
Cancer 185, 26; 186, 8; 190, 0.
Cassiopeia 185, 11; 180, 15; 187, 1; 188, 16; 189, 6.
Kastron 152, 20.
Katabibazon 158, 23; 159, 6; 161, 2; 167, 26; 180, 17.
katarche 139, 175, 5.
Centaurus 185, 14, 186, 1; 17; 187, 5; 8; 188, 19; 190, 1.

κέντρον 105, 5 ; 175, 4 ; 177, 30.
κέντρωσις 174, 27.
Κεράτια τοῦ Κρίου 141, 3.
Κῆτος 185, 15 ; 31 ; 186, 14 ; 17 ; 187, 2 ; 4 ; 188, 21 ; 190, 3.
Κηφεύς 130 ; 185, 8 ; 23 ; 186, 12 ; 15 ; 28 ; 188, 16 ; 189, 9.
κινέω 175, 10 ss.
κίνησις 175, 19 ; 24 ; 176, 7 ; 181, 25 ; 190, 13.
κλῆρος 175, 4.
κλίμα 179, 9 ; 180, 2 ss.
Κοιλία τῶν Ἰχθύων 156, 15.
Κοιλία τοῦ Κριοῦ 141, 27.
κόλλησις 166, 19.
Κόραξ 185, 28 ; 186, 13 ; 187, 3 ; 188, 19 ; 190, 1.
Κορυφὴ τῆς Ἀργώ 155, 14.
κρᾶσις 177, 21 ; 182, 2 ; 13.
Κρατήρ 185, 18 ; 28 ; 186, 13 ; 28 ; 188, 19 ; 190, 1.
Κριός 185, 27 ; 187, 4 ; 190, 10.
κτηνώδης 160, 20.
κύκλος 185, 5.
κύριος 177, 27.
Κύων 134 ; 136 s. ; 185, 14 ; 186, 1 ; 9 ; 21 ; 188, 22 ; 190, 4.

λαγύνιον 147, 3.
Λαγωός 185, 31 ; 186, 9 ; 21 ; 187, 11 ; 188, 21 ; 190, 4.
Λαμπαύρας 136.
λαμπρός 174, 30.
Λαμπτήρ 136.
Λάρος 190, 3.
λειψιφωτέω 181, 9.
Λέων 134 ; 185, 26 ; 186, 11 ; 190, 6.
λήγω 164, 3.
Λύρα 132 ; 134 ; 137 ; 185, 11 ; 186, 10 ; 25 ; 188, 15 ; 21 ; 189, 8.

μεσεμβολέω 182, 13.
μεσέμβολος 180, 30.
μεσημερινός 185, 6.
μετασχηματίζω 179, 10.
μετασχηματισις 180, 4.
μετέωρος 185, 3 ; 187, 19.
Μέτωπον τοῦ Λέοντος 146, 21.
μῆκος 180, 13.
μηνοειδής 164, 2.
μονή 141 ss.
Μπαλτά 152, 20.
Μύτη τοῦ Λέοντος 145, 15.

Ναέμ 152, 5.
Νάθρα 145, 15.
νότιος 185, 5 ; 187, 25.
νουπάρχ 165, 13 ss.

οἰκοδεσπότης 158, 8.
οἶκος 177, 35.
Ὀιστός 130 ; 134 ; 185, 17 ; 186, 25 ; 189, 8.
ὁριοκράτωρ 164, 21 ; 166, 18 ; 178, 8 ; 179, 9.
ὅριον 178, 1.
Ὄρνις 130 ; 185, 11 ; 24 ; 186, 10 ; 12 ; 25 ; 27 ; 188, 15 ; 189, 8.
Οὐρὰ τοῦ Αἰγοκέρωτος 154, 12.
Οὐρὰ τοῦ Λέοντος 131 ; 147, 19.
Οὐρὰ τοῦ Σκορπίου 151, 25.
Ὀφθαλμὸς τοῦ Λέοντος 146, 3.
Ὀφιοῦχος 185, 17 ; 24 ; 28 ; 186, 16 ; 187, 6 ; 8 ; 188, 14 ; 189, 7.
Ὄφις 185, 24.

Παλάμη τοῦ Ὑδροχόου 153, 25.
παραιρετικός 159, 12.
Παρᾶν 142, 34.
Παρθένος 186, 13 ; 190, 6.
πάροδος 176, 21.
Πὰτν ἀλχούτ 156, 15.
Περσεύς 132 ; 185, 11 ; 25 ; 186, 17 ; 187, 5 ; 7 ; 188, 17 ; 189, 10.
πῆξις 175, 5.
πῆχυς 144, 25.
πλάτος 180, 13.
Πλειάδες 131 s. ; 136 s. ; 186, 22.
Πλοῖον 185, 15.
Πόδες τῆς Παρθένου 149, 17.
ποιότης 181, 24.
πόλος 185, 3.
πολύμορφος 181, 28.
ποσόν 189, 2 ss.
ποσότης 176, 2.

kentron 105, 5; 175, 4; 177, 30.
kentrosis 174, 27.
Horns of Aries 141, 3.
Cetus 185, 15; 31; 186, 14, 17 ; 187, 2; 4; 188, 21; 190, 3.
Cepheus 130; 185, 8; 23; 186, 12; 15; 28; 188, 16; 189, 9.
kineo 175, 10 ss.
motion 175, 19 ; 24 ; 176, 7, 181, 25; 190, 13.
lot 175, 4.
clime 179, 9 ; 180, 2 ss.
Belly of Pisces 156, 15.
Belly of Aries 141, 27.
conjunction 166, 19.
Corax 185, 28 ; 186, 13; 187, 3; n188, 19; 190, 1.
Stern of the Argo 155. 14.
mixture (krasis) 177, 21; 182, 2; 13.
Crater 185, 18; 28 ; 186. 13; 28; 188, 19; 190, 1.
Aries (Krios) 185, 27; 187, 4; 190, 10.
of animal nature (ktinodes) 160, 20.
circle (kyklos) 185, 5.
lord (kyrios) 177, 27.
Κύων 134 ; 136 s. ; 185, 14 ; 186, 1 ; 9;21; 188, 22; 190, 4.

lagytion 147, 3.
Lepus 185, 31 ; 186, 9 ; 21 ; 187, 11; 188, 21; 190, 4.
Lampuras 136.
bright 174, 30.
Lamp 136.
Laros 190, 3.
illuminate 181, 9.
Leo 134; 185, 26; 186, 11, 190, 6.
expire 164, 3.
Lyra 132; 134; 137; 185, 11; 186, 10; 25; 188, 15; 21; 189, 8.

μεembole 182, 13.
mesembolos 180, 30.
mesēmerinos 185, 6.
metaskhēmatizō 179, 10.
metaskhēmatisis 180, 4.
meteōros 185, 3; 187, 19.

Forehead of Leo 146, 21.
length 180, 13.
crescent-shaped 164, 2.
lunar mansion 141 ss.
Mpalta 152, 20.
Snout of Leo 145, 15.

Naem 152, 5.
Nathra 145, 15.
southern 185, 5; 187, 25.
nouparchus 165, 13 ss.

house ruler (oikodespotes) 158, 8.
house (oikos) 177, 35.
Arrow (Oistos) 130; 134; 185, 17; 186, 25 ; 189, 8.
term ruler (oriokrator) 164, 21; 166, 18; 178, 8; 179, 9.
term (orion) 178, 1.
Aries (Ories) 130; 185, 11; 24; 186, 10; 12; 25; 27; 188, 15; 189, 8.
Tail of Capricorn 154, 12.
Tail of Leo 131; 147, 19.
Tail of Scorpio 151, 25.
Eye of Leo 146, 3.
Ophiuchus 185, 17, 24; 28; 186, 16; 187, 6; 8; 188, 14; 189, 7.
Serpent 185, 24.

Palm of Aquarius 153, 25.
parairetikos 159, 12.
Parōn 142, 34.
Virgo 186, 13; 190, 6.
parodos 176, 21.
Pāin alkhūt 156, 15.
Perseus 132; 185, 11; 25; 186, 17; 187, 5; 7; 188, 17; 189, 10. pēxis 175, 5.
pēkhys 144, 25.
platos 180, 13.
Pleiades 131 s. ; 136 s. ; 186, 22.
Ship 185, 15.
Feet of Virgo 149, 17.
quality 181, 24.
pole 185, 3.
multiform 181, 28.
quantity 189, 2 ss.
quantity 176, 2.

Ποταμός 186, 18 ; 21 ; 187, 12 ; 188, 22 ; 189, 11.
Ποὺς Διδύμου 144, 6.
Πουτάιν 141, 27.
προανατέλλω 174, 26.
Πρόβατα 153, 1.
πρόδρομος 133.
προδύνω 174, 26.
Προκύων 132 ; 134 ; 186, 21 ; 187, 12 ; 188, 22 ; 190, 5.
προμεσουρανέω 174, 26.
προσωποκράτωρ 164, 21
πρόσωπον 178, 2.
προτέλεσις 174, 30.
Προτρυγητήρ 134.
πυρώδης 168, 6.

Σαρφά 147, 19.
Σὰτ ἂλ ἀκπίε 154, 28.
Σὰτ πούλγ 153, 23.
Σὰτ σιούτ 154, 11.
Σὰτ τὰφ πόχ 152, 34.
Σκέλος τοῦ Λέοντος 148, 28.
Σκορπίος 136 s. ; 185, 31 ; 186, 19 ; 190, 8.
Σμακειζέλ 148, 27.
Σοῦλα 151, 25.
Σουρτάιν 141, 3.
σπαστρικός 154, 16.
Στάχυς 135 ; 148, 27.
στερεός 170, 14.
Στέφανος 136 s. ; 150, 19 ; 185, 11 ; 14 ; 186, 19 ; 187, 13 ; 188, 14 ; 20 ; 189, 6 ; 190, 3.
στηριγμός 174, 1 ; 181, 25.
στηρίζω 181, 3.
Στρουθοκάμηλοι 152, 5.
συγκακόω 169, 17.
συγκατάδυσις 186, 4 ss.
συζυγία 169, 4.
συμμεσουράνησις 176, 14.
συμπαθέω 175, 22.
συμπαρουσία 176, 24.
σύμπτωμα 174, 30.
συναυατολή 176, 14 ; 186, 3 ss.
συναφή 177, 3 ; 22.
Συνδεσμὸς τῶν Ἰχθύων 131.
σφαῖρα 187, 18.
σφαιρεῖον (?) 188, 2.
σφαιροειδής 184, 6.
σχέσις 177, 4.
σχῆμα 181, 24.
σχηματισμός 182, 2.

Τάρφ 146, 3.
Ταῦρος 187, 7 ; 190, 10.
ταχυδρομέω 177, 20 ; 181, 26.
τεταρτημοριαρχέω 180, 29 ; 181, 7 ; 14 ss.
τεταρτημοριαρχία 180, 27.
τεταρτημόριον 176, 24.
τετραγωνίζω 159, 11 ; 14 ; 160, 1.
τετραγωνισμός 174, 11.
τετράγωνον 174, 6 ss.
τετράγωνος 171, 4.
τετράπους 169, 9 ; 178, 18.
τέτραχα 174, 18.
Τζάπα 146, 21.
Τοξότης 186, 2 ; 22 ; 190, 8.
τόποι (*δώδεκα*) 167, 11 ss.
τόπος 162 ss. ; 177, 26 ; 178, 21.
τριγωνίζω 160, 23.
τριγωνοκράτωρ 166, 18 ; 177, 13.
τρίγωνον 163, 1 ; 177, 32 ; 182, 16.
Τρίγωνον 189, 10.
τρίγωνος 171, 4.
τροπή 133 ; 137 ; 157, 1 ss.
τροπικός 105, 6 ; 159, 9 ; 170, 21 ; 185, 1.
Τύχη (*κλῆρος*) 162, 5 ; 164, 16 ; 166, 20 ; 177, 7 ; 179, 16 ; 180, 9.

Ὑάδες 132 ; 135 ss. ; 142, 34.
Ὕδρος 134 ; 185, 18 ; 28 ; 186, 11 ; 13 ; 25 ; 28 ; 187, 3 ; 188, 18 ; 189, 11.
Ὑδροχόος 186, 27 ; 190, 9.
ὑπαυγος 177, 9.
ὑπερβάλλω 171, 6.
ὑποβιβαστικός 180, 20.
ὑποποδίζω 181, 4.
ὕψωμα 132 ; 166, 8 ; 177, 33.

φαινόμενος 184, 7.
Φάργ ἂλμουκ τάμ 155, 13.
Φάργ ἂλ μοῦχαρ 155, 30.

River 186, 18; 21; 187, 12; 188, 22; 189, 11.
Foot of Gemini 144, 6.
Poutain 141, 27.
proanastellō 174, 26.
Sheep 153, 1.
prodromos 133.
prodyno 174, 26.
Procyon 132; 134; 186, 21; 187, 12; 188, 22; 190, 5.
promesouraneō 174, 26.
prosopokratōr 164, 21
prosōpon 178, 2.
protelesis 174, 30.
Protrygētēs 134.
pyrōdēs 168, 6.

Sarpha 147, 19.
Sat al ekpie 154, 28.
Sat poulē 153, 23.
Set siout 154, 11.
Sat tas pokh 152, 34.
Leg of Leo 148, 28.
Scorpius 1336 s. ; 185, 31 ; 186, 19 ; 190, 8.
Smakeizel 148, 27.
Soula 151, 25.
Sourtain 141, 3.
spastrikós 154, 16.
Spica 135 ; 148, 27.
stereós 170, 14.
Corona 136 s. ; 150, 13 ; 185, 11 ; 14; 186, 19; 187, 13; 188. 14; 20; 189, 6; 190, 3.
stērigmós 174, 1 ; 181, 25.
stērizō 181, 3.
Ostriches 152, 5.
synkakao 169, 17.
complicity 186, 4 ss.
nconjugation
169, 4.nsimmesuranisis 176,
14.nsympatheo 175,
22.nsymbrance 176, 24.
nsymptom 174, 30.
συναναστολή 176, 14; 186, 3 ss.
συναφή 177, 3; 22.
Bond of the Fishes 131.
σφαίρα 187, 18.

removal (2) 188, 2.
spheroid 184, 6.
relation 177, 4.
figure 181, 24.
formation 182, 2.

Tarf 146, 3.
Taurus 187, 7; 190, 10.
ταχυδρομέω 177, 20; 181, 26.
τεταρτημοριαρχέω 180, 29; 181, 7; 14 ss.
Quartermaster 180, 27.
quadrant 176, 24.
square 159, 11; 14 : 160, 1.
quadrature 174, 11.
square 174, 6 ss.
square 171, 4.
quadrupeds 16, 9 ; 178, 18.
ntetraga 174, 18.
Japa 146, 21.
Sagittarius 186, 2 ; 22 ; 190, 8.
ntopoi (twelve) 167, 11 ss.
place 162 ss. ; 177, 26; 178, 21.
trigonize 160, 23.
trigonocrator 166, 18; 177, 13.
ntrigonon 163, 1 ; 177, 32; 182, 16.
nTrigonon 189, 10.
triangle 171, 4.
turn 133; 137, 157, 1 ff.
tropical 105, 6 ; 159, 9 ;; 170, 21 ; 6,
185, 1.
Tyche (lot) 162, 5; 164, 16; 166, 20; 177, 7; 179, 16; 180, 9.

Hyades 132; 135 ss.; 142, 34.
Hydrus 134; 185, 18; 28; 186, 11; 13; 25; 28; 187, 3; 188, 18; 189, 11.
Aquarius 180, 27; 190, 9.
hyaugas 177, 9.
hyperballō 171, 6.
hypobibasticos 180, 20.
Hypopodizō 181, 4.
hypsōma 132; 166, 8; 177, 33.

phainomenos 184, 7.
Pharg almuk tām 155, 13.
Pharg al mukhar 155, 30.

φήμη 179, 7 ss.
φύσις 177, 26 ; 178, 10 ; 182, 1.
φωνήεις 158, 24.
φῶς (τοῦ κόσμου) 166, 8.

χειμερινός 185, 1 ; 12 ; 29 ; 187, 23.
Χηλαί 185, 28 ; 186, 16 ; 190, 8.
χρονοκράτωρ 177, 16 ; 178, 5 ; 179, 8 ; 180, 24.
χρόνος 175 ss.

Ὦμος τοῦ Ζυγοῦ 150, 1.
Ὠρίων 132 s. ; 137 ; 185, 27 ; 186, 8 ; 20 ; 188, 21 ; 190, 4.

2. Vocabula cetera.

ἀγαθοεργία 120, 1.
ἀγαθότης 120, 8.
ἀγαθόφρων 182, 26.
ἀγγελικός 115, 2.
ἄγγελος 106, 6 ; 114, 20 ; 123, 5 ; 124, 19.
ἀγέλη 117, 7 ; 120, 1.
ἀγέννητος 112, 19.
ἄγνωστος 104, 8 ; 114, 10.
ἀδολεσχία 120, 9.
ἀέριος 117, 19 ; 119, 10.
ἀθανασία 116, 13.
ἀθάνατος 116, 12.
ἀίδιος 122, 3.
αἰκίζω 119, 8.
αἱματοχυσία 159, 7.
αἴσθησις 122, 27.
αἰσθητός 105, 14 ; 109, 15 ; 114, 2.
αἴτιον 109, 5.
αἰώνιος 109, 7 ; 121, 4 ; 7 ; 122, 1 ; 123, 9.
ἀκατάσχετος 141, 21.
ἀκίνητος 109, 11 ; 114, 9 ; 125, 5 ; 145, 7.
ἄκλιτος 106, 8.
ἀκρότης 109, 12 ; 127, 14.
ἀληθινοφόρος 152, 4.
ἄληπτος 116, 18.
ἀλλήναλλος 181, 8.
ἄλογος 120, 3 ; 125, 12 ; 127, 17.
ἀλουργός 128, 5.
ἄλυτος 109, 12.
ἀμαυρός 117, 2.
ἀμέθεκτος 121, 12 ; 15.
ἀμερής 110, 9.
ἀμέριστος 109, 7 ; 112, 18 ; 114, 4 ; 116, 10 ; 121, 6 ; 123, 9 ; 127, 23.
ἀμετάβλητος 121, 6.
ἀμετακίνητος 112, 23.
ἀμήχανος 114, 18.
ἀμιγής 107, 1.
ἀναγκαῖος 121, 7.
ἀνάγκη 105, 23.
ἀναγωγός 120, 7.
ἀναδιδράσκω 109, 19.
ἀναδύομαι 117, 13.
ἀναλογία 105, 3.
ἀναπίμπλημι 112, 17.
ἄναρχος 121, 3.
ἀνασοβή 160, 14.
ἀνέκφραστος 175, 9.
ἀνεμομαχία 130.
ἀνεννόητος 127, 26.
ἀνεπιδεής 117, 5.
ἄνθος 110, 4.
ἀνοητία 121, 14.
ἀνταρσία 171, 13 ; 179, 3.
ἀνταρσιάζω 171, 21.
ἀντιληπτικός 123, 20.
ἀντιλογία 167, 26.
ἀντίποδες 187, 27.
ἀοίκητος 187, 20 ; 23.
ἀόριστος 104, 9 ; 121, 9.
ἀπάθεια 126, 2.
ἀπάστραπτος 114, 23.
ἀπασχολέω 125, 10.
ἄπειρος 104, 8 ; 121, 2.
ἀπέραντος 116, 15.
ἀπεργασία 112, 21.
ἀπόβλητος 112, 20.
ἀπόγονος 108, 15.
ἀποδημία 172, 9.
ἀπόδημος 166, 4.
ἀποκρισιάριος 155, 2.

phēmē 179, 7 ss.
physis 177, 26; 178, 10; 182, 1.
phōnēeis 158, 24.
phōs (tou kosmou) 166, 8.

cheimerinos 185, 1; 12; 29; 187, 23.
Chēlai 185, 28; 186, 16; 190, 8.

chronokratōr 177, 16; 178, 5; 179, 8; 180, 24.
chronos 175 ss.

Ōmos tou Zygou 150, 1.
Ōriōn 132 s.; 137, 185, 27; 186, 8; 20; 188, 21; 190, 4.

2. Other terms.

agathoergia 120, 1.
agathotes 120, 8.
agathophrōn 182, 26.
angelic 115, 2.
angelos 106, 6; 114, 20; 123, 5; 124, 19.
herd 117, 7, 120, 1.
unborn 112, 19.
unknown 104, 8 ; 114, 10.
nadoleschia 120,
9.nȧerios 117, 19, 119, 10.
nathanasia 116, 13.
immortal 116, 12.
Aedius 122, 3.
ἕικίζω 119, 8.
bloodshed 159, 7.
sense 122, 27.
sensible 105, 14 ; 109, 15; 114, 2.
cause 109, 5.
aionios 109, 7; 121, 4; 7; 122, 1; 123, 9.
unrestrained 141, 21.
akinetos 109, 11; 114, 9; 125, 5; 145, 7.
indeclinable 106, 8.
extremity 109, 12, 127, 14.
alēthinophoros 152, 4.
alēptos 116, 18.
allēnallos 181, 8.
alogos 120, 3; 125, 12, 127, 17.
alourgos 128, 5.
alytos 109, 12.
dim 117, 2.
amethectos 121, 12, 15.
amerēs 110, 9.
ameristos 109, 7; 112, 18; 114, 4; 116, 10 ; 121, 6 ; 123, 9 ; 127, 23.

ametablytos 121, 6.
ametakinētos 112, 23.
embarrassed 114, 18.
purebred 107, 1.
necessary 1921, 7.
need 105, 23.
reducer 120, 7.
react 109, 19.
emerge 1:17, 13.
ratio 105, 3.
nȧnapiplimi 112, 17.
narchos 121, 3.
nȧanasovi 160, 14.
nȧnekfrastos 175, 9.
wind battle 130.
incomprehensible 127, 26.
ἀνεπίδεις 117, 5.
flower 110, 4.
folly 121, 14.
rebellion 171, 13; 179, 3.
to rebel 171, 21.
capable of grasping 123, 20.
contradiction 167, 26.
antipodes 187, 27.
uninhabited 187, 20; 23.
aoristos 104, 9; 121, 9.
apatheia 120, 2.
apestraptos 114, 23.
apaskholia 125, 10.
apeiros 104, 8; 121, 2.
aperantos 116, 15.
apergasia 112, 21.
apoblētos 112, 20.
apogonos 108, 15.
apodēmia 172, 9.
apodēmos 166, 4.
apokrisiarios 155, 2.

ἀπόλυτος 114, 7.
ἀποξενόω 178, 30.
ἀποπλήρωσις 107, 4.
ἀποπληρωτικός 110, 12.
ἀπόπτωμα 115, 4.
ἀπόρρητος 107, 8.
ἀποστασία 171, 13.
ἀποτέλεσμα 109, 4.
ἀρετή 108, 13 ; 124, 24 ; 125-128.
ἀριθμός 104, 1 ; 123, 2.
ἁρμονία 105, 18.
ἁρμονικός 107, 8.
ἀρποκρατικός 169, 17.
ἀρραβών 156, 23.
ἄρρητος 175, 9 ; 25.
ἀρρωστέω 165, 12.
ἀρρωστία 163, 7 ; 171, 28.
ἄρτιος 105, 9.
ἀρχάγγελος 114, 19 ; 124, 19.
ἀρχηγικός 105, 1.
ἄρχων 180, 1.
ἄσβεστος 116, 13.
ἀσθένεια 112, 18.
ἄσκημα 124, 23.
ἀσκητής 146, 26.
ἀσκητικός 150, 6.
ἀσκός 128, 1.
ἀσπάζομαι 119, 7.
ἀσπρόχρυσος 154, 27.
ἄστατος 114, 25.
ἀσύγχυτος 122, 4.
ἀσυμβίβαστος 151, 16.
ἀσώματος 114, 6 ; 116, 17 ; 122, 1 ; 4.
ἀταξία 106, 9 ; 118, 5.
ἀτελεύτητος 121, 3.
ἄτομος 111, 7.
ἄυλος 112, 8 ; 113, 13.
αὐτοάνθρωπος 122, 16.
αὐτοκίνητος 109, 11 ; 125, 1.
αὐτουργία 112, 22.
αὐτυφανής 107, 4.
ἀφανής 107, 7 ; 114, 7 ; 175, 25.
ἀφορίζω 111, 1.
ἀφροδίσιος 183, 1 s.
ἄχραντος 106, 7 ; 187, 17.

βάθος 107, 10.
βασιλεύς 180, 1.
βασιλικός 177, 11.
βένετος 141, 26 ; 144, 5 ; 146, 1 ; etc.
βλοσυρός 114, 20.
βουλευτικός 124, 17.
βούλησις 113, 22 ; 124, 17.
βροντή 130 ; 132.
βροχή 130 ; 135 ; 137.
βροχώδης 136.

γένεσις 104, 4 ; 109, 2 ; 114, 9.
γενεσιουργός 118, 13.
γέννησις 117, 11.
γεννητικός 123, 17.
γεωμετρικός 105, 19.
γεωργός 174, 36.
γήινος 117, 2.
γλοσσώδης 147, 26.
γνῶσις 107, 12 ; 110, 3 ; 120, 3.
γνωστικός 107, 10 ; 125, 7.
γνωστός 110, 3.
γραμμή 105, 13.
γραμμίδι 153, 22.
γρύψ 148, 25.
γωνία 105, 3.

δαιμονάω 168, 12
δαιμόνιος 126, 17.
δαιμονιώδης 149, 2.
δαίμων 114, 21 ; 115-120.
δεκάς 105, 22.
δεσμός 108, 18.
δέσποινα 154, 25.
δημιουργία 109, 3 ; 112, 2.
δημιουργικός 109, 6.
δημιουργός 122, 2.
διάγνωσις 114, 3.
διαίρεσις 122, 7.
διαμάχη 167, 26.
διάνοια 110, 8 ; 122, 14.
διανοητικός 107, 11 ; 109, 16 ; 126, 21.
διὰ πασῶν 102, 15 ; 103, 1 ; 104, 13.
διαπορθμεύω 120, 4.
δικαιοσύνη 125, 17.
δικαιόφρων 182, 27.
δικάσιμος 145, 19.
δίκη 107, 19.

apolutos 114, 7.
aposxenos 178, 30.
apoplerósis 107, 4.
apoplerotikos 110, 12.
apoptoma 115, 4.
aporrhetos 107, 8.
apostasia 171, 13.
apotelesma 109, 4.
ἀρετή 108, 13 ; 124, 24 ; 125-128.
arithmos 104, 1; 123, 2.
harmonia 105, 18.
harmonikos 107, 8.
harpocratic 169, 17.
engagement 156, 23.
unspoken 175, 9 ; 25.
I get sick 165, 12.
illness 163, 7, 171, 28.
even 105, 9.
Archangel 114, 19, 124, 19.
Chief 105, 1.
archon 180, 1.
lime 116, 13.
disease 112, 18.
ascima 124, 23.
ascetic 146, 26.
ascetic 150, 6.
ἀσκός 128, 1.
nàspazoμαι 119, 7.
nàasprochrysos 154, 27.
unstable 114, 25.
asygychotos 122, 4.
ἀσymvivastos 151, 16.
incorporeal 114,6;116, 17, 122, 1 ; 4.
disorder 106, 9, 118, 5.
infinity 121, 3.
person 111, 7.
Dylos 112, 8 ; 113, 13.
automan 122, 16.
automobile 109, 11, 125, 1.
craft 112, 22.
self-evident 107, 4.
invisible 107, 7; 114, 7; 175, 25.
nàforiζω 111, 1.
aphrodisios 183, 1 s.
nǎǎχραντος 100, 7; 187, 17.

depth 107, 10.
kings 180, 1.
basilisk 177, 11.
Venetian 141, 26; 144, 5; 146, 1; etc.
blosyros 114, 20.
deputy 121, 17.
volition 113, 22, 124, 17.
thunder 130 ; 132.
rain 130 ; 135 ; 137.
rainy 136.

genesis 104, 4; 109, 2; 114, 9.
ngenerative 118, 13.
birth 117, 11.
ngenitive 123, 17.
geometer 105, 19.
farmer 174, 36.
earthly 117, 2.
talkative 147, 20.
knowledge 107, 12 ; 110, 3 ; 120, 3.
knowledgeable 107, 10 ; 125, 7.
known 110, 3.
line 105, 13.
small line 153, 22.
griffin 148, 25.
angle 105, 3.

to be possessed by a demon 168, 12
demon 126, 17.
demonic 149, 2.
daemon 114, 21 ; 115-120.
decade 105, 22.
bond 108, 18.
mistress 151, 25.
creation 109, 3 ; 112, 2.
creative 109, 6.
creator 122, 2.
diagnosis 114, 3.
division 122, 7.
conflict 167, 26.
intellect 110, 8 ; 122, 14.
intellectual 107, 11, 109, 16 ; 126, 21.
diapason 102, 15 ; 103, 1 ; 104, 13.
convey across 120, 4.
justice 125, 17.
just-minded 182, 27.
subject to trial 145, 19,
justice 107, 19.

διολισθάνω 115, 3.
διπλάσιος 104, 12.
διπλασίων 102, 14.
δίψα 124, 6.
δόξα 110, 8 ; 122, 13.
δοξαστικός 107, 11.
δοξαστός 124, 25.
δραστήριος 112, 30.
δυάς 104, 7.
δύναμις 127, 6.
δυσέκνιπτος 108, 19.
δυσθήρατος 114, 10.
δωδεκάεδρον 105, 6.

ἔγγυος 178, 26.
ἐγκόσμιος 121, 12 ; 123, 15 ; 125, 18.
ἔγχρονος 122, 3 ; 123, 10.
εἶδος 110, 15 ; 111, 3 ; 112, 4.
εἰδωλικός 127, 25.
εἴδωλον 125, 12.
εἰκών 107, 8.
ἔκβασις 113, 24.
ἐκροιζέω 106, 8.
ἕκτος 105, 10.
ἐκτροπή 174, 6.
ἔκτυπος 126, 7.
ἐκφαντορικός 120, 6.
ἔλαφος 143, 19.
ἕλιξ 117, 4.
ἔλλαμψις 117, 2.
ἔμβρυον 102, 2.
ἐμμανής 184, 2.
ἐμφανής 114, 8.
ἔμφρων 105, 11 ; 16.
ἐμφύσημα 123, 7.
ἔμψυχος 105, 15.
ἐν 109, 19 ; 110, 5 ; 111, 2 ; 6 ; 113, 26.
ἐνάλλομαι 119, 6.
ἐναπομόργνυμι 108, 19.
ἐνάρετος 150, 5.
ἐνεδρευτής 177, 1.
ἐνέργεια 109, 8 ; 113, 7.
ἐνθεαστικός 110, 1.
ἐνθουσιώδης 125, 22.
ἐνιαῖος 104, 11.
ἐννέα 105, 19.
ἐ

ἐννεάμηνος 102, 2.
ἔννοια 109, 6.
ἐνοειδής 111, 8.
ἑνόω 112, 27 ; 114, 5 ; 122, 5.
ἔνυδρος 119, 11.
ἔνυλος 112, 8.
ἕνωσις 122, 7 ; 123, 21.
ἕξις 127, 6.
ἐξοδιάζω 167, 10.
ἐπέκεινα 125, 13.
ἐπιβολή 109, 18 ; 114, 12.
ἐπίδοσις 113, 23.
ἐπιθυμητικός 127, 18.
ἐπιθυμία 122, 14.
ἐπίκλησις 118, 1.
ἐπιμέλεια 119, 2.
ἐπιμιξία 144, 11.
ἐπίπεδον 105, 13.
ἐπιπλοκή 112, 27.
ἐπίρρεπος 146, 27.
ἐπιστήθιον 144, 4.
ἐπιστήμων 109, 16.
ἐπιτηδειότης 113, 3.
ἐπιτήδευμα 124, 24.
ἐπίφογος 141, 21.
ἐπόγδοος 105, 21.
ἑπτά 174, 4.
ἑπτάμηνος 102, 1.
ἑπτάς 105, 11.
ἔργοχειρον 146, 7.
ἑρμαφροδίτης 169, 17.
ἑρμηνεύω 120, 4.
ἑρπετόν 131.
ἐρυθριάω 124, 7.
ἔρως 183, 2 ss.
ἐρωτικός 183, 13.
ἑτεροκίνητος 109, 11.
ἑτερότης 113, 22 ; 29.
ἐτήσιος 134.
ἔτος, νέον 134 s.
εὐδιάζω 137.
εὐθειάζω 142, 7.
εὐθύπορος 117, 3.
εὔκολος 123, 1.
εὐνομία 108, 13.
εὐπρόσδεκτος 147, 25.
εὐσέβεια 108, 12.
εὐφροσύνη 114, 19.

slip 115, 3.ndouble
104, 12.ndouble
102, 14.nthirst 124,
6.
glory 110, 8 ; 122, 13.
glorious 107, 11.
glorious 124, 25.
active 112, 30.powerful
104, 7.
powerful 127, 6.
dysekniptos 108, 19.
ndysthima 114, 10.
dodecahedron 105, 6.

guarantor 178, 26.
enkosmios 121, 12, 123, 15; 125,
18.
old man 122, 3 ; 123, 10.
species 110, 15 ; 111, 3; 112, 1.
idolatrous 127, 25.
idolon 125, 12.
107, 8.
Ekbasis 113, 24.
Ekroizeo 106, 8.
Ektos 105, 10.
Ektrope 174, 6.
ektypos 126, 7.
ekphantorikos 120, 6.
elanhos 1133, 19.
Elix 117, 4.
ellampsis 117, 2.
embryon 102. 2.
emmanes 184, 2.
emphanes 114, 8.
emphron 105, 11; 16.
emphysema 123, 7.
empsychos 105, 15.
En 109, 19; 110, 5; 111, 2; 6:
113, 26.
enallomai 119, 6.
enapomorgny me 108, 19.
virtuous 150, 5.
successor 177, 1.
energy 109, 8; 112

Ἀνεαμονος 102, 2.
ηεννοια 109, 6.
ηὲνοιδις 111, 8.
Evów 112, 27; 114, 5; 122, 5.
ηἔnydros 119, 11.
ἔνιλος 112, 8.
Union 122, 7; 123, 21. nexis
127, 6.
spend 167, 10.
later 125, 13.
ἐπιβολή 109, 18; 114, 12.
Epidosis 113, 23.
wishful 127, 18.
desire 122, 14.
appeal 118, 1.
ἐπιμέλεια 119, 2.
ἐπιμιξία 144, 11.
level 105, 13.
complication 112, 27.
responsible 146, 27.
Science 144, 4.
of Science 109, 16.
ambition 113, 3.
scholarship 124, 24.
Episogos 141, 21.
Eighth 105, 21.
Seventh 174, 4.
eptaminos 102, 1.
ηὦτας 105, 11.
nErgochiron 146, 7.
Hermaphrodite 169, 17.
I interpret 120, 4.
reptile 131.
Erythriao 124, 7.
Eros 183, 2 55.
ηὲροτικός 193, 13.
nHeterokinitos 109, 11.
nHeterotis 1133, 22 : 24.
ηὲτήσιος 134.
year, neon 131,

eunomia 108. 13.
euprospektos 147, 25.
eusebeia 108, 12.
euphrosynē 11.4, 19.

ζέφυρος 130 ; 133 ; 135.
ζιώγριον 128, 1.
ζωή 107, 12.
ζωογονέω 103, 7.
ζωοποιέω 110, 13.
ζωοποιός 105, 16 ; 110, 12.

ἡδονή 124,8 ; 127, 4.
ἠθικός 125, 14 ; 126, 21.
ἥμερος 114, 20.
ἠρεμία 112, 32.
ἤρεμος 114, 24.
ἠρεμέω 113, 1.

θάνατος 127, 20.
θέαμα 114, 18.
θεῖος 109, 1 ; 115, 9 ; 119, 8.
θεοπάτωρ 126, 16.
θεός 167, 23.
θεοσεβής 108, 24.
θεουργικός 125, 15 ; 126, 7 ; 16.
θεράπεια 119, 2.
θεραπεύω 109, 1.
θεσπεσία 114, 19.
θεωρία 126, 9.
θεωρητικός 125, 11 ; 15 ; 126, 2.
θηλυγενής 104, 8.
θηριώδης 120, 3.
θνητός 116, 11.
θολώδης 114, 22.
θύραθεν (φιλοσοφία) 114, 8.
θυσία 108, 10.

ἰατρός 174, 35.
ἰδέα 109, 3 ; 110, 16.
ἴδιος 122, 17.
ἰδίωμα 112, 3 ; 114, 16.
ἱέραξ 150, 33.
ἴνδαλμα 119, 5.
ἰσοποιός 105, 20.
ἰχθύς 156, 31.

καβαλλικεύω 141, 7 ; 144, 33 ; 146, 10 ; etc.
καββάδιον 144, 4 ; 145, 13.
καθαίρω 108, 22 ; 135.
καθαρός 113, 13.
καθαρτικός 124, 24 ; 125, 9 ; 15 ; 21 ; 126, 2.
καινούργιον 142, 27 ; 144, 21 ; etc.
καινοτομέω 180, 29.
κακοπόδινος 150, 6.
κάλλος 114, 18.
καλοάνθρωπος 147, 7.
καλοθελής 142, 30.
καλοσύμβουλος 151, 9 ; 155, 18.
καμελαύκιον 145, 11.
κάστρον 142, 3 ; 143, 7 ; etc.
κατάποσις 153, 24.
κατάστρωμα 128, 6.
κέντρον 119, 6.
κίνησις 113, 15.
κινητικός 125, 6.
κινητός 125, 1.
κλητορεύω 145, 30 ; 148, 23.
κλιματάρχης 118, 9.
κλιμάρχης 181, 2.
κοινός 122, 17.
κοινωνικός 127, 26.
κοκκινοφόρος 147, 18 ; 155, 11 ; 156, 13.
κοκκινόχρυσος 142, 12.
κόλασις 108, 15.
κόλπος 110, 11.
κορμίν 146, 20.
κορμίον 149, 13 ; 150, 18.
κοσμικός 177, 11.
κουρεύω 150, 24 ; 154, 18.
κουρσεύω 145, 30 ; 154, 19.
κοῦρσον 148, 17.
κρουφίζω 107, 2.
κρείττων 112, 3.
κρίσις 107, 17.
κριτικός 123, 1.
κρυπτός 158, 26.
κρύπτω 113, 25.
κρυφιόδολος 177, 1.
κύβος 105, 17.
κυνηγέσιον 144, 20.
κυνοκέφαλος 145 34.
κωφός 169, 18.

λαγύνιον 147, 17.
λαιμός 154, 9.
λαμπρός 126, 7.

zephyros 130; 133; 135.
zōgrion 128, 1.
zōē 107, 12.
zōogoneō 103, 7.
zōopoieō 110, 13.
zōopoios 105, 16, 110, 12.

ēdoнē 124, 8; 127, 4.
ēthikos 125, 14; 126, 21.
day 114, 20.
tranquility 112, 32.
calm 114, 24.
ἠρεμεω 113, 1.

death 127, 20.
spectacle 114, 18.
Theus 109, 1; 115, 9; 119, 8.
theopator 126, 16.
god 167, 23.
godly 108, 24.
theurgical 125, 15 ; 126, 7; 16.
treatment 119, 2.
heal 10, 1.
adoption 114, 19.
theoria 126, 9.
theoretikos 125, 11; 15; 126, 2.
thelygenes 104, 8.
theriodes 120, 3.
thnetos 116, 11.
tholodes 114, 22.
thuraten (philosophia) 114, 8.
thysia 108, 10.

Iatros 174, 35.
Idea 109, 3; 110, 16.
own 122, 17.
idiom 112, 3; 114, 16.
Ἱέραξ 150, 33.
ἴνδαλμα 119, 5.
ἰσοποιός 105, 20.
Ἰχθύς 156, 31.

ride 141, 7, 144, 33 ; 146, 10 ; etc.
kavadion 144, 1 ; 145, 13.
clean 108, 22 ; 135.
clean 113, 13,

purgative 124, 24, 125, 9; 15 ; 21; 126, 2.
new 142, 27, 144, 21 ; etc.
innovate 180, 29.
bad-footed 150, 6.
callus 114, 18.
good man 147, 7.
nkalothelis 142, 30.
good counsel 151, 9 ; 155, 18.
nkamelaukion 145, 11.
castron 142, 3 ; 143, 7; etcn
swallowing 153, 24.
ndeck 128, 6.
ncenter 11, 6.
movements 113, 15.
kinetic 125, 6.
mobile 125, 1.
draw 145, 30; 148, 23.
air conditioner 118, 9.
climarchis 181, 2.
common 122, 17.
social 127, 26.
red-headed 147, 18; 155, 11; 156, 13.
red gold 142, 12,
kolasis 108, 15.
kolpos 110, 11.
cormin 146, 20.
body 14, 13; 150, 18.
nworldly 177, 11.
ncut 150, 24; 154, 18.
nkursevo 145, 30; 154, 19.
ncurson 148, 17.
krufiz 107, 2.
Kreitton 112, 3.
crisis 107, 17.
nkritikos 123, 1.
ncryptos 158, 26.
crypt 113, 25.
secretive 177, 1.
cube 105, 17.
nkyngesion 144, 20.
ncynocephalus 145 34.
ndeaf 169, 18.

lagynion 147, 17.
neck 154, 9.
brilliant 126, 7.

λεοντώδης 122, 15.
λεοντοπρόσωπος 117, 16.
λεπτός 116, 18.
λέων 118, 8.
ληστάρχία 182, 16.
λογαριάζω 145, 31.
λογικός 124, 15 ; 127, 16 ; 25.
λογισμός 124, 18.
λόγος 124, 21.
λύπη 124, 8 ; 127, 4.

μαγεία 168, 8.
μάθημα 124, 23.
μαιμοῦ 150, 17.
μακρογένειος 146, 35.
μανικόδετον 156, 29.
μανικός 125, 21.
μαργαρίτης 145, 32.
μαυροπράσινος 145, 14 ; 147, 1.
μέθεκτος 121, 16.
μερίζω 116, 11.
μερικός 122, 17.
μεριστός 110, 9 ; 121, 6 ; 123, 10 ; 127, 23.
μεσότης 105, 3 ; 19 ; 119, 12 ; 127, 13.
μετάβλητος 121, 6.
μεταβολή 114, 9.
μετέχω 110, 16.
μετουσία 107, 3 ; 114, 6.
μετριοπάθεια 126, 1.
μίασμα 108, 22.
μονάς 104, 2.
μόνιμος 112, 30 ; 114, 24 ; 120, 7.
μονοειδής 114, 18.
μορτή 147, 29.
μύσταξ 147, 2.
μυστικοπορνεία 141, 22.

ναυτίλλομαι 174, 35.
νέον ἔτος 134 s.
Νηρηίδες 117, 12.
νιφάς 132.
νοερός 107, 6 ; 11 ; 109, 17 ; 110, 14 ; 111, 6 ; 116, 2 ; 122, 10 ; 124, 16 ; 24 ; 127, 16 ; 24.
νόησις 109, 6 ; 112, 31 ; 122, 10.
νοητός 110, 4 ; 10 ; 113, 14 ; 114, 12 ; 119, 15 ; 121, 15 ; 123, 9 ; 127, 21.
νότος 132 ; 135 ss.
νοῦς 109, 7 ; 110, 4 ; 112, 4 ; 121 s. ; 125, 11.
νύμφη 117, 12.
νωδός 169, 18.

ὄγκος 117, 19.
ὄγκων 142, 33.
οἰκήσιμος 187, 21 ; 24.
ὀκτάμηνος 102, 1.
ὀκτώ 105, 17.
ὄμβρος 135.
ὁμιχλώδης 132 ; 134.
ὄμμα 107, 11.
ὁμογενής 108, 18.
ὅμοιος 110, 2.
ὁμοίωσις 126, 2.
ὁμοφυής 108, 17 ; 112, 22.
ὀμφαλός 153, 21 ; 154, 8.
ὀξύρροπος 114, 25.
ὀργή 107, 15.
ὀρεκτικός 122, 28.
ὄρεξις 107, 12 ; 124, 21.
ὁρμή 124, 17.
ὄρνις 108, 9 ; 154, 9.
ὁσιότης 125, 16.
οὐρά 150, 18.
οὖς 150, 18.
οὐσία 109, 8 ; 110, 9 ; 112, 11 ; 113, 8 ; 123, 2.
οὐσιοποιέω 123, 7.
οὐσιώδης 104, 4.
ὄχημα 117, 9.
ὀψάριον 146, 20.

παγκόσμιος 151, 12.
παθητικός 123, 21 ; 125, 20 ; 127, 8 ; 16.
πάθος 119, 6 ; 122, 27 ; 127, 6.
παράδεισος 108, 12.
παρακαταθήκη 144, 16.
παρακτικός 124, 1.
παραμυθέομαι 119, 5.
πάρδος 142, 25.
παρειά 147, 2.
πάσχω 112, 24.

lion-like 122, 15.
lion-faced 117, 16.
slender 116, 18.
lion 118, 8.
leadership of brigands 182, 18.
I calculate 145, 31.
rational 124, 15; 127, 16; 25.
reasoning 124, 18.
logos 124, 21.
lype 124, 8; 127, 4.

mageia 168, 8.
mathema 124, 23.
maimou 150, 17.
makrogenios 146, 35.
manikodeton 156, 29.
manikos 125, 21.
margarites 145, 32.
mavroprasinos 145, 14; 147, 1.
methektos 121, 16.
share 116, 11.
some 122, 17.
meristos 110, 9; 121, 6; 123, 10; 127, 23.
mesotes 105, 3; 19; 119, 12; 127, 13.
metablētos 121, 6.
metabolē 114, 9.
metechō 110, 16.
metousia 107, 3; 114, 6.
moderation 126, 1.
pollution 108, 22.
Monas 104, 2.
permanent 112, 30 ; 114, 24; 120, 7.
monoid 114, 18.
death 147, 29.
mystic 147, 2.
secret prostitution 141, 22.

nadillomai 174, 35.nneon
ἔτος 134 5.nNereides
117, 12.nniphas 132.

mental 107.6 ; 11 ; 100, 17; 110.14; 111, 6; 116, 2; 122, 10 ; 124, 16 ; 24; 127, 16; 24.
noesis 109, 6; 112, 31; 122, 10.
intelligible 110, 4, 10, 113, 14, 114, 12; 119, 15; 121, 15; 123, 9 ; 127, 21.
south wind 132; 135 ss.
mind 109, 7; 110, 4; 112, 4; 121 s.; 125, 11.
nymph 117, 12.
toothless 169, 18.

bulk / mass 117, 19.
ogkon 142, 33.
habitable 187, 21; 24.
ȯoctaminos 102, 1.
nȯκτό 105, 17.
nŏμβρος 135.
ȯμιχλώδης 132; 134.
ŏμμα 107, 11.
ȯμογενής 108, 18.
similar 110, 2.
simile 126, 2
ȯμοφυής 108, 17; 112, 22.
navel 153, 21; 154, 8.
oxyrropos 114, 25.
orgē 107, 15.
orektikos 122, 28.
orexis 107, 12, 124, 21.
hormē 124, 17.
ornis 108, 9, 154, 9.
osiotes 125, 16.
tail 150, 18.
ear 150, 18.
substance 109, 8; 110, 9; 112, 11; 113, 8; 123, 2.
to give substance 123, 7.
substantial 104, 4.
vehicle 117, 9.
small fish 146, 20.

universal 151, 12.
passive 123, 21; 125, 20; 127, 8; 16.
passion/affection 119, 6; 122, 27; 127, 6.
paradise 108, 12.
deposit 144, 16.
praktikos 124, 1.
nparamytheomai 119, 5.
npardos 142, 25.
nparia 147, 2.
npaschō 112, 24.

πάχνης 132.
παχνίτης 132 s.
πελαργός 131.
πέντε 105, 9.
περίκυκλος 150, 23.
περιλάμπω 106, 6.
περιττός 105, 10.
πηγάδι 156, 11.
πίστις 167, 24.
πληθυντικός 122, 8.
πλημμελής 108, 20.
πλήρης 113, 1.
πλήρωμα 110, 11 ; 15.
πνεῦμα 187, 17.
πνευματικός 149, 25.
ποιέω 112, 24.
ποίησις 109, 6 ; 113, 16.
ποιμήν 174, 36.
ποιόν 123, 2.
ποιόω 105, 15.
πολιορκία 178, 27.
πολιτικός 125, 8 ; 14 ; 21 ; 126, 1.
πολυειδής 117, 3.
πολυκαρπία 181, 17.
πολυκέφαλος 122, 14.
πορφυρόβαπτος 128, 5.
ποσόν 123, 3.
πρᾶος 114, 21
πρασινοφόρος 142, 32 ; 155, 26.
προαίρεσις 110, 8 ; 124, 21 ; 127, 20.
προαιρετικός 115, 4.
προ ατανοέω 175, 21.
πρόνοια 126, 9.
πρόοδος 113, 12 ; 22.
προπόρευμα 108, 8.
προσδεής 123, 10.
προσκεφαλάδιον 154, 26.
προσοχή 110, 7 ; 124, 22.
προστάτης 118, 10.
προυφίστημι 114, 7.
πρωτουργός 109, 5 ; 123, 16.
πύριος 117, 19.
πωγωνία 156, 13.

ῥίγος 124, 6.
ῥίζα 155, 7.
ῥιψοκίνδυνος 150, 23 ; 156, 2.
ῥοῖζος 108, 7.
ῥοίζω 142, 19.
ῥοπή 121, 9.
ῥυμίον 142, 11.

σάλος 131.
σαρκηρός 156, 30.
σεισμός 131.
σημεῖον 105, 12.
σικνάζω 146, 15.
σινόω 171, 26.
σκιαγραφία 117, 18.
σκιοειδής 114, 22 ; 116, 18.
σκιώδης 126, 6.
σκορπίζω 151, 23.
σκότιον 104, 8.
σκύλιον 142, 25.
σοφία 108, 13 ; 127, 19.
σπάθη 153, 20.
σπαράττω 151, 20.
σπερματικός 127, 25.
σπόνδυλος 150, 34.
σπουδαῖος 126, 18.
σταθερός 114, 23.
στάσις 113, 27.
σταυρόω 150, 34.
στέμμα 149, 35 ; 155, 12.
στερεός 105, 6 ; 14.
στεφανηφόρος 152, 4.
στοιχεῖον 109, 12.
στοιχειώδης 105, 4.
στόμαχος 163, 13.
στοχαστικός 147, 25.
στρατιωτικός 175, 31.
στρατοπέδευμα 178, 27.
στρουθοκάμηλος 152, 19.
στρῶμα 148, 7.
στωμύλος 156, 24.
συγγενικός 108, 16.
συλλαμβάνω 172, 13.
σύμβολον 110, 15.
συμμετρία 113, 2.
συμπίλησις 166, 6.
συμπτύσσω 109, 19.
σύμφωνος 102, 10.
συνάλλαγμα 141, 10 ; 142, 3.
σύναξις 113, 24.
συνάπτω 111, 1.
συνέλευσις 181, 16.

pachnes 132.
pachnites 132 5.
pelargos 131.
pente 105, 9.
perikyklos 150, 23.
perilampō 106, 6.
perittos 105, 10.
pegadi 156, 11.
pistis 167, 24.
plethyntikos 122, 8.
plemmeles 108, 20.
pleres 113, 1.
crew 110, 11 ; 15.
nspirit 187, 17.
nspiritual 149, 25.
nwho 112, 24.
poetry 109, 6 ; 113, 16.
shepherd 174, 36.
who 123, 2.
who 105, 15.
siege 178, 27.
politician 125, 8; 14? 21? 126, 1.
multispecies 117, 3.
polycarpy 181, 17.
polycephalous 122, 14.
porphyrovaltos 128, 5.
an amount of 123, 3.
pạos 114, 21
green-bearing 142, 32 ; 155, 26.
preferences 110, 8; 124, 21, 127, 20.
voluntary 115, 4.
I understand 175, 21.
provision 126, 9.
progress 113, 12 ; 22.
resource 108, 8.
anchorage 123, 10.
foreword 154, 20. ncare
110, 7 ; 124, 22.
protector 118, 10.
prepayment 114, 7.
original 109, 5 ; 123, 16.npyrios
117, 19.
story 156, 13.

shiver 121, 6.
root 155, 7.
risky 150, 23; 156, 2.
Loizos 108, 7.
foizo 142, 19.
nropi 121, 9.
nthimiou 142, 11.

uproar 131.
fleshy 156, 30.
earthquake 131,
point 105, 12.
146, 15.
sinoo 171, 26.
skiagraphia 117, 18.
shadowy 114, 22, 116, 18.
nshadowy 126, 6.
nsprinkling 151, 23.
nskotion 104, 8.
nskylion 142, 25.
wisdom 108, 13, 127, 19.
swords 153, 20.
spartan 151, 20.
spermatic 127, 25.
vertebra 150, 34,
great 126, 18.
stable 114, 23.
stance 113, 27.
cross 150, 34.
crown 149, 35, 155, 12
solid 105, 6 ; 14.
coronation 152, 4.
item 109, 12.
elementary 105, 4.
stomach 163, 13.
thoughtful 147, 25.
military 175, 31.
camp 178, 27.
ostrich 152, 19.
stratum 148, 7.
nstomulus 156, 24.
n relative 108, 16.
apprehend 172, 13.
symbol 110, 15.
symmetry 113, 2.
compilation 166, 6.
collapse 109, 19.
accord 102, 10.
foreign exchange 141, 10, 142, 3.
synaxis 113, 24.
contract 111, 1.
assemblies 181, 16.

σύνθετος 111, 8 ; 114, 3 ; 123, 17.
σύνθημα 107, 6 ; 111, 1.
σύνταξις 108, 17.
συσπείρω 113, 25.
σφαιροειδής 117, 1.
σφυγμός 174, 35.
σωματικός 116, 6 ; 16 ; 118, 1 ; 127, 17.
σωματοειδής 116, 17.
σωματόω 105, 2.

τάπης 128, 5.
ταὐτότης 112, 28 ; 113, 29.
τεκνογονία 181, 17.
τέλειος 105, 1 ; 113, 1 ; 123, 9.
τελεός 126, 8.
τελεσιουργός 174, 10.
τέντα 155, 11.
τετρακτύς 104 ; 173, 1 ss.
τετράς 105, 4.
τιμωρία 107, 16.
τιμωρός 107, 19.
τονιαῖος 102, 12.
τοπάρχης 181, 2.
τριάς 105, 1.
τριπλασίων 102, 11.
τροπή 134.
τροπικός 181, 29.
τροχός 150, 35 ; 151, 23.
τρύγητος 146, 28.
τυραννικός 178, 31.

ὑλαῖος 116, 7 ; 118, 3 ; 119, 3.
ὕλη 109, 4 ; 111, 8.
ὑλικός 104, 4 ; 106, 9.
ὕμνωδός 107, 5.
ὕμνος 107, 7.
ὕπαρξις 110, 1 ; 10 ; 111, 1.
ὑπεναντίος 112, 19.
ὑπερκόσμιος 121, 12 ; 123, 15 ; 125, 17.
ὑπερουράνιος 113, 13 ; 125, 17.
ὑπεροῦσιος 127, 26.
ὑπεροχή 114, 11.
ὑπηρετικός 116, 9.
ὑποδοχή 110, 12.
ὑπόπτερος 152, 3.
ὑποστάθμη 109, 13.
ὑπόστασις 111, 7 ; 112, 32.
ὑπόστρωμα 149, 35.

φασιανός 150, 18.
φθινοπωρινός 135.
φθορά 118, 6.
φιλοδέσποτος 149, 8 ; 150, 13 ; etc.
φιλοθεάμων 175, 2.
φλεβοτομέω 135 ; 146, 15 ; 34.
φοσσάτον 148, 17.
φρόνησις 125, 17 ; 127, 19.
φυσικός 116, 5 ; 118, 12 ; 124, 15 ; 125, 14 ; 127, 20.
φύσις 112, 20 ; 127, 21.
φῶς 114, 23.

χειμάζω 137.
χειμερινός 137.
χελιδών 130.
χήν 154, 10.
χθόνιος 119, 10.
χορηγέω 116, 13.
χρυσοπέταλος 150, 34 ; 151, 1.
χρυσοποιία 168, 6.
χρῴζω 105, 15.

ψῆξις 136.
ψυχάριον 149, 30.
ψυχή 109, 1 ; 112, 5 ; 121-125.
ψυχικός 116, 3 ; 118, 9 ; 149, 30 ; 155, 20.

σύνθετος 111, 8; 114, 3; 123, ὑπερκόσμιος 121, 12, 123, 15, 125, 17.
motto 107, 6 ; 111, 1.
syntax 108, 17.
gather 113, 25.
spheroid 117, 1.
pulse 174, 35.
physical 116, 6; 16? 118, 1; 127, 17.
somatoid 116, 17.
body 105, 2.

tape 128, 5.
identity 112, 28 ; 113, 29.
childbearing 181, 17.
perfect 105, 1 ; 113, 1; 123, 9.
telos 126, 8.
finitive 174, 10.tenda
155, 11,
square 104 ; 173, 1 ff.
tetras 105, 4.
punishment 107, 16.
punisher 107, 19.
toniaios 102, 12.
prefect 181, 2.
trias 105, 1.
triples 102, 11.
ntrope 134.
tropical 181, 29.
trokhós 150, 35; 151, 23.
trýgētos 146, 28.
tyrannikós 178, 31.

hylaios 116, 7, 118, 3; 119, 3.
Hýlē 109, 4; 111, 8.
hylikós 104, 4; 1006, 9.
Hymnōdós 107, 5.
hýmnos 107, 7.
hýparxis 110, 1; 10; 111, 1.
hypenantíos 112, 19.

17.
heavenly 113, 13, 125, 17.
hyperousios 127, 26.
ὑπεροχή 114, 11.
ὑπηρετικός 116, 9.
ὑποδοχή 110, 12.
ὑπόπτερος 152, 3.
hypostáthmē 109, 13.
hypostasis 111, 7; 112, 32.
hypostroma 149, 35.

phasianus 150, 18.
autumnal 135.
corruption 118, 6.
fond of one's master 149, 8; 150, 13; etc.
fond of spectacles 175, 2.
phlebotomize 135; 146, 15; 34.
fossatum 148, 17.
prudence 125, 17; 127, 19.
natural 116, 5; 118, 12; 124, 15; 125, 14; 127, 20.
nature 112, 20; 127, 21.
light 114, 23.

winter 137.
winter 137. leaf
130. 154, 10.

chthonian 119, 10.
grant 116, 13.
gold leaf 150, 34; 151, 1.
goldsmith 168, 6.
I use 105, 15.

cold 136.
psycharion 149, 30.
soul 109, 1; 112, 5; 121-125.
nmental 116, 3; 118, 9; 149, 30; 155, 20.

TABULA ARGUMENTI

Praefatio VII

CATALOGUS CODICUM

Codices Oxonienses 3-97

APPENDIX

Excerpta ex Codice 8 (Barocc. 131)

Excerpta e Psello 101
Περὶ ἑπταμήνων καὶ ὀκταμήνων καὶ ἐννεαμήνων ἐμβρύων . 102
Περὶ τῶν ἰδιωμάτων τῶν ἀριθμῶν 104
Διάφοραι δόξαι Ἑλληνικαὶ περὶ ψυχῆς 106
Ἑλληνικαὶ διατάξεις περὶ τῆς θείας δημιουργίας · καὶ διαφοραὶ ἰδιωμάτων τῶν κρειττόνων γενῶν 112
Ἑλληνικαὶ διατάξεις περὶ δαιμόνων 115
Περὶ νοῦ, ψυχῆς, ἀρετῆς 121
Ἀπλανῶν ἐπιτολαὶ καὶ δύσεις 129

Excerpta ex Codice 16 (Cromwell. 12)

De mansionibus Lunae 138
Αἱ εἴκοσι ὀκτὼ μοναὶ τῆς Σελήνης ἔχουσι οὕτως . . . 141
Excerpta e Palchi libro apotelesmatico . . . 157
Περὶ τροπῶν τῶν δ' καιρῶν 157
Ἄλλως 161
De interrogationibus 161
Περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτῶντος περὶ τίνος θέλει ἐρωτᾶν 162
Ἄλλως περὶ τοῦ αὐτοῦ 164
Περὶ τοῦ τί σημαίνει ἡ ἐρώτησις 168
Ἐὰν ἐρωτηθῇς παρά τινος τί γίνεται αὐτῷ ἀγαθὸν ἢ κακόν . 169
Ἄλλος τρόπος ζητήσεως πότε ἐπανελεύσεται . . . 172
Ἄλλως εἰ συλλαμβάνει 172
De quaternionibus 172
Περὶ χρόνων διαιρέσεως 175
De temporum dominatu 176
Excerpta varia 179

TABLE OF CONTENTS

Preface vii

CATALOGUE OF MANUSCRIPTS

Oxford Manuscripts 3-97

APPENDIX

EXCERPTS FROM MANUSCRIPT 8 (BAROCC. 131)

Excerpts from Psellus 101
On Seven-Month, Eight-Month, and Nine-Month Embryos . 102
On the Properties of Numbers 104
Various Greek Opinions on the Soul 106
Greek Doctrines on Divine Creation; and the Differences in the Properties of the Higher Orders of Being 112
Greek Treatises on Demons 115
On the Mind, Soul, and Virtue 121
Risings and Settings of the Fixed Stars 129

EXTRACTS FROM CODE 16 (CRONWELL. 12)

On the Mansions of the Moon 138
The twenty-eight mansions of the Moon are as follows . . . 141
Excerpts from Palchus pound effective . . . 157
On the Solstices of the Four Seasons 157
Otherwise 161
On Interrogations 161
On knowing the intention of the questioner regarding what he wishes to ask 162
Otherwise, on the same subject 164
On what the question signifies 168
If you are asked by someone what good or evil will happen to them . 169
Another method of inquiry as to when he will return . . . 172
*Otherwise, whether she conceives 172
On the Quaternions 172
Concerning the division of times 175
On the dominion of times 176
Various excerpts 179

Excerpta ex Codice 26 (Arch. Seld. supra 17)

Πάλχου · περὶ ἀφροδισίων ἵνα ἔρωτες γένωνται 183
De siderum indicibus 184
Ἑτέρου · Περὶ τῆς τῶν φαινομένων θέσεως 184
Περὶ τῶν συνανατολῶν καὶ συγκαταδύσεων 186
Περὶ τῶν ἐν γῇ ζωνῶν 187
Περὶ τῆς τῶν ἀπλανῶν ἀστέρων θέσεως 188
Ἐκ τῶν Ἱππάρχου περὶ τῶν ἀστέρων ποσοῦ 189

Addenda et Corrigenda 191

INDICES

Index codicum : Consensus numerorum 193
Scriptores, possessores codicum . 193
Annorum notae in codicibus obviae 194
Index nominum : 1. Nomina auctorum . 195
2. Nomina cetera 198
Index Graecitatis : 1. Vocabula astrologica 199
2. Vocabula cetera 203

EXCERPTS FROM CODEX 26 (ARCH. SELD, SUPRA 17)

Palchus: On aphrodisiacs, so that loves may arise 183
On the catalogues of the stars 184
Of another: On the position of the visible phenomena 184
On the co-risings and co-settings 186
On the zones of the earth 187
On the position of the fixed stars 188
From Hipparchus, on the number of the stars 189
TO BE ADDED AND CORRECTED 191

INDICES

Index of manuscripts: Consensus of numbers 193
Authors, owners of manuscripts 193
Year marks found in the manuscripts 194
Index of names: 1. Names of authors 195
2. Other names 198
Index of Greek: 1. Words astrological 199
2. Other words 203